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The history and antiquities
of dissenting churches and

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Presented to the Theological
Seminary at Princeton, N. J.
By the Reverend
William B. Sprague, D. D.

Nov^r 6th 1833.

THE
HISTORY AND ANTIQUITIES
OF
Dissenting Churches
AND
MEETING HOUSES,
IN
LONDON, WESTMINSTER, AND SOUTHWARK;
INCLUDING THE
LIVES OF THEIR MINISTERS,
FROM
THE RISE OF NONCONFORMITY TO THE PRESENT TIME.

WITH
AN APPENDIX
ON THE
ORIGIN, PROGRESS, AND PRESENT STATE
OF
CHRISTIANITY IN BRITAIN.

IN FOUR VOLUMES.

BY WALTER WILSON,
OF THE INNER TEMPLE.

VOL. II.

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CONTENTS

OF

VOLUME II.

SOUTHERN DIVISION.—(Continued.)

	Page
SALTERS'-HALL, <i>Prerbyterian</i> , - -	3
Cutlers'-Hall, <i>Independent</i> , - -	63
Three Cranes, <i>ditto</i> , - - -	67
Great St. Thomas Apostle, <i>Presbyterian</i> , -	100
Bow-lane, <i>Independent</i> , - - -	103
Broken Wharf, <i>Baptist</i> , - - -	104
Carter-lane, <i>Presbyterian</i> , - - -	105
Friars'-street, <i>Swedenborgians</i> , - - -	165
Meeting-house-court, <i>Presbyterian</i> , - -	172

NORTHERN DIVISION.

Dunning's-alley, <i>General Baptist</i> , - -	175
Petty France, <i>Particular ditto</i> , - -	180
New Broad-street, <i>Presbyterian</i> , - -	189
—————, <i>Independent</i> , - - -	229
Pinners'-Hall, <i>ditto</i> , - - -	249
Carpenters'-Hall, - - -	290
Capel-court, - - -	293
Founders'-Hall, <i>Independent</i> , - -	<i>ibid.</i>
Old Jewry, <i>Presbyterian</i> , - - -	302
Coleman-street, - - -	401
—————, <i>Independent</i> , - - -	403
—————, Swan-alley, - - -	425
—————, Bell-alley, - - -	430

	Page
<i>Baptist</i> Congregation, Old Jewry, - -	444
----- Meeting-house, Lothbury, - -	445
Armourers'-Hall, <i>Presbyterian</i> , - -	447
London Wall, <i>Scotch ditto</i> , - -	460
Girdlers'-Hall, <i>Independent</i> , - -	514
Cateaton-street, - - -	519
Free-Thinkers, - - -	523
Aldermanbury, - - -	524
Brewers'-Hall, - - -	525
Plasterers'-Hall, <i>Independent</i> , - -	<i>ibid.</i>
Aldermanbury Postern, <i>ditto</i> , - -	532
Loriners'-Hall, <i>Baptist</i> , - -	557
Curriers'-Hall, <i>Particular Baptist</i> , - -	559
-----, <i>Sabbatarian Baptist</i> , - -	584

Dissenting Churches

IN THE

CITY OF LONDON.



SOUTHERN DIVISION.—Continued.

CONTAINING,

- | | |
|------------------------------|--------------------------|
| 1. SALTERS'-HALL. | 6. BOW-LANE. |
| 2. CUTLERS'-HALL. | 7. BROKEN-WHARF. |
| 3. BUCKINGHAM-HOUSE. | 8. CARTER-LANE. |
| 4. THREE-CRANES. | 9. FRIARS'-STREET. |
| 5. GREAT ST. THOMAS APOSTLE. | 10. MEETING-HOUSE COURT. |

THE
HISTORY AND ANTIQUITIES
OF
DISSENTING CHURCHES,
&c. &c.

SALTERS'-HALL.

ENGLISH PRESBYTERIAN.

SALTERS'-HALL, long esteemed one of the most celebrated places of worship among the Dissenters, is situated in Salters'-Hall-Court, Cannon-street. It was erected in the former part of the reign of King William III. but before the Revolution, the congregation assembled at Buckingham-house, College-hill. The present meeting-house is a large, substantial brick-building, of a square form, with four deep galleries; and capable of seating a considerable congregation. The church was gathered in the reign of Charles II. but by whom is uncertain. The earliest account that can be obtained, carries us back to the Revolution. in 1688, when the Rev. Richard Mayo, ejected from Kingston-upon-Thames, was pastor; and Mr. Nathaniel Taylor, his assistant. The congregation was then large and respectable, and continued so many years, making the largest annual collection for the fund of any Presbyterian church in London. The Society, though not equal to its former state, is, at pre-

SALTERS'-HALL.—English Presbyterian.

sent, one of the most considerable of that denomination. From its earliest state, the services of the sabbath have been divided between two ministers, who have either been co-pastors, or pastor and assistant. But of late years, one of these ministers has been denominated morning-preacher, and has no connexion whatever with the church, but preaches to a different Society. In point of religious sentiment, the ministers of this Society have not, till of late years, deviated materially, from those doctrines which distinguished the preaching and writings of the early nonconformists. The former pastors were strict Calvinists; the latter ones may be denominated Baxterians; and the present one is reckoned an Arian.

The meeting-house at Salters'-Hall, being conveniently situated, has been fixed upon from time to time for several lectures of considerable importance among the Dissenters. The first of these was the Merchants' Lecture, upon a Tuesday morning, established in 1694, upon the division in the Pinners'-Hall Lecture. The occasion of this breach is well known to many of our readers. Disputes had existed for some time among the lecturers upon points of high Calvinism, and the re-publication of Dr. Crisp's works fanned the spark into a flame. The celebrated Dr. Daniel Williams having written against that author, gave such offence, that an attempt was made to exclude him the lecture. This was resisted for some time, but at length, the heats ran so high, that a separation became unavoidable. Dr. Bates, Mr. Howe, Mr. Alsop, and Mr. Williams, four of the old lecturers, went off to a new lecture, set up at Salters'-Hall, at the same hour, and two other ministers were chosen to complete their number. These were Dr. Annesley, and Mr. Mayo. The vacancies that occurred from time to time, were filled up invariably by ministers selected from the Presbyterian denomination. Though the lecture continued for many years to be supported with great respectability, yet the number of attendants gradually declined, till, at length.

 SALTERS'-HALL.—*English Presbyterian.*

it was judged expedient wholly to drop the service. This event took place upwards of twenty years ago. The last lecturers were, Dr. Price, Dr. Kippis, Dr. Rice Harris, Dr. Rees, Mr. Tayler, and Mr. Worthington.

Another lecture at Salters'-Hall, which obtained considerable celebrity, was that on the evening of the Lord's-day. It took its rise in the reign of King William III. and has continued under different modifications to the present day. The first minister who conducted it was the Rev. Robert Bragge, an eminent Divine of the Independent persuasion, who being chosen pastor of a congregation in Lime-street, removed his lecture to that place, about 1698. After a few years the celebrated Mr. Thomas Bradbury undertook the lecture at this place, and supported it with an uncommon share of popularity, for upwards of twenty years. Upon his resignation, in 1725, the Rev. Samuel Baker, afterwards a Presbyterian minister in Southwark, was chosen to fill up the vacancy, and preached at Salters'-Hall several years. Afterwards the lecture assumed a new form, and two ministers were chosen to conduct it. These were the Rev. Roger Pickering, of Silver-street; and Dr. William Prior, of Great Alie-street, Goodman's-fields. Upon the resignation of the former, about the year 1752, the learned and eminent Dr. Philip Furneaux, was chosen to fill up the vacancy, and supported the lecture in conjunction with Dr. Prior, for many years, with great reputation. Dr. Prior dying in 1774, was succeeded by Dr. Abraham Rees; and Dr. Furneaux being incapacitated through a severe affliction, in 1777, made way for the choice of the Rev. Hugh Worthington. Dr. Rees resigning after some years, his place was supplied by two ministers, the Rev. Thomas Morgan, and the Rev. James Lindsay, who preached alternately with Mr. Worthington for several years. After this, the lecture assumed a new form, and was conducted by four ministers, which is its present state. A new list is made out annually, and of late years, the preachers have been frequently changed.

It is deserving remark, that though this lecture has for many years lain under the odium of heterodoxy, yet the preachers have been selected without regard to religious sentiment. Thus, in some of the lists, we shall find a mixture of Calvinists and Arminians, Arians and Socinians. This lecture is now but indifferently attended, though formerly it was one of the most populous in London.—Besides the lecture on the Lord's-day evening, there is another, during the winter season, on a Wednesday evening. The preachers are the Rev. Hugh Worthington, and the Rev. John Evans, of the General Baptist denomination. This lecture, also, is but indifferently attended.

Another service conducted at this place, was a course of sermons against the principal errors of the Church of Rome. They were preached in the year 1735, a time when the nation was under a considerable alarm concerning the increase of Popery. Some of the most eminent ministers of that day, were selected for the service, and their labours, which gave great satisfaction, were given separately to the public, and afterwards collected into two volumes octavo. The ministers engaged were Mr. John Barker, Dr. Samuel Chandler, Mr. George Smyth, Dr. Samuel Wrigh, Dr. William Harris, Dr. Obadiah Hughes, Dr. Jeremiah Hunt, Mr. Joshua Bayes, Mr. John Newman, Dr. Jabez Earle, Mr. Moses Lowman, Dr. Benjamin Grosvenor, and Mr. Thomas Leavesley, of the Presbyterian denomination; Mr. Joseph Burroughs, of the Anti-pædobaptist persuasion; and Mr. Daniel Neal, an Independent.

Salters'-Hall, besides being fixed upon as a proper place for carrying on some important lectures, has been set apart for some other concerns of considerable magnitude; and on a particular account, has obtained some celebrity in the ecclesiastical history of former times. Most Dissenters are acquainted with the transactions of the famous synod at Salters'-Hall, in the beginning of the last century. Though a particular account of its proceedings does not fall immedi-

SALTERS' HALL.—*English Presbyterian.*

ately within the design of our work ; yet sufficient has been said in some former pages to give the reader a general idea of their nature, and we shall have occasion, in some subsequent articles, to recur again to the subject. In this place it will be sufficient to observe, that Arianism having made some progress in the West of England, and many Dissenting ministers being suspected of having caught the infection, the good people at Exeter, and some other places, wrote to London for advice, as to the best mode of proceeding in this business. Several fruitless journies were made upon the occasion ; and on the 19th of February, 1718-19, the general body of Dissenting ministers, in and about London, was convened together at Salters'-Hall, to consider of advices for peace, to be sent to their brethren at Exeter. But they soon began to fall out among themselves, upon the expediency of subscribing a test of their own orthodoxy. This met with considerable opposition ; and the ministers, at length, dividing, there appeared 53 for a subscription, and 57 against it. The breach now grew wider and wider, and produced much recrimination on both sides. Each party sent their own advices to Exeter ; but they had very little effect towards allaying the heats in that city. It is no part of our design to enter into the merits of the question which occasioned the above decision. The respectable characters of the ministers who appeared on both sides, prevents our impeaching their motives. The one thought that error would be more effectually checked by a declaration of their own faith in the Trinity ; while the other considered that such a declaration would be an infringement of their Christian liberty. In times of abounding error, it certainly is not only lawful, but highly proper that all who have the interest of religion at heart, should exert themselves by every justifiable method to stem its progress ; but how far it is right in such cases, to propose a test for general adoption, we must confess, we entertain considerable doubts. The progress and issue of ecclesiastical synods and councils in different ages of

SALTERS'-HALL.—*English Presbyterian.*

the church, make us very suspicious of the propriety of such assemblies; at least, when they are called to decide upon matters of faith. The good they have done is very problematical—the evil certain, and incalculable. The ill temper discovered by both parties, at the Salters'-Hall synod, had a very ill aspect upon the cause of religion, especially of Non-conformity; and gave advantage to their enemies to speak all manner of evil against them. Numerous lampoons were issued forth by the high-church party, who laboured to place them in the most ridiculous light. One of the most singular of these productions was, "The Anatomy of the Heretical Synod of Dissenters at Salters'-Hall;" subjoined to an infamous high-flying book, called, "The Scourge;" written by one Thomas Lewis, and accompanied by a satirical frontispiece.

The ministers of Salters'-Hall, from the earliest accounts that can be obtained, have been as follows:

MINISTERS' NAMES.	As Pastors.		As Assistants.	
	From	To	From	To
Richard Mayo,	16..	1695	—	—
Nathaniel Taylor,	1695	1702	1688	1695
William Tong,	1703	1727	—	—
John Newman,	1716	1741	1696	1716
Samuel Newman,	—	—	1728	1735
Jereniah Tidcomb,	—	—	1735	1740
John Barker,	1741	1760	—	—
Francis Spilsbury,	1742	1782	—	—
Hugh Farmer,	—	—	1761	1772
Hugh Worthington,	1782	18..	1773	1782
Robert Jacomb,	1782	1792	—	—
Robert Winter,	—	—	1792	1802
John Saville,	—	—	1805	18..

 SALTERS'-HALL.—*English Presbyterian.*

RICHARD MAYO.—This excellent Divine was born about the year 1631, but at what place we are no where informed. As he is wholly passed over by the Oxford historian, it is probable that he received his education in the University of Cambridge. The instrument appointed by Providence for his first awakening, was the Rev. John Singleton, a gentleman well known in London for his great skill in the education of youth. Of the prudence and piety of this worthy person, he always spoke with a mixture of delight and thankfulness.*

Mr. Mayo being impressed with a strong sense of religion himself, was earnestly desirous to inculcate the same spirit in others. He, therefore, entered very young upon the ministerial office. With the sphere of his early labours we are entirely unacquainted. It appears, however, that in the different places of his abode, he left behind him a pleasing savour of those excellent talents with which Providence had favoured him. In process of time, he was fixed in the living of Kingston-upon-Thames, in the county of Surry, where he had a large opportunity for service, and his labours were crowned with abundant success. Here he continued many years; and though the circumstances of the times compelled him, at length, to quit the place, yet his name and memory continued to live many years in the affectionate remembrance of his people. During his residence at Kingston, he preached for several years a weekly lecture at Whitechapel church, London, where multitudes flocked to hear him, insomuch that the place became literally thronged. The life and zeal he discovered upon these occasions, were more than ordinary; and he was the happy means of working a deep sense of religion in the people.†

At length, the fatal day arrived, when so many excellent

* Mr. N. Taylor's Sermon on the Death of the Rev. Richard Mayo, p. 25.

† *Ibid.*

and useful ministers were ejected from their stations in the church, and driven into comparative obscurity. Mr. Mayo not being able to satisfy himself in the terms of conformity, was compelled to resign his living; but as he did not receive his ministry of man, so he could not consent to lay it aside at the command of man, considering himself under a prior obligation to preach the gospel of Christ.* After the fatal act of Uniformity, he experienced a variety of changes, till Providence fixed him in London, towards the latter end of the reign of Charles II. His first place of worship was Buckingham-house, College-hill; but after the Revolution, his people built the present meeting-house at Salters'-Hall.† Here he had a large and flourishing congregation; and continued many years an affectionate and useful preacher.‡

His discourses were solid and substantial, calculated at once to affect and instruct his hearers. The subjects he handled embraced the most important topics of revealed religion. Christ crucified was the continual theme of his discourses, from which he derived the strongest motives to practical religion. Mr. Taylor notices these excellencies in his preaching: that it was methodical, clear, and derived naturally from his text. The success he met with was very great; as appeared abundantly in the lives and conversations of his hearers. Mr. Mayo was a man of great learning and ingenuity; and well skilled in polemical and practical divinity. As he was a firm friend of peace and union, so he pursued them with unwearied zeal in the midst of discouragements. He possessed great sweetness of natural temper, and in the whole of his conduct discovered remarkable sincerity and prudence.§ After the division in the Pinners'-Hall lecture, and the establishment of a new one at Salters'-

* Mr. Taylor's Sermon, p. 26.

† MS. *penes me.*

‡ Calamy's Account, p. 668.

§ Mr. Taylor's Sermon, p. 27.

SALTERS'-HALL.—*English Presbyterian.*

Hall, he was one of the first chosen to complete the numbers at the latter place.*

The end of this good man, like the setting sun in a serene evening, was brilliant, and without a cloud. Though he possessed naturally a strong constitution, and enjoyed for many years, a considerable share of health, yet experience has taught us that these advantages are no security against the attacks of the last enemy. A variety of disorders eventually seized him, and issued in his death, after an illness of six weeks continuance. During this interväl, his mind was serene and peaceful. To Mr. Nathaniel Taylor, who visited him, he said, "I have not, indeed, those raptures of joy which some have felt, though yet, blessed be God, I have sometimes tasted of them too, but I have a comfortable well-grounded hope of eternal life." At another time he observed, "I have had my infirmities and failings; but my heart hath been right with God as to the main, and I look for the mercy of our Lord Jesus Christ to eternal life." Again, "I know that I have passed from death unto life—Blessed be God for our Lord Jesus Christ, who hath delivered me from the wrath to come." When the lamp of life was nearly extinguished, and he expected every moment to be his last, he expressed himself with more than ordinary cheerfulness in the words of the Psalmist, "Into thy hands I commit my spirit; thou hast redeemed me, O Lord God of Truth." He would often say in his sickness, "If God hath any pleasure in me, and any more work for me to do, he will raise me up; but if not, lo, here am I, let him do with his servant what seemeth him good." In this happy frame did this good man enter upon his everlasting sabbath, about five o'clock on Lord's-day morning, Sept. 8, 1695, in the 65th year of his age.† His funeral sermon was preached by Mr. Nathaniel Taylor, his assistant, on 2 Cor.

* Calamy's Continuation, p. 972.

† Mr. Taylor's Sermon, p. 28—30.

SALTERS'-HALL.—*English Presbyterian.*

v. 8. *For we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*

Mr. Mayo left two sons in the ministry; one a Conformist, at St. Thomas's, Southwark; the other a Nonconformist, first at Kingston, and afterwards at Hackney, and Silver-street. He published several pieces, the titles of which shall be specified below. (x)

NATHANIEL TAYLOR. (y)—This eminent Divine, whom Dr. Doddridge styles, "The Dissenting South," was a native of Burbich, in Wiltshire, where his father, the Rev. Thomas Taylor, was the parochial minister, till ejected at the Restoration. This faithful confessor, though he had

(x) WORKS.—1. A plain Answer to this practical Question, What Course may a Christian take to have his Heart quickened and enlarged, in the Duty of secret Prayer?—2. A Sermon in the Morning Exercise against Popery, shewing, That the Papists dangerously corrupt holy Worship, by their sinful Prayers to Saints and Angels.—3. A Sermon in the Continuation of the practical Morning Exercise, Vol. iii. shewing, What we must do to prevent and cure Spiritual Pride.—4. A Sermon in the Casuistical Morning Exercise, Vol. iv. shewing, From what Fear of Death are the Children of God delivered by Christ, and by what Means doth he deliver them from it.—5. The Life and Death of Dr. Staunton. To which is added, The Doctor's Treatise of Christian Conference; and his Dialogue between a Minister and a Stranger.—6. Two Conferences: One betwixt a Papist and a Jew: The other betwixt a Protestant and a Jew. In two Letters, from a Merchant in London, to his Correspondent in Amsterdam.—7. A Letter from Leghorn.—8. A Commentary on the Epistle to the Romans; in the second Volume of Mr. Poole's English Annotations.—9. The Cause and Cure of Strife and Divisions.

(y) Besides this Mr. Nathaniel Taylor, there was another person of both his names, who lived at this period. The person here intended was a Clergyman of the Church of England, and in 1684, Master of the Free Grammar-School at Brigg, in Lincolnshire. In 1691, he published a Visitation Sermon, on Psa. cxxii. 6, in the title of which he appears to have been a Doctor of Divinity. There is a portrait of this person, in a clerical habit, with a broad-brimmed hat, and sitting in his school with the boys.—*Noble's Continuation of Granger*, vol. i. p. 106.

SALTERS'-HALL.—*English Presbyterian.*

eight children, refused considerable preferment on the ground of Nonconformity, and was a great sufferer for conscience-sake, particularly from Dr. Seth Ward, Bishop of Sarum. After his ejection, he settled at Salisbury; but, in 1676, removed to London, where he, soon afterwards, died. His son Nathanael, he named after Nathanael Fiennes, of Newton-Tony, Esq. who had been very kind to him, as well as to several other Nonconformists in the county of Wilts.*

The subject of this biographical sketch received his university learning, in conjunction with Mr. John Shower, under the very worthy and learned Mr. Edward Veal, one of the Bartholomew Confessors, and afterwards an eminent tutor in the neighbourhood of London. The two pupils having cultivated a close intimacy, met frequently, some years before they began to preach, in order to assist each other in preparing for their ministerial work. They appeared in public about the same time; and had the benefit of the countenance and advice of that excellent Divine, Mr. Stephen Charnock, on whose ministry they both attended. That great man directed them in their studies, condescended to be an auditor of some of their first sermons, and, afterwards, would faithfully communicate to them his thoughts—an advantage which they often reflected upon with pleasure and thankfulness.†

Mr. Taylor's great capacity and diligence made his improvement in learning very conspicuous; and having imbibed a large portion of the spirit of the gospel, he appeared with accomplishments for his work, equal to those of most ministers of his day. As a preacher, he was so acceptable as soon to attract considerable notice, and after spending some time in a private station in the country, he returned to London, in 1683, and settled as assistant to the Rev.

* Calamy's Contin. p. 865--867.

† Mr. Shower's Sermon on the Death of the Rev. Nathaniel Taylor, p. 27.

Vincent Alsop, in Westminster, in the room of Mr. Shower, who was gone upon his travels into foreign countries. The affairs of the nation putting on a gloomy aspect, Mr. Taylor retired to Holland, in 1687, in company with his friend Mr. Shower, the learned Mr. John Howe, and some other ministers, who were apprehensive for the liberties of their country.* But, it having pleased God to appear in a wonderful manner for the deliverance of Britain from the councils of a popish tyrant, by the seasonable arrival of the Prince of Orange, Mr. Taylor returned to London. Soon after his arrival, he was chosen to assist the Rev. Richard Mayo, pastor of a congregation then at Buckingham-house, College-hill, but afterwards at Salters'-Hall; and, upon that gentleman's death, in 1695, he succeeded to the pastoral charge. In this situation he continued with great honour and usefulness, till he was suddenly removed by a painful disorder, in the meridian of his days. Above a year before his decease, he was chosen into the Merchants' Lecture, on a Tuesday morning, at Salters'-Hall, and delivered a series of discourses upon the Covenant of Grace, a subject which he did not live to finish. In delivering some of his latter discourses, he was forced to creep into the pulpit, and to preach as well as pray upon his knees.†

Mr. Taylor, it seems, had some presentiment that he was not to continue long in this world, or, at least, that he should be removed suddenly out of it. Under this impression, he took particular care about the disposal of his temporal concerns. And, that he was not afraid, but rather desirous of a sudden death, is evident from his own most affecting words: "For my part (says he) on mature deliberation, I do not think it a desirable thing for a good man, who is ready for death, to be worn away like a stone, by a long and continual dropping. May my house and soul be

* Tong's Life of Shower, p. 51.

† Mr. Shower's Sermon, p. 30.

in order, and then the sooner it quits this vile body, and leaves this wretched world, if in the twinkling of an eye, so much the better! To which there is but one circumstance more which I desire may be added, viz. That I may die preaching the everlasting gospel, or administering the Lord's-Supper. May my taper be blown out in the sanctuary! and may I presently pass, in an instant, from serving the church militant here on earth, to join with the church triumphant in heaven! But we must not be our own chusers, and to be sure, God will dispose all things in the best manner for them that are his."*

Mr. Taylor had been, for several years, severely afflicted with the gout, which frequently laid him aside from preaching and study. This was a source of great affliction to him; but though his frequent returning pains, both of the gout and stone, were sometimes extremely sharp, yet, he was very submissive under the hand of God. When, after his last severe fit of the gout, he was told by a friend who visited him, that he was heard to utter more bitter complaints than usual, he replied, "That his extremity, indeed, was very great, but he had not one hard thought of God, and that he had received so much benefit by his affliction, that he reckoned them amongst the greatest mercies of his life." These severe trials were not without their benefit; as they greatly assisted to preserve and increase the seriousness of his spirit, and his usefulness in preaching.†

About two months before his death, he was taken with a disorder in his head, supposed to arise from the gout being gathered, and lodged there. But, on the application of proper remedies, his head was relieved, and a short fit of the gout ensued. Not many days before his death, his head was so greatly affected, that he took but little notice of his children, though, at other times, he was exceedingly fond

* Mr. Taylor's Sermon on the Death of the Rev. N. Vincent, p. 2.

† Mr. Shower's Sermon, p. 28, 29.

SALTERS'-HALL.—*English Presbyterian.*

of them. The night before he died, he complained of some signs of a returning fit; upon which he took his accustomed remedy: But the matter flying into his head, and settling there, caused a fit similar to the apoplexy, which occasioned his death, towards the latter end of the month of April, 1702, when he could not have been much above forty years of age.* His funeral sermon was preached by his excellent friend, Mr. John Shower, and afterwards printed; as was likewise another, by his assistant, Mr. John Newman. They both contain a full delineation of the character of the deceased. (z)

Mr. Taylor's qualifications for the ministerial office were of a very superior order, and raised him to the rank of one of the most considerable Divines of his age. He possessed strong natural abilities, which were improved by diligent study. Well skilled in the languages, and in the liberal sciences, his time was not spent in unprofitable speculations, but in researches that were subservient to the main end of the Christian religion. As a scripture-critic he greatly excelled; was a good casuist; and well acquainted with the controversies of his day. In explaining the doctrines of the gospel, he recommended his people to keep close to the scripture representation, without attempting to fathom, by mere dint of reason, those mysteries which are purely matters of revelation. He possessed great depth and solidity of judgment, with which, were united a very fine and sprightly fancy. These qualifications enabled him not only to arrest

* Mr. Shower's Sermon, p. 29.

(z) The pious Mr. Matthew Henry, in his diary, makes the following respectful mention of Mr. Taylor's death. "May 5. Having this day Mr. Nathanael Taylor's book against Dr. Sherlock, I immediately received a letter from Sir Henry Ashurst, that Mr. Taylor, was dead. It much surprised and affected me. He was a man of great worth, wit and courage; not much older than myself. On the 21st of June, I received, and read, Mr. Shower's Sermon on Mr. Nathanael Taylor's funeral, which is very affecting.—*Tong's Life of Matthew Henry*, p. 341.

SALTERS' HALL.—*English Presbyterian.*

the attention, but to instruct the understanding, and warm the affections. His reputation as a preacher was very considerable, and founded upon just views of the nature of that part of the ministerial office. He was an able expositor of the Holy Scriptures, and very skilful in explaining difficult passages. His method was judicious; he possessed an agreeable voice, a good command of words, and a becoming delivery. His peculiar talent in awakening sinners, characterized him as a Boanerges, or Son of Thunder. When describing the miserable state of a dying sinner, or of a lost soul in the other world, his voice, his looks, his words gave energy to the description. But he never lost sight of the doctrine of free and sovereign grace. In his public ministry, he not only kept close to revealed religion, but frequently insisted on those doctrines that were most assaulted, or in the greatest danger of being mistaken.

When he was called to visit the sick and dying beds of the thoughtless and impenitent, it was his great concern to discourse with them in such a manner as to approve himself to his great Lord and Master, another day. To this end, he was unwilling to hold out any false hopes, which the gospel did not warrant, or which would not be made good in another world; being less solicitous to please men, than to approve himself faithful to Christ, whose servant he was.

He possessed a peculiar and extraordinary talent for catechising young persons; in which exercise he went over the Assembly's Catechism, explaining its several parts in a plain and familiar manner, adapted to the meanest capacity. The unusual size of his audience upon these occasions, prove how acceptable and useful his services were to the younger part of his congregation. His concern for the rising generation, led him greatly to encourage young students for the ministry. Being much concerned for the credit of the ministerial character, he was averse to the assumption of it by

persons, who had not been prepared by a suitable education. This, he often publicly declared, “ would not only open the door to Antinomianism, but was then the blemish, and if not prevented, would prove the ruin of Nonconformity.”

Though he had but little encouragement for some years as a Nonconformist, yet having weighed the controversy, and consulted his conscience, he was always firm and steady to his principles, and no less able than willing to defend them. He was not, however, of a narrow spirit, but very charitable towards all good men, whatever might be their difference of opinion. To evince his charity, he freely declared his opinion for occasional communion with the Church of England; but without censuring those who had not so much latitude as himself. He reckoned it an essential right of human nature, for every man to worship God according to the convictions of his conscience; and this antecedent to all human government, to which it never can be subject.

In his general character as a Christian, he discovered a steady and uniform piety, endeavouring to exemplify in his conduct the truths he delivered from the pulpit. But besides these virtues, which are common to all Christians, he possessed some peculiar excellencies which shone with distinguished lustre, and rendered his acquaintance and friendship very desirable. He was a man of great wisdom and prudence; of an open, generous spirit; very bold and courageous for the truth; and remarkably circumspect in all his words and actions. As a friend, he might safely be trusted with the most important concerns, being distinguished for his great plainness and integrity. The uncommon courage he discovered upon some occasions, was not so much the effect of his natural temper and constitution, as of those noble and divine principles, by which he was influenced. His extraordinary abilities, and the general esteem in which he was held by judicious and pious persons, were far from

SALTERS'-HALL.—*English Presbyterian.*

promoting pride, or an indifference to such of his brethren who were in so many respects his inferiors. "Any little reputation I may have got in the world, (says he) I desire God may be served and glorified by it; and am ready to part with and sacrifice it, when the interest of God makes it necessary." His conversation was pleasant and affable, ingenious, instructive and useful. In domestic life, he was fond and affectionate; and in every relation, knew how to allot its proper place to every duty, so as to render it beautiful in the eyes of a wise observer.*

Mr. Taylor was a man raised up for the defence of the gospel, at a time that called for the most zealous exertions of its most able advocates. His writings, indeed, are not so voluminous as those of some others; but what he wrote, was upon such useful and important subjects, and penned with so much acumen and strength of reason, that he rendered more real service to religion in general, and to the Dissenting interest in particular, than many persons whose lives were lengthened out to twice the period of his own. His zealous attachment to the essential doctrines of revealed religion, led him to cultivate an intimate acquaintance with the controversies with Socinians and Deists, whose particular dogmas he has exerted all his abilities to overthrow, in several of his writings. A complete catalogue of them shall be inserted in the note below. (A)

* Mr. Shower's Sermon, *ubi supra*.—Mr. Newman's Sermon on the Death of Mr. N. Taylor,—and Dr. Harris's Preface to Mr. Taylor's "Practical Discourses."

(A) WORKS.—1. History of Popish Sham Plots, from the Reign of Queen Elizabeth. 1682.—2. Dr. Sherlock's Cases, &c. as summed up in the Abridgment of the London Cases, considered, and the Dissenters vindicated from the Charge of Schism. 1682.—3. The Baptism of Infants vindicated. 1683.—4. A Sermon preached before Sir John Shorter, Lord Mayor of London, February 12, 1687-8.—5. A Sermon at the Funeral of the Rev. Richard Mayo. 1695.—6. A Funeral Sermon for the Rev. Nathanael Vincent. 1697.—7. A Funeral Sermon for Lady Mary Lane, late Wife of the Worshipful Sir Thomas Lane, Knight and Alderman of London, who died

SALTERS'-HALL.—*English Presbyterian.*

WILLIAM TONG.—Upon the death of Mr. Nathaniel Taylor, Mr. Josiah Chorley, of Norwich; and Mr. Matthew Henry, of Chester, were both invited to succeed him, but declined; and the choice, at length, fell upon the Rev. William Tong, of Coventry. This excellent man, who was justly esteemed one of the most distinguished Presbyterian Divines of his age, is now chiefly known as the friend and biographer of the estimable Matthew Henry, whose life forms one of the most valuable pieces of biography extant.

Eccles, in Lancashire, near Manchester, was, as he informs us,* the place of his father's sepulchre, and most probably, of his own birth, which took place on Midsummer-day, 1662. He used often to take notice of the providence of God in making future provision for his church in

November 29, 1698; and for John Lane, Esq. late Father of the said Sir Thomas Lane, who died the 8th of December following. Job xxi. 26.—8. A Preservative against Deism; shewing the great Advantage of Revelation above Reason.—With an Appendix in Answer to a Letter of A. W. against Revealed Religion, in the Oracles of Reason. 1698.—9. A Discourse of the Nature and Necessity of Faith in Jesus Christ; with an Answer to the Pleas of our Unitarians for the Sufficiency of bare Morality, or mere Charity to Salvation. 1700.—10. A brief Discourse of Infant Baptism; delivered at the public Baptism of an Infant, at Kingston-upon-Thames, June 23, 1700.—11. Practical Discourses on several important Subjects, viz. A Discourse of the Children of Holy Parents; Eight Discourses of the Covenant of Grace, &c. 1703. These Discourses were prepared by the Author for the Press, but not published till after his death, when they were sent into the world, with a Preface by Dr. William Harris, who bestowed a just eulogium upon the Author. Besides the above pieces, Mr. Taylor published several Tracts without his name, which cannot now be identified. To this catalogue, it may not be amiss to subjoin Dr. Doddridge's character of him as a writer.—**TAYLOR (NATHANIEL).** The Dissenting South. There is vast wit, and great strength of expression in all he wrote; yet apt to aggravate matters a little too much. His language is remarkably proper and beautiful. His best pieces are his Discourses on Faith, Deism, and the Covenant. He wrote but little more than these. All deserve reading.—*Doddridge's Preaching Lectures.*

* Life of Matthew Henry, p. 272.

 SALTERS' HALL.—*English Presbyterian.*

that year, when so many burning and shining lights were put under a bushel. Several of his intimate friends were born in the same year, who afterwards proved faithful and eminent ministers, great blessings in their day and generation; such as Mr. Matthew Henry, Mr. John Wilson, of Warwick, and others. When a youth, he had the misfortune to lose his father, who left a widow, with two sons, and one daughter. Mr. Tong always spoke of his mother with the highest honour and esteem, and behaved towards her with the most dutiful and tender affection, till her dying day. He used to say, that if ever children had reason to bless God for a good mother, they had. She was an excellent, zealous Christian, of the old Puritan stamp, who took great care of their education; and, under God, it was owing much to her management, that he was bred a minister and a Dissenter.*

Such were the abilities discovered by Mr. Tong, that he would have shone with reputation in any of the learned professions. It was, therefore, a kind providence to the church of Christ, that he was taken off from the study of the law, after he had made some considerable progress in it. Though, considering his great genius, he would probably have raised himself in that profession to affluence and honour, yet he was influenced by higher considerations, remembering the words of the inspired penman, *He that winneth souls is wise; and they who turn many to righteousness, shall shine as the stars for ever and ever.* The effects of his ministry will remain visible, when the fashion of this world is past away, and the earth and all the works therein are burnt up. In the last great day, he will doubtless have many for his crown of joy and rejoicing; and will then be able to say, *Here am I, and the children thou hast given me.* This will be more to his honour and satisfaction, than if he had acquired and amassed together all the treasures of this world.

* Mr. Newman's Sermon on the Death of the Rev. William Tong, p. 32, 33.

Such high thoughts did he entertain of the dignity and excellency of the Christian ministry, that he declared, had he a son of his own, who promised to be serious and faithful, he should prefer training him to the ministerial profession, above any other calling, howsoever gainful !*

As Mr. Tong was designed for the profession of the law, he enjoyed the advantages of a liberal education ; but his thoughts being diverted into another channel, he was placed for academical learning, under the care of the Reverend and learned Mr. Richard Frankland. He entered the seminary of that valuable person, then kept at Natland, in Westmorland, on the second of March, 1680-1 ; and under his direction pursued a course of studies for the Christian ministry.† He began to preach in the beginning of the reign of James II. a dark and threatening time, when our religion and liberties, and every thing dear and valuable to Englishmen and Protestants were at stake, and in the utmost danger. Even then, he was not ashamed, nor afraid to embark in the despised and persecuted cause of nonconformity. He frequently preached to the poor people in the country, when he knew not but, at the end of the sermon, he might exchange the pulpit for the prison. But God always mercifully preserved him from falling into the hands of his enemies.‡

Upon his first appearance in public, he gave those great and promising hopes, which his after life fully justified. Wherever Providence cast his lot, his labours met with universal acceptance and success. In his younger years he was not without strong solicitations to comply with the national establishment ; and could he have satisfied himself in the terms of conformity, he would soon have been qualified to fill and adorn any of the episcopal sees. But he preferred

* Mr. Newman's Sermon, *ubi supra*, p. 32, 33.

† Appendix to Dr. Latham's Sermon on the Death of Mr. Madock.

‡ Mr. Newman's Sermon, *ubi supra*, p. 34.

SALTERS'-HALL.—*English Presbyterian.*

the peace of his own mind, with liberty and purity, to the greatest secular honour and advantage. (B) He had the happiness to be led into an early acquaintance with several religious families, who patronized the nonconformists; particularly Thomas Corbet, of Stanwardine, Esq. and Rowland Hunt, of Boreatton, Esq. both of whom had a high esteem for the two Mr. Henrys, and were good friends to Mr. Tong.*

Soon after his entrance upon the ministry, he had an opportunity of preaching sometimes at the chapel of Cockshut, near Mr. Corbet's house; and there, as we are informed, to shew his great moderation, he sometimes used a small part of the public service. But he had not preached there long, before umbrage was taken by the parson of Elsemere, and complaints made at the spiritual court, which made it advisable for him to desist. However, he still continued for about two years to be very much in those parts, sometimes at Stanwardine, and sometimes at Boreatton. He tells us he has often recorded it as one of the greatest mercies of his life, that he ever knew those families, in which he saw religion in its power, and in its native beauty, without partiality, affectation, or ostentation. He met with the kindest and most friendly treatment, and was greatly encouraged in the service of God by what he observed, and by the friendship into which they were pleased to admit him. This proved an agreeable retirement, and gave him an opportunity of following his studies with great diligence and application, which much contributed to his eminent usefulness in after-life. There it was that he had an opportunity of becoming acquainted with Mr. Philip Henry, and his family;

(B) He was very kindly and pressingly invited to conformity, by the learned and pious Dean of Chester, who treated him with all the candour and civility of a Christian, a gentleman, and a Divine; but always proceeded in his discourse with him upon the lawfulness of the terms by law required.—*Tong's Life of Matthew Henry*, p. 75.

* Newman's Sermon, *ubi supra*.

and with Mr. Tallents, and Mr. Bryan, of Shrewsbury; Mr. Taylor, of Wem; and Mr. James Owen, then of Oswestry, and several others, men of great learning and eminent holiness.*

Upon the liberty granted by King James, in the beginning of 1687, Mr. Tong preached with great acceptance at Chester, before Mr. Henry settled there; and was ordained to the ministerial office. Mr. Anthony Henthorne, a worthy and religious gentleman of that city, who had been always forward to promote the gospel, opened his doors for the worship of God, and his house being large and convenient, generously offered the use of it to his neighbours. He, also, kindly received Mr. Tong into his family, and treated him in every respect as if he had been his nearest relation. Here the people flocked to hear the word of God, beyond all expectation. At first, they met only between the hours of public worship; most of the people resorting to church, to hear Dr. Fogg, and Dr. Hancock, whose ministry they highly valued. But at noon, and again in the evening, they flocked to hear Mr. Tong, whose preaching was highly acceptable, and useful. The number of attendants increasing, it was found necessary, before Mr. Henry came down to Chester, to provide a larger place. Here, Mr. Henthorne again stepped forward, and made the offer of a large outbuilding, belonging to him, being part of the ancient friary. This being fitted up in the course of a few days, was opened for a meeting-house. It will easily be conceived, that the success which Mr. Tong met with, would raise the spleen of some men, and the scorn and contempt of others. But the work went on and prospered; and success attended the word, in the conversion of many, particularly young persons.

When Mr. Tong was at Chester, he fell under a very threatening illness, which he and others took to be a consump-

* Mr. Newman's Sermon, p. 35.—Life of Matthew Henry, p. 37, 38.

SALTERS'-HALL.—*English Presbyterian.*

tion ; but he was laid aside from his work only one day in several months, when it pleased God, in mercy to his church, to restore him again to health, and full exercise in his delightful work. This affliction he tells us, he has often placed among the choicest of his mercies.*

Mr. Tong's services at Chester, being only of a temporary nature, he gladly resigned his work as soon as Mr. Henry could conveniently settle there. Not long afterwards, he was invited to Knutsford, in the same county, where he received a call to the pastoral office, some time in the year 1687. Mr. Tong gives a particular account of the rise of the Dissenting interest in that town ; and as there is something peculiar in it, we shall lay it before the reader.

The town of Knutsford had been favoured above most other places in Cheshire, with an excellent minister in public, Mr. Turner, a man of great simplicity and godly sincerity, who used to keep days of prayer with some of his hearers, inviting them to pray as well as himself, according to the way of the good old Puritans. His conversation was so eminently holy, and his discipline so strict, that few or none attempted to come to the Lord's table, but such as were persons of sober and blameless lives ; and though there were some in the town, and several about it, that were Dissenters in their judgments, yet most of them were satisfied to join with him in all ordinances, and continued to do so as long as he lived. They truly loved and honoured him, and blest God for his ministry, which was productive of much good ; so that Knutsford was a place of as much sobriety and regard to religion as any in those parts. There was at that time an aged Dissenting minister living there, Mr. Lee, a gentleman of birth, an humble upright person, and a good scholar ; but through bodily indisposition, not capable of constant work. Upon the death of Mr. Turner, which was not long

* Life of Matthew Henry, p. 95, 96.

before Mr. Henry came to Chester, the town of Knutsford was divided very much about the choice of another minister. The inhabitants had been used to chuse their own minister, and thought they had a legal, as well as scriptural, right so to do; but some of the inhabitants, who were for a greater strictness in the rituals of religion, and a greater liberty in morals than Mr. Turner had approved, were very industrious to have a minister of their own temper; and rather than fail of their design, after much contention with their neighbours, they chose to give up all pretensions to the right of electing their minister, and applied themselves to the Bishop's-court. The case was somewhat intricate as to where the right of presentation rested; but, at length, the high-church party prevailed, and Mr. Holmes, who was chaplain to the Lord Delamer, was fixed in the living. He was a person of very good learning, and sober conversation. His parents were Dissenters, but his judgment was for a very rigorous conformity. Many of the inhabitants, who had never been Dissenters, refused to own him as their minister, and joined with others who had always been Dissenters in judgment, to set up a meeting, and invite a Dissenting minister to come and preach to them. In this they were encouraged by several eminent Christians who lived near that place; who had been hearers of the Rev. Mr. Edge, at Withington, and were some of the most eminent persons for religious knowledge and wisdom, for a spirit of prayer, for a true Christian temper, and regular conversation, that Mr. Tong ever had the happiness to be acquainted with. Mr. Edge was a minister of extraordinary gravity, wisdom and seriousness, a judicious spiritual preacher; and died not long before Mr. Turner. In this design of setting up a meeting at Knutsford, they consulted several ministers of their acquaintance; and resolved to invite Mr. Tong to settle with them. Encouraged by the advice of the two Mr. Henrys, of Mr. Harvey, of Chester, and particularly of his kind friend, Mr. Henthorn, who knew

SALTERS'-HALL.—*English Presbyterian.*

the place, and many of the people well, he entered upon the work, though under some discouragements in his own mind, from the great contentions there had been in the town, in which he was unwilling to engage himself; and feared lest those who had not been Dissenters till on this occasion, would not prove so steady or so regular, as those that had been better instructed in the principles of nonconformity. But in all these things God was pleased graciously to prevent and encourage him, so that he met with less opposition than he expected, and with more success and comfort than he could well promise himself. He had a full congregation, many persons came in, and great peace, love, and unanimity, prevailed. The effects of former contentions began to cease, and the prejudices on the other side to abate; while the valuable interests of practical religion were greatly promoted.*

When Mr. Tong had been settled about two years at Knutsford, he accepted an invitation to Coventry, to succeed the famous Dr. Obadiah Grew. There, he continued long a burning and a shining light, diffusing his labours not only in that city, but in the surrounding neighbourhood. After the providence of God had fixed him in this station, no one took a more lively interest in the prorogation of religion, or had more upon his heart the care of all the churches. Though he was frequent in labours amongst his own people, yet such was his zeal in diffusing the savor of the knowledge of Jesus Christ, that he frequently preached in the villages and market-towns; and such deep impressions were made in the minds of many, both in city and country, by his serious and lively ministry, that his memory continued long precious in those parts. While he remained in full strength, no one was in labours more abundant. After he was disabled by growing indispositions, it was a pleasure and satisfaction to reflect on the service that God had enabled him to do in his

* Life of Matthew Henry, p. 253—256.

younger years. His occasional preaching laid the foundation of several societies of Protestant Dissenters in those places, where there were none before; and the relish of his labours, excited a desire after a stated ministry. They generally made their application to him, and through his care and influence, several worthy persons were fixed in that part of the country.*

Whilst at Coventry, besides his ministerial employment, he had the care and education of several young gentlemen, who made a considerable figure in their country; and was also instrumental in training up others for the sacred ministry, who were great blessings in the church of Christ.†

As he was indefatigable in his endeavours to serve the interest of Christ, and souls, as long as he lived in the country, so after he was called to a larger sphere of activity and usefulness in London, he continued still to serve his poor country brethren, and their congregations, to the utmost of his power, with the greatest zeal, diligence and success. By improving his interest in his own congregation, as well as in others, he contributed greatly to their relief.‡ His acquaintance among persons of the best rank, for religion and estate, both in city and country, and among some of a different persuasion from himself in the lesser points of religion, was very extensive. They were far from thinking it a dishonour to be numbered among the friends of Mr. Tong.

Upon the death of the Rev. Nathaniel Taylor, in 1702, Mr. Tong was invited to succeed him as pastor of the congregation at Salters'-Hall; and presided over that church with great reputation for upwards of twenty-four years. He preserved a large congregation to the time of his death, and it was esteemed the richest in London. After his removal to the metropolis, Mr. Tong continued to increase in reputation, and took a leading management in all concerns re-

* Mr. Newman's Sermon, p. 36, 87.

† *Ibid.*

‡ *Ibid.* p. 38.

lating to the Dissenters. He was very soon chosen into the Merchants' Lecture, on a Tuesday morning, at his own place; and though he ranked with the Presbyterian denomination, yet he associated very much with the Independents. During the disputes at Salters'-Hall, in 1719, relating to the doctrine of the Trinity, noticed at the commencement of this article, Mr. Tong divided with the subscribing ministers. Just before this event, he had published, in conjunction with Mr. Robinson, Mr. Smith, and Mr. Reynolds, three London ministers, a Tract, entitled, "The Doctrine of the Ever Blessed Trinity stated and defended." To this piece, Mr. Tong wrote the Introduction. He was, also, one of the ministers employed in continuing the Commentary upon the New-Testament, begun by the celebrated Matthew Henry, but left unfinished at his death. The part undertaken by Mr. Tong, was the Epistle to the Hebrews, and the Revelation of John. His popularity as a preacher frequently called him from his own pulpit, upon funeral, and other public occasions; and the sermons he printed afford good specimens of his ability to conduct these services. His skill as a biographer is well known to those who have read the lives of Mr. Henry, and Mr. Shower; and those who have not, cannot fail being gratified by the perusal.

But as no endowments, however superior, nor the most confirmed vigour either of body or mind, can secure the possessor from the attacks of the last enemy, so, when death received its commission, the worthy, the pious, the useful Tong was not exempted from its dominion. For a few years before his death, there was a visible declension of his vigour and strength. During his confinement, his friends were not apprehensive that he was so near his change, till within a few hours before he died. His reason and speech continued till the last, and God was pleased to give him an easy passage from earth to heaven. His indisposition would not admit of his speaking much, but he was very serious and humble.

SALTERS'-HALL.—*English Presbyterian.*

He professed his firm belief of the doctrines he had preached, and was conscious that he had sincerely endeavoured to promote the glory of God, and the good of souls; though not without a mixture of human weakness and infirmity. He had a fiducial trust in the mercy of God through Jesus Christ, and desired to lie at his feet, repenting and believing. Thus worthily he finished his course, March 21, 1726-7, aged 65 years. His funeral sermon was preached by his colleague the Rev. John Newman, from Psalm lxxiii. 24. *Thou shalt guide me with thy counsel, and afterward receive me to glory.*

Thus lived and died the Rev. William Tong, who, for reputation and usefulness, was exceeded by few ministers in his day. The preceding review of his life will enable the reader to form some estimate of his excellent character, the outlines of which it may not be improper briefly to delineate. Mr. Tong possessed a fine genius, a rich fancy, and a solid judgment; to which, in his younger years, he united a faithful and tenacious memory. His aspect was grave, and his elocution agreeable. He was an undeniable instance, how much the gentleman and the Christian may meet in one and the same person, and that the sacred character is not blemished, but shines with distinguished lustre in one who perfectly understands in practice as well as in theory, the rules of civility and good manners. Knowing well the requirements of different stations in society, had the providence of God so ordered it, he was qualified to have lived in a court. And as he was not wanting in manly respect to his superiors, so he treated his inferiors with great kindness and condescension.

He was a person of very considerable learning; well versed in the polite and abstruse parts of literature, both profane and sacred. Having a large capacity and quickness of apprehension, he made great improvement in knowledge; had a good insight into the civil law; and was well acquainted with history, particularly the history and constitu-

SALTERS'-HALL.—*English Presbyterian.*

tion of his own country. This rendered him a very pleasant as well as profitable companion. His temper was truly pacific, and of the most enlarged benevolence. An utter enemy to all persecution, he thought that every man who did not hold principles destructive of the civil peace, ought to enjoy full liberty of conscience in matters of religion. In doctrines of faith, he was of the same judgment, in the main, with the *Reformed Churches* at home and abroad; but in matters of church-discipline, he had great latitude. Though he would never give up his own judgment out of complaisance to others, yet, as long as the *Head* was maintained, he was very easy as to any difference of expression, or opinion, about the non-essentials, or circumstantialia of religion. Among those who were not real *Antinomians* on the one hand, nor *Pelagians*, or *Arminians* on the other, he thought the difference more verbal than real, and often expressed his satisfaction in those who kept this medium in doctrinal matters. With respect to the Trinity, he was to the last fully persuaded both of the truth and importance of that doctrine; and as he took up his principles upon mature deliberation, and after a strict and impartial examination, so he was firmly established in them.

His ministerial qualifications were of a very superior order. In his preaching there was an inimitable mixture of seriousness and politeness, of judgment and pathos. His words dropt as the gentle showers of rain, without making any great noise; but they penetrated to the very centre of the heart. What he said of Mr. Newcome, of Manchester, was true with regard to himself, while in his full vigour: *He was the prince of preachers*; and did *Dominari in Concionibus*. His discourses discovered great strength and spirituality; were delivered with ease; and adapted to the understandings of different classes of hearers. Those who were strangers to serious religion, could not fail to admire the gracefulness and propriety of his manner. He had an admirable talent of saying much in a little, and could com-

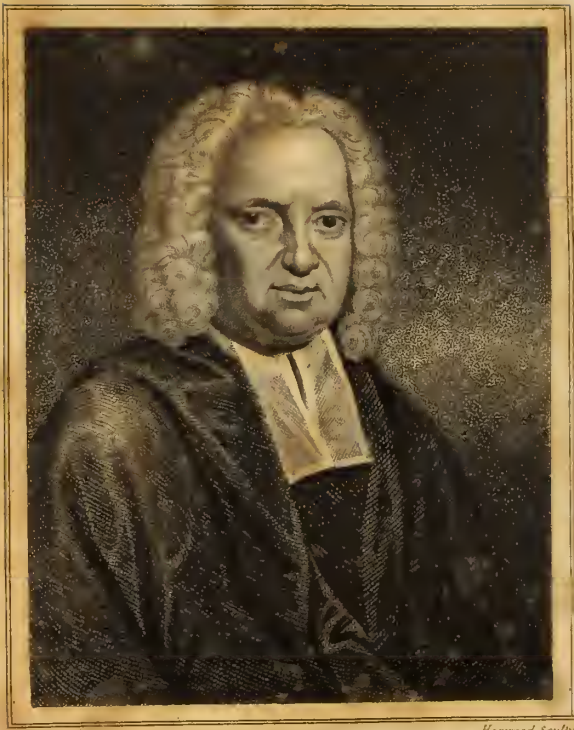
SALTERS'-HALL.—*English Presbyterian.*

prise his thoughts upon the most weighty subjects, in a single discourse. Though such was the tenderness of his spirit, that he could not dwell long on subjects of terror, yet he faithfully warned impenitent sinners, and frequently, in the most moving manner, dropt remarks that were calculated to affect the mind that was not stifled to conviction. But he took the greatest pleasure in holding forth the mysteries of faith; in displaying the doctrine of God's free grace in the redemption of sinners, by the incarnation and satisfaction of his own Son; and in explaining and enforcing the duties of the Christian life, upon the motives and encouragements of the gospel. He had the tongue of the learned, and knew how to speak a word in season to him that was weary. In short, both in prayer and preaching, he gave not only plain indications of uncommon gifts, but, also, of a holy mind, seriously affected, and deeply impressed with the importance of his work. In the retired walks of private life, he exhibited the divine nature of his principles; living, habitually, under the powerful influence of a strong faith, a lively hope, and a fervent love to God and man, which are the sum of vital and practical religion.* His different publications shall be enumerated below. (c)

* Mr. Newman's Sermon on the Death of the Rev. William Tong, p. 38—44.

(c) WORKS.—1. A Defence of Mr. Henry's Brief Inquiry into the Nature of Schism, and the Vindication of it: With Reflections upon a Pamphlet, called, The Review; and a brief historical Account of Nonconformity, from the Reformation to this present Time. 4to. 1693.—2. A Sermon, preached at Salters'-Hall, to the Societies for Reformation of Manners, Oct. 4, 1703. Heb. xii. 3.—3. An Account of the Life and Death of the Rev. Matthew Henry. 1715.—4. Memoirs of the Life and Character of the Rev. John Shower. 1716.—5. A short historical Account of the State of Nonconformity in Coventry, from the Time of the Reformation. Prefixed to Mr. Warren's Sermon on the Death of the Rev. Joshua Merrel. 1716.—6. Exposition of the Epistle to the Hebrews, and the Book of Revelation: In the Continuation of Matthew Henry's Bible.—7. The Doctrine of the Ever Blessed Trinity, stated and defended. By four London





Hilton Del.

Hopwood Sculp.

John Newman?
From an original Painting

In D.^r Williams's Library Red Cross Street.

Published March, 1st 1802, by M^r Orwell & Wilson, Skinner Street.

SALTERS'-HALL.—*English Presbyterian.*

JOHN NEWMAN.—This worthy minister was a native of Oxfordshire, and born about the year 1676. He received his grammar-learning under the Rev. Samuel Chapman, a worthy nonconformist minister, who had been ejected from Yoxford, in Suffolk. In his youth, he discovered a deep sense of religion, was remarkable for his grave deportment, and frequently called his school-fellows together for private prayer, and religious instruction. At a proper age, he was placed under the care of the Rev. John Woodhouse, at Sheriff-hales, in Leicestershire, under whom he pursued a course of studies for the ministry, among Protestant Dissenters.

At about nineteen years of age, he came up to London, and preached a short time as assistant to the Rev. Joseph Read, at a meeting-house in Bloomsbury, where he was soon noticed as a very promising young minister. Upon the death of the Rev. Richard Mayo, he was chosen assistant to the Rev. Nathaniel Taylor, about 1696; being introduced to the congregation at Salters'-Hall, to whom he was an entire stranger, by Mr. Alderman Dolins, and after preaching a short time with general approbation, he was chosen with little or no opposition. On the 20th of October, 1697, he was ordained to the ministerial office, to which he gave himself up with great cheerfulness and devo-

Ministers, of whom Mr. Tong was one. 1719.—8. A Sermon, preached at Little St. Helen's, to the Society attending the Lord's-Day Morning Lecture, on the 28th of May, 1722, being the Birth-day of King George I.—Also several Funeral Sermons, as 1. For the Rev. Thomas Shewell, M. A. Matt. xxiv. 46. 1693.—2. Rev. Samuel Slater, 2 Kings, ii. 9, 10. 1704.—3. Rev. S. Slaughter, 1706.—4. Rev. Francis Glascock, Dan. xii. 13. 1706.—5. Mrs. Ann Warner, late Wife of Mr. John Warner, and Daughter of the Rev. John Shower. Psal. lxxiii. 26. 1707.—6. Rev. Matthew Henry. John xiii. 36. 1714.—7. Rev. John Shower, 2 Tim. iv. 7, 8. 1715.—8. Rev. Thomas Freke, 2 Cor. iv. 7. 1716.—9. Mrs. Elizabeth Bury, Wife of the Rev. Samuel Bury, 2 Tim. i. 12. 1720.—Mr. Tong, also, wrote several recommendatory Prefaces to the Writings of others.

tion. Upon the death of Mr. Taylor, and the choice of Mr. Tong, to fill the pastoral office, Mr. Newman continued for some years to assist the last worthy minister, who always heard him with great attention and satisfaction, and from a just regard to his real worth, and long and diligent services proposed that he should be united with him in the pastoral office. This proposal met with acceptance from the church, and Mr. Newman was accordingly chosen about the year 1716.

At his first appearance in public, he was a very popular preacher, and for many years together, delivered long and laboured sermons to a crowded audience, without any notes to assist his memory. Wherever he preached, he attracted a large congregation, and was esteemed one of the most celebrated preachers about London. This procured him to be chosen into several lectures of repute. In the beginning of the eighteenth century, when a course of sermons was delivered on a Friday evening, at the Weigh-house meeting, in Little Eastcheap, on psalmody, and some other subjects, Mr. Newman was one of the six ministers chosen to conduct this service. He was also chosen into the Merchants' lecture on a Tuesday morning, at Salters'-Hall, in the room of Mr. Robinson, in 1724. Towards the latter end of his life, his popularity is said to have declined; but when we consider the fickleness of mankind, this is not at all surprising, and was no diminution of his real worth. On the contrary, as he advanced in years, and his congregation decreased, he is said to have preached better sermons. During the long period of forty-five years that he filled the pulpit at Salters'-Hall, he supported the ministerial character with reputation to himself, and usefulness to his people.

Mr. Newman's removal from our world was not preceded by a tedious confinement, nor by any wasting sickness; but his passage out of it was easy; and he was dead before many of his friends heard so much as of his sickness. The

SALTERS'-HALL.—*English Presbyterian.*

Lord's-day preceding his decease, he was in the pulpit, and in his usual health; but a severe disease seizing him with great violence, carried him off in a few days, on the 25th of July, 1741, in the 65th year of his age. The celebrated Dr. Doddridge, who was then in London, and his intimate friend, delivered the address at his interment in Bunhill-fields, July 31; and on the following Lord's-day, August 2, the Rev. John Barker, preached his funeral sermon, at Salters'-Hall, from John xviii. 11. *The cup which my Father hath given me, shall I not drink it.*

Mr. Newman was a Divine of considerable attainments, well skilled in polemical divinity, and a smart disputant. He was an excellent, judicious, practical preacher; his sermons well composed and digested; full of good matter; and adapted to instruct, establish, and comfort his hearers. He had an admirable method of reaching the conscience, and exposing the secret devices of the human heart. In visiting the sick he was frequent, tender, and affectionate. It was remarked as a great excellency in the character of this good man, that he not only fed his flock with wholesome food, but was often at their houses, and by the side of their sick-beds, giving wise advice, and praying with them on such occasions; "which service (says Mr. Barker) I myself remember with pleasure and gratitude, in a dangerous illness, he performed for me with remarkable seriousness and affection, and with peculiar and distinguishing propriety and enlargement." His own behaviour under affliction was decent and exemplary. When exercised with severe trials, he uttered no intemperate complaint, but patiently submitted to the rod of his heavenly Father. He was not without his fears, temptations, and hours of darkness; but in the midst of them displayed the temper of a regular and eminent Christian. His concern for the truth and importance of the peculiar and distinguishing doctrines of our religion, excited the utmost grief, when he observed the gospel of the grace of God so much depreciated and

despised. The doctrine of the Trinity he considered to be the basis and foundation of our holy religion as Christians; and so interwoven with the several parts of it, as to render it a doctrine of the first importance. He, therefore, considered himself set for the defence of this, as well as of the other doctrines of Christianity, and continued steadfast in them to the last. During the debates in the assembly at Salters'-Hall, in 1719, he took part with the subscribing ministers, herein following the example of his valuable colleague, Mr. Tong; and we cannot but suppose him influenced by the most upright and conscientious motives. His temper and conduct in the various relations of life, exhibited the powerful influence of his principles; and in the exercise of integrity and diligence, of zeal for God, and love to men, of a prudent behaviour, and of a peaceable spirit, he continued faithful unto death.* A list of his publications will be given below. (D)

SAMUEL NEWMAN, son to the foregoing Mr. John Newman, was born in London, about the year 1707. His tender father carefully watched over his early years, and had very soon the pleasure of observing serious impressions fixed on his mind. He saw the great evil of sin, and the worth of

* Mr. Barker's Sermon on the Death of the Rev. John Newman, p. 23—31.

(D) WORKS.—1. A Sermon occasioned by the Death of the Rev. Nathaniel Taylor, preached at Salters'-Hall, May the 16th, 1702. Heb. ii. 15.—2. Directions for the right Performance of the Duty of Singing, Eph. v. 10. in the Eastcheap Lectures. 1708.—3. A Sermon at Salters'-Hall, to the Societies for the Reformation of Manners, Oct. 3, 1709. Mark viii. 38.—4. Objections against Prayer considered. Job xxi. 15. In the Eastcheap Lectures. 1711.—5. The Nature of hearing the Word. Prov. xxviii. 9. In the Eastcheap Lectures. 1713.—6. The Character and Blessings of a good Government: a Sermon at Salters'-Hall, Nov. 5, 1716. Isa. xxxii. 1, 2.—7. The Obligations of reading the Scriptures. John v. 39. In the Eastcheap Lectures. 1717.—8. A Funeral Sermon, occasioned by the Death of the Rev. William Tong; preached at Salters'-Hall, April 2, 1727. Psal. lxxiii. 24.—9. The Popish Doctrine of Merit and Justification considered; preached at Salters'-Hall, March 20, 1735. Rom. iv. 4.

SALTERS'-HALL.—*English Presbyterian.*

his soul, the excellency of religion, and the necessity of an interest in Christ, before many other children leave their diversions. God, who had the first and best of his time, happily preserved him from those vices and follies into which young people too frequently run, and gave him an early dread of ensnaring diversions, and a loose behaviour. He did not dare to strain his conscience, as it respected the rules and precepts of the law of God; but readily yielded to the force of prudent counsel, and wise example; and happily preserved his innocence from the evil impressions of sensible objects. We take the more notice of this, because a little before his death, he blessed God for the advantages of a religious education, and in some serious conversation with his father observed, that as long as he could remember any thing, he recollected that he had a high regard for God, and for spiritual and eternal things. Such was the happy dawn of this young man's moral and Christian character!

His father intending him for the ministry, which was the bent of his own inclination, placed him under the care of suitable tutors, in London. His advantages in this respect will be duly appreciated by those who are acquainted with the respectable characters of the learned Mr. John Eames, and Dr. Thomas Ridgley, who directed his youthful studies. Under their instructions he made suitable improvements, and had the advantage of his father's immediate inspection. After spending a sufficient time in preparatory study, he entered upon his public work, in the year 1727, with the full consent and approbation of several London ministers. The death of that excellent person Mr. William Tong, prepared the way for his settlement in a station of considerable importance. Mr. Warren, of Coventry; and Mr. Waldron, of Ottery St. Mary, Devon, having each declined an invitation to be co-pastor with Mr. Newman, Sen. at Salters'-Hall, his son, Mr. Samuel Newman, was unanimously fixed in the assistant's office, in 1728. This situation he held with great credit to himself, and acceptance to the people, for

SALTERS'-HALL.—*English Presbyterian.*

about seven years, when he was removed by an untimely death, on the 31st of May, 1735, in the 29th year of his age. Dr. Obadiah Hughes delivered the address at his interment in Bunhill-fields, and the Rev. John Barker preached his funeral sermon at Salters'-Hall, from Psa. cxix. 96. *I have seen an end of all perfection.*

Thus early was the church deprived of the labours of this promising young minister. He possessed a very good capacity, a quick and lively apprehension, a faithful, and tenacious memory. As a preacher, his manner of address was warm, serious and affectionate; his subjects chiefly practical, and his thoughts and language remarkable for their justness and propriety. Aged and experienced Christians heard him with pleasure, and it pleased God to honour his ministry with great acceptance and success. Like other studious and ingenious persons, he did not rest in the first impressions of his education; but, as his judgment ripened, diligently pursued his inquiries after truth, and embraced it with a becoming freedom of mind. He highly valued, and diligently searched the holy scriptures, firmly believing their sufficiency and perfection; and had a becoming zeal for the weighty and important truths of the gospel. Of the grace of God, the mediation of Christ, and the standing influences of the Divine Spirit, he had the clearest apprehensions, and firmest persuasion. He had high, but not extravagant notions of Christian liberty; was a Protestant Dissenter upon the firmest principles, and had the cause of Nonconformity much at heart. His natural temper was very soft and affectionate, sympathising and peaceable; and his deportment and behaviour respectful and obliging to all. The day before he was seized with his last illness, he visited some aged Christians, with whom he prayed and conversed in a very lively manner. The nature of his distemper was such as to preclude his expressing the state of his mind. But this he had done prior to his illness, when it was evident he had got above the fear of death: he had learned

to talk of dying with pleasure, as the only way to a glorious immortality.*

JEREMIAH TIDCOMB.—The vacancy occasioned by the immature death of Mr. Samuel Newman, was speedily filled up by the Rev. Jeremiah Tidcomb, a very popular preacher, and pastor of a congregation at Ratcliff-cross. He continued afternoon preacher at Salters'-Hall, till his death, in 1740, a little before the decease of Mr. Newman, Sen. This latter event caused a double vacancy at Salters'-Hall; which, however, was soon supplied by the Rev. John Barker, and his amiable colleague, the Rev. Francis Spilsbury, whose lives we shall proceed to lay before the reader.

JOHN BARKER, an eminent Divine of the Presbyterian denomination, was born about the year 1682. We have no information by which to determine the place of his birth, the condition of his parents, or the circumstances of his early life. It is not improbable but he was in some way related to the Rev. Matthew Barker, a worthy nonconformist minister, who was ejected by the Act of Uniformity, from St. Leonard's, Eastcheap, and died March 25, 1698, considerably advanced in years: but of this we are not certain.† After passing through the customary course of grammar-learning, he was placed for academical instruction, under the care of the celebrated Mr. Timothy Jollie, at Attercliffe, in Yorkshire; where he laid a good foundation of solid and useful learning, and profited not a little by the pious example of his excellent tutor, of whom he always spoke in terms of the highest respect.

When Mr. Barker had finished his academical course, he

* Mr. Barker's Sermon on the Death of the Rev. Samuel Newman, p. 21—27.

† Calamy's Contin. p. 63.

came to London, and passed his trials for the ministry, in the manner usual in those times, before some senior ministers in the metropolis. Shortly after, in 1709, he was chosen assistant preacher to a congregation of principal note, assembling in Crosby-square, under the pastoral charge of the eminent Dr. Benjamin Grosvenor.* Mr. Barker was now about twenty-six years of age, and the situation to which he had been directed by Providence, proved a source of no small happiness to him in after life. For though his connexion with the church in Crosby-square, was dissolved after a few years, Mr. Barker had an opportunity of forming an agreeable and useful friendship with some valuable persons, and particularly with Dr. Grosvenor, which only terminated in death. It was likewise of no small advantage to him, that, at his setting out in the ministry, he enjoyed the pattern, as well as advice of so accomplished a preacher as Dr. Grosvenor, whose graceful utterance, lively imagination, singular acumen, and warm devotion, procured him deserved reputation, and rendered him a fit model for a young preacher. During their connexion in the ministerial office, which lasted about six years, they lived in the most perfect harmony. The Doctor was of a friendly disposition, and always disposed to offices of kindness and generosity; and those who are acquainted with Mr. Barker's epistolary correspondence, will naturally conclude, that he was by no means deficient in those social feelings, upon which depend so much the happiness of man in his present state. After a lapse of more than forty years, Mr. Barker publicly declared, "that he still reviewed their former connexion with pleasure, and accounted it his honour."

In the month of June, 1714, it pleased God to remove to the world of happy spirits, the pious and excellent Mr. Matthew Henry, whose praise is in all our churches. By

* Mr. Barker's Sermon on the Death of Dr. Grosvenor, p. 32.

SALTERS'-HALL.—*English Presbyterian.*

his death the congregation in Mare-street, Hackney, became destitute of a pastor; but after a short interval, Mr. Barker was chosen to succeed him. His election, however, met with considerable opposition, and produced a large breach in the society; whence originated the congregation of the Gravel-pit meeting, in the same village.

Notwithstanding the discouragements under which Mr. Barker entered upon his charge, the success that attended his labours, soon restored the congregation; so that in a little time it became as large as under any of his predecessors. He possessed a grave and manly deportment, an agreeable address, and his preaching, which was then mostly without notes, was so serious and striking, as could not fail to interest his hearers. During his earlier years, in the full enjoyment of health and mental vigour, his ministry was accompanied with a considerable share of popularity; nor did it forsake him even in old age, but he supported a good congregation to the last. When we speak of popular talents, however, as applied to Divines of the former age, we are not to be understood as including what is usually comprehended in that term, at the present day. It is a fact too glaring to need an apology for stating it, that mankind are apt too frequently to be led astray by noise and novelty; and to sacrifice their judgment to their fancy. A disgusting familiarity, better adapted to the parlour than to the pulpit, with a strong propensity to drollery, appear to suit the frivolity of the age, rather than a solid scriptural strain of preaching, so much the glory of our forefathers the Puritans and Nonconformists. It is, doubtless, this depraved taste, in conjunction with some other causes, that has contributed to the decline of the Dissenting interest; nor can we expect a revival till a more just and rational taste shall prevail.

Not long after Mr. Barker's settlement at Hackney, the Dissenters became embroiled in those warm disputes con-

cerning the Trinity, which so unhappily divided them, and proved a no small prejudice to their interest. The nature and proceedings of the Salters'-Hall Synod, relating to this business, have been already noticed; as also the cause of those divisions which occasioned some of the brethren to withdraw from the assembly, and unhappily divided the rest by the names of Subscribers and Non-Subscribers. Mr. Barker divided with those who were for subscribing the articles; and after the breaking up of the assembly, followed the example of most of the Dissenting ministers about London, of all denominations, who thought it their duty to confirm the faith of their people in the important doctrine of the eternal Deity of our Blessed Saviour, by preaching on the subject.

Mr. Barker continued to perform the whole duty of his pastoral charge with much comfort, satisfaction, and usefulness, till the year 1729, when his people thought it necessary to procure him an associate, and the Rev. Philip Gibbs, was chosen joint-pastor. He was a man of talents and piety, of an unblemished character, and a good preacher, though he did not please the people equally with Mr. Barker. Mr. Gibbs had hitherto avowed himself a Calvinist; but a few years after his settlement at Hackney, he saw reason to alter his sentiments, which occasioned his dismissal, in 1737. The vacancy in the congregation was soon very acceptably supplied by the late Rev. William Hunt, who was chosen co-pastor with Mr. Barker, in August, 1738. But before the congregation had time to reap the benefit of this new connexion, they were again involved in very considerable uneasiness, by the secession of their highly respected pastor, Mr. Barker, who resigned his charge in the same year, to the no small dissatisfaction and surprise of the whole church. It does not appear that he assigned any reason for this step; but it is not improbable, that his religious sentiments might undergo some slight alteration about this period; so that, as a conscientious man, he might not

think it consistent with his duty to retain any longer his situation. It is certain that Mr. Barker was hitherto a Trinitarian, and a decided Calvinist; and that the people at Hackney, were zealously attached to the same sentiments is evident, from their procedure with regard to Mr. Gibbs. From all the inquiry we have been able to make, it does not appear that Mr. Barker deviated from any one of those doctrines that are so justly deemed the peculiar glory of the gospel revelation; and as to points of inferior importance, it seems hardly reasonable to expect that good men should be perfectly unanimous. If we may be allowed to hazard a conjecture, we think it not improbable, that Mr. Barker might, about this time, have renounced the Athanasian scheme of the Trinity, as Dr. Watts, and many other excellent Divines are known to have done, and to have substituted in the room of it, what they considered a more scriptural view of that doctrine. Be this as it may, it is certain that many of our Divines at this period, particularly among the Presbyterians, began to strike into a middle path between the Calvinists and Arminians, and these generally went by the name of Baxterians. In this latter class we should be inclined to place Mr. Barker; and if we are not incorrect in our statement, we shall have some clue to guide us in judging of the motives that influenced him in taking the step above-mentioned.

We offer these remarks, not so much with a view of becoming the apologist of Mr. Barker, as of bespeaking the reader's candour in judging concerning the characters and opinions of mankind. In speaking of disputed points in divinity, it is hardly possible, with the utmost caution, to escape the censure of some; nor should we be over solicitous to avoid it at the expense of integrity. There are some persons who raise the cry of heresy at the very mention of Baxter's name, and whose attachment to favourite systems, has dried up the streams of charity and Christian benevolence. Such persons would do well to consider, that

SALTERS'-HALL.—*English Presbyterian.*

if they cannot subscribe to all the opinions of that good man, there is much in his writings deserving commendation—much in his character, both as a minister, and as a Christian, that is worthy of imitation. In the present state of imperfection, mutual candour, with respect to difficult and disputed doctrines, seems to be highly necessary among Christians; and amidst the various theories that have been raised with regard to the Trinity, there are few persons who will not subscribe to the propriety and beauty of the representation given of that doctrine, by the pious and eloquent Bishop Taylor: “He who goes about to speak of the mystery of the Trinity (says he), and does it by words and names of man’s invention, talking of essences and existences, hypostases and personalities, priorities, in co-equalities, and unity in pluralities; may amuse himself, and build a tabernacle in his head, and talk something he knows not what: but the good man, that feels the power of the Father, and to whom the Son is become wisdom, sanctification, and redemption, in whose heart the love of the Spirit of God is shed abroad, this man, though he understands nothing of what is unintelligible, yet he alone truly understands the Christian doctrine of the Trinity.”*

Amidst the religious heats of the times, Mr. Barker conducted himself with becoming temper and moderation. He was much averse to all kinds of theological disputation, and never engaged in any controversy, though there were not wanting persons who used their endeavours to provoke him to it. Of this we shall record the following instance. The Rev. Martin Tomkins, minister of the Dissenting congregation at Stoke-Newington, being dismissed from his situation in 1718, on account of having embraced the Arian sentiments, went to reside at Hackney, where he attended the ministry of Mr. Barker, who was a zealous Trinitarian. Mr. Tomkins, in the general, approved his public ministra-

* Jer. Taylor on John vii. 17.

SALTERS'-HALL.—*English Presbyterian.*

tions, but was dissatisfied with his usual doxologies at the close of his prayers, and especially those which were often sung from Dr. Watts's psalms and hymns. Having freely stated to Mr. Barker his objections to them, without effect, he at length determined to publish his thoughts upon Doxologies, in a pamphlet, entitled, "A calm Inquiry whether we have any Warrant from Scripture, for addressing ourselves in a Way of Prayer, or Praise, to the Holy Spirit, &c." To which was prefixed, "A Letter to the Rev. Mr. Barker," on his continued practice. It does not appear that Mr. Barker took any public notice of this piece; but it engaged the author in an epistolary correspondence with Dr. Watts, whose writings he had quoted with some free animadversions.

After his resignation of the pastoral charge at Hackney, Mr. Barker went to reside at Epsom, in Surry, where he lived about three years without any stated employment, but was on all occasions ready to assist his brethren. During this season of his retirement, he was deprived by death of an old and valuable friend, the Rev. John Newman, pastor of the congregation at Salters'-Hall, which pulpit he had filled with distinguished reputation during the long period of five and forty years. The removal of this excellent minister, in July 1741, paved the way for Mr. Barker's invitation to preside over the congregation lately under his care; which, after a short time, he complied with. (E) He was also chosen to succeed Mr. Newman in the Merchants' Lecture, on a Tuesday morning, at the same place.

At the time he entered upon these new duties, Mr. Barker was approaching towards sixty years of age. The

(E) Mr. Barker, as we are informed, would never accept the office of pastor at Salters'-Hall, but contented himself with being morning preacher. The people, however, always looked up to him as their senior minister; and it is certain that he always fulfilled amongst them the duties of a faithful and vigilant pastor.

SALTERS'-HALL.—English Presbyterian.

natural infirmities incidental to that period, would have been sufficient, we should think, to have deterred him from undertaking so public and important a charge, at his time of life, but he was favoured in general, with a good share of health, and possessed a large portion of vigour, both of body and mind. This enabled him to go through his regular duties with apparent ease, and he applied himself with unremitting diligence to promote the best interests of the people committed to his charge. While he took great pains in preparing for his public work, he did not neglect another, and most important branch of ministerial duty, too much overlooked in the present day; but was frequent in private and pastoral visits, attending, not only the sick, but likewise, those who were in health, promoting serious and useful conversation; and administering such consolations, and reproofs, as the cases of his people required. A diligent and conscientious attention to these several duties must have taken up much of his time, and caused him considerable exertion: he had, indeed, only one stated service so perform amongst his own people on the Lord's-day, the congregation at Salters'-Hall, having always supported two ministers; but the situation of afternoon-preacher was now vacant in consequence of the death of the Rev. Jeremiah Tidcomb, who was removed in the midst of his days, but little more than a twelvemonth before Mr. Newman. Mr. Barker was much concerned to see his place filled by an able and useful minister, who would be faithful and diligent in attending to the concerns of the congregation, and be a suitable companion for himself. His sentiments on this subject are very forcibly expressed in a letter to his intimate friend, Dr. Doddridge, who being at the head of a large and flourishing academy, was every way the most likely person to gratify his wishes:—"Salters'-Hall (says he) takes up much of my time at present, for which I not only prepare with some care and pains, for the public services on Sundays, but am

SALTERS'-HALL.—*English Presbyterian.*

constrained to attend on other days for the sick and the well, lest they should seem like sheep without a shepherd. Under this burden I groan, and yet I am not able to bear the thought of their scattering, or making an improper choice. What! cannot you think of one minister, old or young, whose furniture, spirit, principles, and pulpit-talents would make him suitable for us? Have you forgot your obligations to that people? or that I am almost threescore years of age, and have not nerves of brass, or sinews of iron? I do not, after all, so much desire a suitable minister there to spare myself, as to see the congregation well settled, for its own sake, and that of our common Christianity.”* Mr. Barker had not long to lament the want of an able associate; for, towards the latter end of 1742, the same year in which the above letter was written, the late Rev. Francis Spilsbury, of Worcester, was chosen his colleague, and preached at Salters'-Hall with good reputation, for the period of forty years.

At Midsummer, 1744, Mr. Barker entirely quitted Epsom, and came to London, where he had partly resided from the time he was chosen at Salters'-Hall. But in the following year he appears to have taken a house at Walthamstow, where he lived several years; but afterwards removed to Clapham, at which place he resided at the time of his death. He had been some time employed in preparing for the press, a volume of sermons, which he had delivered in the course of his stated ministrations. They were the fruit of much serious labour; and when they made their appearance, at the beginning of 1748, were well received by the public. This encouraged him to proceed in arranging a sufficient number to form a second volume; and he had transcribed several with a view of revising them for the press, but being seized with a very acute disease, he was prevented completing his design. It was fulfilled, however,

* Letters to and from Dr. Doddridge, p. 83.

SALTERS'-HALL.—*English Presbyterian.*

by his executors, who published a second volume, in 1763; and in the following year, the first volume came to a second edition. This would have been a fit opportunity to have presented the public with some memoirs of the life and character of the author, but it was unaccountably neglected, and lost. The sermons are composed in a natural and easy style; the subjects are of a practical nature, and treated in a manner highly judicious and evangelical.

In the year 1748, Mr. Barker met with a severe domestic affliction in the death of his mother, though on account of her great age, he must have been long prepared for the event. This is the only time we find any mention made of either of his parents. In a letter to Dr. Doddridge, dated November 19, in that year, he expresses the state of his mind under this loss, in the following terms: "The friendly condolence on the death of my mother, which fills up a part of your letter so wisely and affectionately, is very obliging. I ought to rejoice in her happiness now, who wished and promoted it all my life; but I felt the shock equally to the nearness of the relation, and the duty and affection of a son. She suffered a good deal since the midst of summer, but died honourably and exemplarily at length, and had the desired happiness of a slow and easy dissolution. I mourn not as those who have no hope. My deceased parent, I believe, sleeps in Jesus. But to what defect in grace, or miscarriage in life, is it owing, that my heart is no more warmed, my hopes no more animated, with that divine approbation and applause, *Well done good and faithful servant, enter thou into the joy of thy Lord!* What joy and harmony is there in the sound! The congratulations of angels are as far below this heart-reviving sentence, as their natures are inferior to his, from whose gracious lips it proceeds; and yet who feels the inward, rational, experimental comfort which this ought to afford to every Christian heart! Assist me with your prayers, dear Sir, that I may feel that in religion, which will both satisfy me in the

dissolution of fellow Christians, and reconcile me to my own.”*

In the year 1751, Mr. Barker sustained another severe loss, in the decease of his intimate friend, Dr. Doddridge. Between these two excellent persons there existed a most sacred friendship. The letters that passed between them, discover to us minds richly fraught with sentiments of the most generous and exalted nature: and they seem to have carried the social feelings to the highest pitch possible in the present state of imperfection. Those who read their correspondence, cannot fail being impressed with similar ideas, and must greatly venerate their memory. The last letter that Mr. Barker sent to his friend, just before he embarked for Lisbon, from whence he never returned, abounds above all with expressions of the sublimest friendship, resignation, and piety, and is, perhaps, one of the most striking pieces of eloquence, of the kind, ever penned. When Dr. Doddridge received it, he was at Shrewsbury, for the benefit of air, exercise, and an entire recess from business and company; and Mr. Orton tells us, he was so affected and melted into tears of gratitude and joy, with the friendship expressed in it, and the divine consolations which it administered, that he was apprehensive his tender frame would have sunk under it.† This letter was inserted in the Doctor's life by Mr. Orton, and has been since re-printed in a collection of letters to and from Dr. Doddridge, published by the Rev. Thomas Stedman, of Shrewsbury.

Mr. Barker retained his connexion with the congregation at Salters'-Hall, as long as he was able to perform the duties of his office; but severe affliction, which attended his declining years, compelled him to resign his charge in the spring of 1762. After this he appeared but little in public; the shadow of life was going down apace, and after living

* Letters to and from Dr. Doddridge, p. 117, 118.

† Orton's Life of Dr. Doddridge.

SALTERS'-HALL.—*English Presbyterian.*

about a twelvemonth in retirement, he was removed from the church militant, to the church triumphant. This event took place May the 31st, 1762, when he was eighty years of age. His remains were interred in Hackney Church-yard, in a vault near the south wall, belonging to his wife's relations.

Thus we have related, as far as our materials would enable us, the principal circumstances connected with the life of this venerable Divine. It only remains to take a brief view of his character. Mr. Barker was in person well made, rather above the middle size, of proportionable bulk, and of a venerable appearance. He was a man of eminent abilities, and united sound learning with ardent and unaffected piety. His preaching was solid, serious and convincing. In his public ministrations, he aimed not so much to please the fancy as to reach the conscience, and to warm the heart. He possessed great originality of thought, and had a striking manner of enforcing the attention; which together with his graceful appearance in the pulpit, procured him the reputation of one of the most popular preachers in the metropolis. But popularity was what he least of all valued; it being his principal concern to obtain the approbation of his Lord and Master, and to prove himself faithful in his work. He discovered an uniform and zealous attachment to the most important truths, and an ardent concern for the promotion of real godliness. Few ministers lamented more, the decay of practical religion, and the open departure of many of his brethren from some of those doctrines which lay at the foundation of Christian hope. On this subject he has expressed himself very pointedly in the following terms: "The disposition to charity continues amongst us Protestant Dissenters, but I cannot say much as to our faith. Some charge our fathers with putting believing in the place of doing; I wish we do not put giving in the place of believing.—The defection of our younger ministers I greatly lament; and if the people departed from the doctrines of the reformation, as much as their ministers,

SALTERS'-HALL.—*English Presbyterian.*

I should begin to think whether ours were an interest worth serving.”* And again: “The Dissenting interest is not like itself: I hardly know it. It used to be famous for faith, holiness, and love. I knew the time when I had no doubt, into whatever place of worship I went among Dissenters, but that my heart would be warmed and comforted, and my edification promoted. Now I hear prayers and sermons, which I neither relish, nor understand. Evangelical truth and duty are quite old fashioned things. Many pulpits are not so much as chaste. One’s ears are so dinned with reason, the great law of reason, and the eternal law of reason, that it is enough to put one out of conceit with the chief excellency of our nature, because it is idolized, and even deified. How prone are men to run to extremes! What a pity it is, that when people emerge out of an ancient mistake, they seldom know where to stop. Oh, for the purity of our fountains, the wisdom and diligence of our tutors, the humility, piety, and teachableness of our youth.”†

From the foregoing extracts, it abundantly appears, that though Mr. Barker was firmly attached to the principles of Protestant Dissent, yet he had the interest of real religion much more at heart; and it is plain that he considered an evangelical mode of preaching the best adapted to extend its influence. Nor need we be surprised that he decries a contrary style of preaching, as cold and comfortless. The awful effects of those doctrines which have arrogated to themselves the exclusive property of being rational, both upon the interest of Dissenters, and the cause of practical religion, speaks with a louder voice in the desolation and utter ruin of many fine congregations, than in any words that we can use to describe them. But though Mr. Barker always discovered great zeal in the cause of truth, it never betrayed him into any indecent reflections upon his brethren. Candour was a governing principle of his mind, and he lamented

* Letters to and from Dr. Doddridge, p. 84.

† *Ibid.* p. 96.

SALTERS'-HALL.—*English Presbyterian.*

it was so little understood and practised in the world. "The longer you live (says he), the more you will know that there is but little candour and benevolence in the world; and not so much truth and justice by far as there should be; no not among Christians, ministers, or members of churches."* At the time when there was some talk of a comprehension, and Dr. Chandler was sent for by several of the bishops to consult upon the subject, Mr. Barker was much for the scheme, provided it could be obtained on rational grounds. He heartily longed for the union of all real Christians, and the breaking down of the wall of separation between the Church of England and the Dissenters. He was a man of great humility of mind, and an attentive observer of the conduct of Providence, which was his frequent and delightful study. Through a long life he preserved an irreproachable character, and descended to his grave in peace, leaving an honourable example to survivors.

It may naturally be supposed that this good man had his share of trials and afflictions. Indeed, considering the mixture of characters, and the various tempers of mankind in the present state, these are to be expected. And it seems to be a part of the design of Providence, to exercise the faith and patience of good men, with this kind of discipline, in order to fit them the better for a future state. Mr. Barker was fully sensible of the wisdom of this allotment, and manifested his acquiescence by a fiducial submission, and humble resignation to the will of God. Writing to his excellent friend, already mentioned, he says, "Oh, Doddridge, how had it been with you and me, and other servants of God, had it not been for afflictions? Had we not been sometimes sick, and sometimes sad; had we not attended the chambers of confinement, and seen the different ends of saints and sinners? But then it is affliction sanctified; attended and followed with humble, fervent prayer; and prayer attended and followed with a supply of the Spirit of Jesus Christ."†

* Letters to and from Dr. Doddridge, p. 94.

† *Ibid.* p. 127.

SALTERS' HALL.—*English Presbyterian.*

The ill-treatment and ingratitude he met with from some persons, he thought more than balanced, by the good opinion and friendship he received from others; and in this respect he found reason to admire the equity and wisdom of Providence. The approbation and esteem of mankind, however desirable, are never to be purchased at the expence of duty, and the favour of God. “ I have been long learning, (says he) to do right things, because they are right, and it becomes me to do them; nor will I be hindered, either by ingratitude or abuse. You only have neighbour's fare, when you meet with reflection or neglect. When you have had more of them, they will hurt you less. Conscience of a governing care to please God, gives a man a solid, rational, durable delight; not to be lost or altered; whereas, that of popularity and applause, is only like the pleasure of being scratched in a place that itches, which, short as it is, is mixed with smart, and it is well if it be not followed with a sore.”*

Having pointed out some of the leading features of Mr. Barker's character, which are calculated to place it in an honourable light, it may be expected that we should take some notice of his failings. These he undoubtedly had, for we exhibit no faultless character on this side the grave. But, perhaps, there is a wisdom and beauty in that part of the conduct of Providence, which hides the defects and frailties of good men from public view, and for the sake of their usefulness, and the general good of mankind, shows them to the world in the best light they will bear. His sentiments as to this particular are modest, humble, and devout: “ Let me appear in any light (says he), and to any advantage, that will most effectually promote the kingdom of that God, from whose riches in glory by Christ Jesus, I hope for mercy, and the interest of that great High-Priest, through whose sufferings, righteousness, and inter-

* Letters to and from Dr. Doddridge, p. 94.

SALTERS'-HALL.—*English Presbyterian.*

cession, I beg, and trust, to obtain forgiveness and acceptance with God.”*

Mr. Barker's first wife was Miss Bathshua Gledhill, daughter of Mr. Robert Gledhill, a gentleman of respectable family, near Wakefield, in Yorkshire. She was a prudent, pious, and excellent woman, as appears by the sermon preached at Hackney, Sept. 18, 1719, upon occasion of her death, by Dr. William Harris. At a proper interval after her decease, Mr. Barker married his second wife, the widow of a Mr. Lamb, who occupied a large house in London-field, Hackney, long since demolished; the avenue to which is still called Lamb's-lane. This lady brought him a large fortune; and as he resided chiefly out of London, he was not much connected with his brethren in their temporal concerns. But as he possessed, in an eminent degree, the social feelings, he was happy in the society and correspondence of many excellent persons, whom he ranked in the number of his friends. Among these were Dr. Watts, Dr. Doddridge, Dr. Grosvenor, Mr. Farmer, Lord Lytleton, Gilbert West, Esq. Nathaniel Neal, Esq. &c. &c. his correspondence with whom, proves that his retirement was not that of indolence and misanthropy. † (F)

* Letters to and from Dr. Doddridge, p. 121.

† *Private Information—and various sources, printed and MS.*

(F) WORKS.—Besides the two volumes of discourses already mentioned, Mr. Barker published the following single Sermons, all of them preached upon public occasions.—1. Preparation to meet God in the Way of his Judgments the present Duty of Christians: a Fast Sermon at Hackney, Dec. 16, 1720.—2. A Sermon for the Reformation of Manners, preached at Salters'-Hall, June 26, 1721. on Job xxii. 30.—3. The Revolution protected by the Hand of Providence: a Sermon preached at Hackney, Nov. 5, 1722.—4. Conversion the Act of Christ, an Obligation to Service, and an Encouragement to Prayer: a Sermon to a Society of young Persons, at Silver-street, on Whitsun-Monday, 1723, on Job xv. 16.—5. Death a true Christian's Gain: a Sermon on the Death of the Rev. John Gledhill, preached at Colchester, Dec. 15, 1727. on Phil. i. 21.—6. To walk in Newness of Life the great Duty of Christians: a Sermon for the Benefit of the Gravel-lane Cha-

 SALTERS'-HALL.—*English Presbyterian.*

FRANCIS SPILSBURY.—This worthy minister had the honour to descend from ancestors, who, for several generations, distinguished themselves by their pious and useful labours, in the cause of pure and undefiled religion. His grandfather, the Rev. *John Spilsbury*, Fellow of Magdalen College, Oxford, was many years the public minister of Bromsgrove, in Worcestershire. He was one of those noble army of confessors, who, on Bartholomew-day, 1662, quitted their livings in the church, in order to preserve that peace of conscience, which was invaded by the arbitrary and unprincipled measures of a corrupt and dissolute court. In continuing his ministry, privately, amongst his people, he incurred many hazards, and was once imprisoned in the county jail; where the want of air and exercise, laid the foundation of that illness which brought him to the grave. He died June 10, 1699, aged 71 years. Mr. Baxter gives him the character of “a man of extraordinary worth, for moderation, peaceableness, ability, ministerial diligence, and an upright life.”* Mr. Spilsbury married the sister of Dr. Joseph Hall, Bishop of Bristol, by whom he left a son of the same name, likewise a very excellent minister, and many years pastor of a congregation at Kidderminster. The seeds of genuine religion so deeply sown in that town, by the famous Mr. Richard Baxter, were carefully nourished by this valuable person, who laboured, to a numerous congre-

gation; preached New-Year's Day, 1734-5. on Rom. vi. 24.—7. Popery the great Corruption of Christianity: a Sermon at Salters'-Hall, Jan. 9, 1734-5. on 2 Cor. xi. 3.—8. The End of created Perfection: a Funeral Sermon for the Rev. Samuel Newman; preached at Salters'-Hall, June 8, 1785. on Psalm cxix. 96.—9. A Funeral Sermon for the late John Jacob, Esq. who died December 27, 1737: preached at Hackney, January 8, on Job vii. 1.—10. Resignation to the Will of God, considered, in a Sermon occasioned by the Death of the Rev. John Newman; preached at Salters'-Hall, August 2, 1741, on John viii. 11.—11. A Sermon, occasioned by the Death of the Rev. Benjamin Grosvenor, D. D. preached at Crosby-square, September 10, 1758, on Psalm xxiii. 4.

* Nonconformist's Memorial, vol. iii. p. 388.

gation, with great zeal, diligence, and success, to the time of his death, in the year 1727. For a serious, evangelical strain of preaching, for an unceasing attention to the duties of the pastoral charge, and for universal exemplariness of conduct, he was equalled by few ministers in his day. (c)

His son, Mr. *Francis Spilsbury*, was born at Kidderminster, in the year 1706. Under the roof of so excellent a father, he enjoyed considerable advantages for religious attainments, and his progressive improvement in knowledge and piety, was very conspicuous. As he was intended for the ministry, agreeably to his own inclination, as well as the wishes of his father, after passing through the usual course of grammar-learning, he was placed for academical studies, under the tuition of that celebrated Professor, Dr. Ebenezer Latham, who presided over a respectable seminary at Finedern, in Derbyshire. There he continued four years. At the end of that time, his father being desirous of giving him every possible encouragement, left it to his choice, either to spend a year in England, under the care of some aged minister, or to pass the same time in the Universities of Scotland, or Leyden. To the last place he objected, on account of a corruption of morals that was said to prevail there; and

(c) Dr. Latham, in his Sermon on the Death of the Rev. Matthew Bradshaw, who married Mr. Spilsbury's daughter, and succeeded him in the pastoral office, at Kidderminster, recalls the memory of his predecessor in the following emphatic language: "You can never lose the idea of your former pastor, the late Rev. Mr. SPILSBURY, whose graceful and familiar address from the pulpit, and wise and prudent conduct out of it, gave him so much weight and influence in his place. Of his superior merit, we had the highest testimony from that great man, his uncle, Bishop Hall, Master of Pembroke College, in Oxford, and Margaret Professor; who frequently resided in his family, and had the attendance of the Clergy there at the same time that his worthy nephew, as a Dissenting minister, officiated among you at the meeting. Could Mr. Spilsbury have satisfied himself in the times of conformity, every one must be sensible of the advantages his relative gave him for preferment; but when the good bishop could not serve him in that way, he gave him the last testimony of his affection and respect, in making him his executor."—Page 31, 32.

SALTERS'-HALL.—*English Presbyterian.*

occasioned most young people who went thither for education, to return back, wholly destitute of religion. He, therefore, determined for Glasgow, where he had the advantage of sitting under the last lectures of the venerable Professor Simpson. At that time, his knowledge of the Latin language was so perfect, that he could not only write, but speak it, with as much ease and fluency as the English.*

When Mr. Spilsbury returned from Scotland, he found his father, and two of his sisters dead. After residing some time at Kidderminster, in the capacity of an assistant to the Rev. Matthew Bradshaw, he undertook the pastoral care of a society at Bromsgrove, where he succeeded to an excellent minister, whose name was Thompson. Thence, in 1737, he removed to Worcester, to succeed the Rev. Chewing Blackmore, as pastor of the Presbyterian congregation; and remained in that connexion seven years. In both these places, he was very acceptable, popular, and useful; nor was he ever known to mention either of them, without strongly expressing the happiness he there enjoyed. It must have been about this period, that Mr. Spilsbury had the offer of a very considerable living in the established church, at Ashby-de-la-Zouch, in Leicestershire. But, though his circumstances, at that time, were not so independent, as in the latter part of his life, yet he steadily, and promptly rejected the proposal. Being a Nonconformist upon conviction, he was too conscientious to sacrifice his principles at the shrine of worldly advantage or emolument.†

From Worcester, Mr. Spilsbury removed to London, to be colleague with the Rev. John Barker, at Salter's-Hall. His introduction to that place was such as seemed to point

* Mr. Worthington's Sermon on the Death of Rev. Francis Spilsbury,
p. 22, 23.

† *Ibid.* p. 23, 24.

SALTERS'-HALL.—*English Presbyterian.*

out the finger of Providence. Early in the year 1741, he received an invitation from that worthy minister, the Rev. John Newman, to make a friendly visit at his house. On his arrival in the metropolis, he found his friend not only seized with sickness, but actually in dying circumstances; and preaching for him two Lord's-days, his services on those occasions, opened the way for that long train of labours, to which he was afterwards called. It does not appear that Mr. Spilsbury had then any design of leaving his situation in the country, to which he was greatly attached. He, therefore, returned to Worcester, and continued there upwards of a year longer. Mr. Barker being chosen to succeed Mr. Newman, was employed some time in looking out for a colleague. At length, Mr. Spilsbury was persuaded to comply with the wishes of the people at Salters'-Hall, and removed to London at the latter end of 1742. Mr. Worthington, in his funeral sermon for Mr. Spilsbury, observes, "he is authorized to add, that the late Dr. William Harris, (author of the Funeral Discourses,) confirmed the Society in their approbation of Mr. Spilsbury, and in their intention to invite him, urging it upon them in these remarkable words:—"Choose him, for he will wear well."† This, however, must be a mistake; for Dr. Harris was dead upwards of a year before Mr. Newman, so that if the words, were said at all, they must have been spoken by some other person.

For about twenty years that Mr. Spilsbury laboured jointly with Mr. Barker, he preached constantly on the afternoon of the Lord's-day; but upon the resignation of the latter, in 1762, he transferred his services to the morning. About the same time, he was chosen into the Merchants' Lecture, on a Tuesday morning, at his own meeting-house. He was, also, elected into Mr. Coward's Friday Lecture, at Little St. Helen's. Mr. Spilsbury's life was prolonged

† Mr. Worthington's Sermon, *ubi supra*, p. 24, 25.

SALTERS'-HALL.—*English Presbyterian.*

to a good old age, and he remained in full possession of his faculties to the last. But a day or two before his departure, he declared he had but one anxiety on his mind, and that was, "a solicitude to know how far he had been useful—whether he had been the means of saving one immortal soul: if he had, he could quit the world with delight!"* Such was the holy zeal of this faithful and venerable minister, in the prospect of dissolution. His death took place, March 3, 1782, in the 77th year of his age. The Rev. Hugh Worthington, who had been some time his assistant, delivered the oration at his interment in Bunhill-fields, and preached his funeral sermon, on Heb. xiii. 7. *Remember them—who have spoken unto you the word of God, &c.*

Mr. Spilsbury was a man of most amiable character, and his deportment throughout exemplary—such as became a minister and a Christian. Never so happy as when engaged in the duties of his ministerial station; so when prevented by sickness or infirmity, it was to him a source of inexpressible anxiety. His compositions for the pulpit were plain and simple; his method clear and unaffected; and they were enriched by many scriptural allusions and references. The subjects he selected were chiefly practical; such as were calculated to instruct and edify. As his manner was somewhat feeble, and he possessed but little animation, he was not popular; but he recommended himself by an useful, evangelical strain of preaching. His sentiments upon doctrinal points were in no extreme. He was firmly attached to the doctrines of grace, and may properly be pronounced a Baxterian. He, however, never classed himself under any leader, but readily embraced all who loved our Lord Jesus Christ in sincerity. In his visits to the sick and dying, he was diligent and constant; and is thought to have excelled greatly in this part of his duty. He was of a very friendly disposition, and ever ready to the performance of

* Mr. Worthington's Sermon, p. 30.

SALTERS'-HALL.—*English Presbyterian.*

kind offices. There was a degree of cheerfulness and good humour in his conversation, that rendered his company agreeable. In promoting the cause of the destitute, he was indefatigable; and greatly exerted himself for the relief of poor ministers, widows, and orphans. His piety to God was ardent, and unfeigned; and though he experienced some severe trials, he bore them with Christian fortitude.*

Upon Mr. Spilsbury's tomb-stone, in Bunhill-fields, is found the following inscription :

The Rev. FRANCIS SPILSBURY,
Died the 3d March, 1782, aged 76 years,
Pastor to the Dissenting Congregation at Salters'-Hall
During a period of 40 years.
His undissembled piety towards God,
His diligence in the Church of Christ,
His candour, benevolence, and love to mankind,
(An example so truly worthy imitation)
Have induced his Son-in-law to erect this inscription to his memory.

Where shall I find him Angels, tell me where,
Whose work is done, who triumphs in the past,
Whose yesterdays look backward with a smile.

Young.

HUGH FARMER.—This justly celebrated Divine, who preached many years to a congregation of Dissenters at Walthamstow, in Essex, having an associate provided for him, relinquished the afternoon service in that place; and in 1761, accepted an invitation to become afternoon preacher at Salters'-Hall, upon the vacancy occasioned by Mr. Spilsbury being chosen to succeed Mr. Barker in the morning, as pastor of the Society. In this situation, Mr. Farmer's services proved highly acceptable, so that he had (with one exception), (H) the largest afternoon audience among the Presbyterians; for such the congregation was denominated,

* Worthington's Sermon, p. 25--29.—and *Private Information.*

(H) That at Monkwell-street, under Dr. JAMES FORDYCE.

SALTERS'-HALL.—*English Presbyterian.*

though Mr. Farmer himself ranked with the Independents to the last. As he advanced in life, he gradually remitted of his employment as a preacher; and in 1772, resigned the afternoon service at Salters'-Hall. Of this eminent person we shall have occasion to speak more fully hereafter.

HUGH WORTHINGTON, the present pastor at Salters'-Hall, is a native of Leicester, where his father, the Rev. Hugh Worthington, was many years a respectable Dissenting minister, till his death, Oct. 29, 1797, at the advanced age of 86. Mr. Hugh Worthington, jun. was educated for the ministry, at Daventry, under Dr. Calcab Ashworth; and about the year 1773, settled at Salters'-Hall, as assistant to Mr. Spilsbury, whom he succeeded in the pastoral office. He was set apart to this work, on the 15th of May, 1782; Mr. Michael Pope proposed the questions, and received the answers; Dr. Kippis preached; and Mr. Worthington, sen. gave the charge. Mr. Worthington was, also, for several years morning preacher at Hanover-street, till he resigned about four or five years ago. His services at Salters'-Hall are confined to the afternoon, excepting on the first sabbath in the month, when he preaches in the morning, and administers the Lord's-Supper. He was one of the last Tuesday lecturers at Salters'-Hall; and is at present one of the lecturers at the same place, on a Lord's-day evening, and on a Wednesday evening. (1)

ROBERT JACOMB.—He is descended from the ejected minister of the same name, and was ordained at Salters'-

(1) Mr. Worthington has published several single Sermons; as one entitled, *A good Character better than a great Fortune*, preached May 28, 1775.—One for the Benefit of the Gravel-lane Charity School.—Another against Popery, November 5, 1778.—A Funeral Sermon for the Rev. Francis Spilsbury, preached May 17, 1782: To which is added, an Oration delivered at his Interment.—An Address at the Interment of the Rev. Thomas Toller. 1795.—Also, *A Treatise on Fluxions, and Conic Sections, &c.*

SALTERS'-HALL.—English Presbyterian.

Hall, joint-pastor with Mr. Worthington, on May 15, 1782. After continuing in this connexion about eight years, he removed in 1790, to Wellingborough, in Northamptonshire, and thence, after a short time, to Leicester, to be colleague with the Rev. Hugh Worthington, sen. upon whose death, in 1797, he succeeded to the whole charge. Mr. Jacomb continued at Leicester till 1803, when he resigned the pastoral office, and retired to Bath, where he now resides without any stated charge.

ROBERT WINTER, pastor of a congregation at Hammersmith, became morning-preacher at Salters'-Hall, in 1790, in the room of Mr. Jacomb. In this connexion he continued thirteen years, but resigned at Lady-day, 1803, having just before relinquished the congregation in Hanover-street, to which place he had removed from Hammersmith. After a short time, he removed to the Isle of Wight, where he was settled about two years, when he accepted an invitation to return to London, as the successor to Mr. Thorp, at New-court, Carey-street, Lincoln's-inn-fields, where he is the present minister. During his time the morning congregation at Salters'-Hall was very large and respectable.

JOHN SAVILLE.—After a vacancy of nearly two years and a half, which operated greatly to the injury of the morning congregation, Mr. John Saville, late a student at Hmerton academy, was chosen morning-preacher, in the autumn of 1805. The congregation, which was then very much diminished, is still in a low state.

CUTLERS'-HALL, CLOAK-LANE.

INDEPENDENT.—EXTINCT.

CUTLERS'-HALL, on the south side of Cloak-lane, Upper Thames-street, was another of the city halls appropriated to the use of Nonconformists. The earliest account that can be appointed concerning this place is, that it was occupied during the reign of Charles II. by the congregation under the care of Mr. Thomas Cole, a celebrated Independent minister, and one of the Merchants' lecturers at Pinners'-Hall. He was ordained at this place in February, 1674. How long Mr. Cole preached at Cutlers'-Hall seems uncertain; but his congregation must have removed to another place some time previous to his death, which happened in the year 1697. At this time Cutlers'-Hall was occupied by another Independent congregation, under the pastoral care of Mr. Thomas Beverley; but whether he gathered the Society, or succeeded some other minister, seems uncertain. His congregation is said to have dissolved in 1697.

THOMAS BEVERLEY.—Concerning the history of this person, we can state but few particulars. There was a Mr. John Beverley, who was pastor of the Independent church at Rowell, during the inter-regnum; but whether he was any way related to our author, we cannot take upon us to say. Thomas Beverley appeared upon the public stage in the reign of James II. as the interpreter of prophecy. In the year of the Revolution, 1688, he wrote a tract to prove that the Papacy could survive but nine or ten years; and so prepossessed was he with this notion, that almost each succeeding year produced some prophetic calculation, till

CUTLERS'-HALL, CLOAK-LANE.—*Independent, Extinct.*

he had the mortification to see the time pass by, and himself convicted for a false prophet. Dr. Beverley, for such he was called, though whether he took a degree in medicine, or any other science, we are not able to determine, was a warm admirer of the Revolution, and of its glorious hero King William, to whom he dedicated his prophecies. He seems to have thought that the political hero was the grand harbinger of the kingdom of Christ, and his millennial reign; and that England was the favoured spot from whence it was to be announced. His visionary notions led him to build aerial expectations, which ended in his disappointment and confusion.

Dr. Beverley, besides being pastor of a congregation at Cutlers'-Hall, was one of the Lord's-day morning lecturers at Fetter-lane, along with Mr. Stephen Lobb, and some other Independent ministers. In the controversy that followed the publication of Dr. Crisp's works, Dr. Beverley took some share. The pamphlets he published upon this occasion, hold him up in the light of a reconciler between the two parties, for which, it is probable, he received the thanks of neither. His own sentiments seemed to lean towards the Crispian side of the controversy; he nevertheless speaks respectfully of Mr. Williams, as also of Mr. Baxter, whom he unites with Dr. Crisp, as two persons of estimable memory, whose spirits were with Christ, and their seemingly different apprehensions perfectly reconciled, and concentrated in pure and unmixed truth.*

Dr. Beverley resigned his charge of the congregation at Cutlers'-Hall, in 1697. To this he was, probably, impelled by the non-fulfilment of his prophetic calculations; for in that year was to have been the commencement of the millennial reign of Christ; but Providence having deferred that important event to a much later period, Dr. Beverley, with the vexation arising from disappointment, retired into

* Conciliatory Discourse upon Dr. Crisp's Sermons.

CUTLERS'-HALL, CLOAK-LANE.—*Independent, Extinct.*

the country, and settled, we believe, at Colchester, or in the neighbourhood, where he was living a few years afterwards. We know nothing further respecting him, excepting that he published a considerable number of pamphlets, the titles of which shall be specified below. (κ)

(κ) WORKS.—1. The Command of God to come out of Babylon. 1687.—2. The great Revolution in this Nation according to Revelation xvii. 16, 17. in Pursuance of a Discourse published twelve Months past, viz. "The Command of God to his People to come out of Babylon;" wherein is fully proved that the Papacy can survive but nine or ten Years. Dedicated to the Prince of Orange. 1688.—3. Jehovah Jireh; in the Mount the Lord will be seen.—4. The Blessing of Moses on the Tribe of Asher, Deut. xxxiii. 15.—5. Gospel Grace of Faith, in its Nature opened, John xvii. 7, 8.—6. Faith by which we are justified in a Scripture Sense, Rom. v. 1.—7. A Conciliatory Discourse upon Dr. Crisp's Sermons; humbly presented to the Preachers of the Merchants' Lecture at Pinners'-Hall. Part 1 and 2. 1692.—8. The true State of Gospel Faith; a Conciliatory Discourse upon Dr. Williams's Concessions. 1693.—9. A compendious Assertion and Vindication of the Trinity.—10. An Exposition of the Lord's Prayer, Matt. vi. 9. Luke xi. 1.—11. A brief View of the State of Mankind.—12. A Discourse of the Doctrine of Holiness, 1 Peter, i. 15.—13. A Discourse of several Sermons on the Sacrament.—14. A Discourse of Evangelical Repentance unto Salvation, not to be repented of. 2 Cor. vii. 10. To which is subjoined, a Discourse on Death-bed Repentance, Luke xxii. 89. 1693.—15. A Sermon on the Death of the Queen. 1694.—16. A Discourse of the Greatness of the Soul.—17. The Loss of the Soul opened and demonstrated: a Sermon at the Lord's-day Morning Lecture, in Fetter-lane, Matt. xvi. 26. 1694.—18. The Pattern of the Divine Temple, &c.—19. The Line of Time from the first to the last Sabbatism.—20. The Scriptural Line of Time, &c.—21. The prophetic History of the Reformation, &c.—22. A Scheme of Prophecies to be fulfilled. 1696.—23. A fresh Memorial of the Kingdom of Christ.—24. A Table of Sabbatical Time, &c.—25. A Discourse upon the Power of the World to come.—26. A Discourse of Miracles, and the Kingdom of our Lord Jesus Christ.—27. A Model of Gospel Sanctification, &c.—28. The Catechism of the Kingdom of our Lord Jesus Christ.—29. Christianity the great Mystery.—30. Apology for the Hope of the Kingdom of Christ, appearing within this approaching Year, 1697; wherein some of the principal Arguments for such an Expectation are briefly couched, and greater Objections answered. Presented to the Notice and Examination of the Archbishops and Bishops in Parliament last. 1696.—31. The Kingdom of Jesus Christ entering its Succession. 1697.—32. A Scriptural Proof from

 BUCKINGHAM HOUSE, COLLEGE-HILL.

Upon his retiring into the country, Dr. Beverley's congregation at Cutlers'-Hall dispersed into other Societies.

 BUCKINGHAM-HOUSE, COLLEGE-HILL.

BUCKINGHAM-HOUSE, College-Hill, so called from its having been anciently the city residence of the Duke of Buckingham. In the reign of Charles II. a part of this noble mansion was appropriated to the use of the Nonconformists. A Presbyterian congregation met here for some years, under the pastoral care of the Rev. Richard Mayo, the ejected minister of Kingston-upon-Thames. Soon after the Revolution he quitted this place, and removed to a new meeting-house, near Salters'-Hall, Cannon-street. Under that article we have given a copious account of this church, and its several ministers.

Mahomet's Times to that of Christ's Kingdom, must needs be in its Succession. 1697.—33. A further Discovery upon the Line of Time. 1697.—34. A Sermon of Mr. Benjamin Perkins's, at the Funeral of Mrs. Martha Robient, who died at Colchester, September 15, 1700, enlarged into a Discourse on the excellent Life, and glorious Death of a Christian, 2 Tim. iv. 7, 8.

THREE CRANES, THAMES-STREET.

INDEPENDENT.—EXTINCT.

THE meeting-house now under consideration, is situated in Fruiterers'-alley, the west end of which falls into the lower part of Queen-street, Cheapside; but it is better known by the name of the Three Cranes. The old place being destroyed by fire, the present meeting-house was erected on the site, in the year 1739, Mr. John Hill being then pastor. The measurement of the building between the walls on the inside, is fifty-one feet by thirty-five, and the expence of erecting it was one thousand and twenty-two pounds. It contains three large galleries, and was fitted up in a neat and convenient manner; but since it has been in the hands of the present occupier, the disposition of the seats has been altered, and some of the pews removed to make way for a large one, according to the taste of the Methodists. The meeting-house is held upon a lease from the Merchant Taylors' Company, whose property it is.

With respect to the origin of the old Independent church, which met here considerably more than a century, it is said to have been collected in the reign of Charles the Second, by the famous Mr. Thomas Vincent, who preached in the city during all the time of the plague, and seems to have been the founder of several Dissenting churches. He died in 1678, but we are not sufficiently acquainted with the early history of this Society, to state with precision who was his successor. At the time of the Revolution, in 1688, Mr. Thomas Gouge, whose praises are celebrated by Dr. Watts, was the pastor of this church; and from that period downwards, we have been enabled to collect sufficient materials to give the reader a tolerable idea of the several changes it has undergone. The convulsions that took place in the

 THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

church about half a century ago, in consequence of some Sandemanian notions having been embraced by several members of the Society, and amongst others, by Mr. Pike, the pastor, sowed the seeds of its dissolution. The progress of these opinions occasioned a very large breach, in the year 1760, when nearly half the church went off to Little St. Helen's, and invited Mr. Barber from Basingstoke, to be their pastor. Down to the year 1765, when Mr. Pike quitted this connexion, the church adhered strictly to the old Independent discipline; but after that time, it seems to have assumed a different form, and the people conducted public worship amongst themselves, till their number was so far reduced, that the Society was obliged finally to dissolve. This event took place, we believe, early in the year 1798. The lease of the meeting-house had expired some years before, and the people held the place latterly as tenants at will. Not long after their quitting it, a lease of the meeting-house was taken by a congregation of Calvinistic Methodists, under the care of Mr. Thomas Davies, who is the present possessor.

The pastors of the old Independent church from the time of the Revolution, till it assumed a new form after the departure of Mr. Pike, were as follows :

MINISTERS' NAMES.	As Pastors.		As Assistants.	
	From	To	From	To
Thomas Gouge,	16	1700	—	—
Thomas Ridgley, D. D.	1700	1734	1695	1700
John Hurrion, Jun.	—	—	17	1731
Samuel Parsons,	—	—	1732	1735
John Hill,	1735	1746	—	—
Samuel Pike,	1747	1765	—	—

THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

THOMAS GOUGE.—This excellent Divine, and popular preacher, has often been confounded with another minister of both his names, who was ejected from the living of St. Sepulchre, and whose funeral sermon was preached, in 1681, by Dr. Tillotson. But the person of whom we speak was posterior in point of time, nor is it certain that he was of the same family. His father, the Rev. Robert Gouge, a Divine of the Independent persuasion, was several years minister of Ipswich, in Suffolk, till silenced by the Act of Uniformity. He was afterwards pastor of a congregational church at Coggeshall, in Essex, where he finished his course, far advanced in life, having previously buried his son.

Mr. Thomas Gouge was born at Ipswich, the place of his father's residence, a little before the Restoration; but the exact year is uncertain. In him, says Mr. Nesbitt, heaven gave an early confutation of that opprobrious, but too common reflection, that the children of ministers, of all others, seldom prove religious. With Obadiah of old, he could say, *Thy servant feared the Lord from my youth.* Having become acquainted with the scriptures from his childhood, his knowledge of Divine things matured with his years, and his impressions of religion were lasting. His father intending him for the ministry, gave him a suitable education, first in his own country, and afterwards in Holland, which being a safe retreat for the Nonconformists, proved to them, also, an advantageous seat of learning. In that country our Divine went through a complete course of studies for the ministry, and at an early age, commenced preacher.

Before he was twenty-two years old, Mr. Gouge was fixed in the pastoral office at Amsterdam. There, his ministerial labours were very great; but he went through the several parts of his work with great diligence and cheerfulness, having but very rarely any assistance. About the time of the Revolution, he returned to England, and was chosen

THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

pastor of an Independent congregation, meeting at the Three Cranes, near Thames-street, London. After a few years he was elected into the Merchants' Lecture, upon a Tuesday morning, at Pinners'-Hall. There, as well as at his own place, he preached with great popularity, to a crowded audience; and in point of reputation, ranked with the most considerable preachers of his age. For several years Mr. Gouge proceeded in his work with much comfort and usefulness; but in the latter part of his life, met with some uneasiness in his church, which greatly sunk his spirits, and diminished his usefulness. The first storm that broke in upon the Society, was occasioned by Mr. Joseph Jacob, who preached a weekly lecture at the Three Cranes; and, being a man of a bold, daring spirit, and delighting to find fault with his betters, offence was soon taken by some of Mr. Gouge's people, who obliged Mr. Jacob to leave the place. This affair, which happened in 1697, occasioned a considerable stir in Mr. Gouge's church. In the following year, Mr. Gouge himself had some difference with his people, respecting a person proposed for communion with his church; and this happening about the time that Mr. Jacob quitted his lecture, added fresh fuel to the fire. The difference produced by this unhappy affair, occasioned several persons to withdraw; and among others, the noted Mr. Eben. Tull.*

The vexations produced by the different trials he met with, connected with unremitting application to study, and to the various duties of the pastoral office, tended in a very considerable degree to break the health of Mr. Gouge, and to bring upon him that train of disorders, which consumed his life before it had well passed its meridian. His light burnt clear, but fast; and though his afflicted friends were led sometimes fondly to imagine a recovery from his weak-

* MS. *penes me.*

THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

nesses, yet these pleasing hopes very quickly subsided. But though the winds blew, and the storms beat upon his shattered bark, yet he possessed his soul in patience. His faith was firm without wavering, his confidence built upon that foundation he had proposed for the support of others, and armed with a full measure of Christian courage, he encountered, and triumphed over the last enemy. His death took place on the 8th of January, 1699-1700, when he could not have been much above forty years old, though his exact age is no where mentioned. His funeral sermon was preached at Pinners'-Hall by the Rev. John Nesbitt, from Eccles. vii. 2. *The living will lay it to heart.* This discourse was afterwards printed, and contains a very great character of the deceased, quite harmonious with the representation given of him by Dr. Watts, in a beautiful poem to his memory.

In the different relations he sustained, both as a minister, and as a Christian, the character of Mr. Gouge appears to very considerable advantage. He possessed an ardent thirst for learning, which he acquired in so eminent a degree as to be styled, "A Living Library." His mind was penetrating and active, his fancy vigorous, and he possessed a tenacious memory. These, with the blessing of heaven upon his close industry, enabled him to appear with considerable reputation in his public character. But his chief ambition was to excel in a knowledge of those things that pertain to the gospel. His thoughts ran much upon Christ, the cornerstone, and only foundation of our religion. And though his strength was much impaired before he settled in London, yet his greatness of thought, and extent of knowledge, appeared very conspicuous in all his public discourses. In distinguishing and applying the practical truths of the gospel, he gave abundant evidence of his judgment and accuracy. Dr. Watts, who was no inconsiderable judge, observes, that the three greatest preachers in his younger time, were Mr. *John Howe*, whom he has celebrated in an ele-

THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

gant lyric poem; Mr. *Thomas Gouge*, whose strength lay in the illustration of scripture; and Mr. *Joseph Stennett*, who, in his preaching, was like a silver stream which run along without bush or stones to interrupt it.* In private life, the character of Mr. Gouge was equally amiable. Under the various trials with which he was exercised, his conduct was truly exemplary. And as he lived by the faith of the Son of God, so, like him, he died, begging forgiveness and salvation for those who had acted towards him with a most base and implacable spirit.† Something of the ill usage he met with, is hinted at by Dr. Watts, in his elegy upon Mr. Gouge.

THOMAS RIDGLEY, D. D.—We greatly lament that it is not in our power to lay before the reader a more circumstantial account of so learned, and eminent a Divine as Dr. Ridgley, whose merits, both as a tutor, and as a writer, entitle him to the esteem of Dissenters, and claim a respectful mention in this work.

Dr. Ridgley was a native of London, and born about the year 1667. Respecting the condition of his parents, and the circumstances of his early life, we are unacquainted with any particulars. Being designed for the ministry, he was sent, at a proper age, to a private academy, in Wiltshire. The name of his tutor is not mentioned; but as there was a private seminary at Trowbridge, at this period, under the superintendance of a Mr. Davidson, it is not improbable but Dr. Ridgley was sometime under the care of that gentleman. At the close of his academical course, he returned to London, and, not long afterwards, in 1695, was chosen assistant to Mr. Thomas Gouge, near the Three Cranes. Mr. Gouge dying within four or five years from this period,

* Gibbons's Life of Watts, p. 154.

† Mr. Nesbitt's Sermon on the Death of Mr. Gouge, p. 30—36.

THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

Mr. Ridgley succeeded to the pastoral charge. At the time of his undertaking this service, the congregation was in a low state, having been much diminished by the broils and disturbances before-mentioned. But by the blessing of God upon the ministry of Mr. Ridgley, things soon began to put on a better appearance; the differences were composed, and the congregation in a considerable degree revived.

Upon the death of Dr. Chauncey, in 1712, Mr. Ridgley, in conjunction with the learned Mr. John Eames, (κ)

(κ) JOHN EAMES, F. R. S. As this learned person never undertook the pastoral office, and, therefore, will not come regularly under our notice, a brief account of him in this place, cannot prove unacceptable. Mr. Eames was a native of London, and received his classical learning at Merchant-Taylors' School. He afterwards pursued a course of academical studies with a view to the Christian ministry: yet he never preached but one sermon, when he was so exceedingly agitated and confused, that he was scarcely able to proceed. There was, also, unhappily, a great defect in his organs of speech, and his pronunciation was exceedingly harsh, uncouth, and disagreeable. These circumstances discouraged him from renewing the attempt, so that quitting the pulpit entirely, he devoted himself to the instruction of young men, whose education for the ministry among Protestant Dissenters, was patronized and assisted by the Independent fund. His department included the languages, mathematics, moral and natural philosophy. On the death of Dr. Ridgley, who filled the divinity chair, in the same seminary, he was prevailed upon to add to his course on those subjects lectures in divinity, and to teach the oriental languages, assisted in the other branches by a learned colleague, Mr. Joseph Densham. Mr. Eames was a man of extensive learning, and a universal scholar. Dr. Watts once said to a pupil of his, (Mr. Angus) "Your tutor is the most learned man I ever knew." He excelled particularly in classical literature, and in a profound knowledge of mathematics, and natural philosophy. His scientific learning procured him the acquaintance and friendship of Sir Isaac Newton, to whom he was on some occasions singularly useful. Sir Isaac introduced him to the Royal Society, of which he became a member; and he was employed, in conjunction with another gentleman, to prepare and publish an abridgment of their transactions. With his great talents, Mr. Eames united a diffidence and bashfulness of temper, that very much concealed his merits. He was of a candid and liberal disposition, and a friend to free inquiry, which exposed him, as it is said, to much opposition and uneasiness from some narrow-minded persons. He was instrumental in training up

 THREE CRANES, THAMES-STREET.—*Independent*, Extinct.

was chosen to conduct a plan of academical education, supported by the Independent fund, in London, and the place where the lectures were delivered, is said to have been Tenter-alley, in Moorfields. The department assigned to Mr. Ridgley, was that of divinity tutor, and his qualifications for this office were very considerable. To solid learning, he united an accurate judgment, conciliating manners, and great aptitude at communicating instruction. In this

many persons of learning and worth; and, among others, the eminent Archbishop Secker was some time under his care. His death took place June 29, 1744. "What a change (said Dr. Watts, who dedicated to him his Treatise on Geography and Astronomy) did Mr. Eames experience! but a few hours between his lecturing to his pupils, and his learning the lectures of angels."—*Monthly Mag. April*, 1803.

Mr. RICHARD DENSHAM above-mentioned, was a pupil of Mr. Eames, whom he afterwards assisted in the academy. Such was his proficiency in the mathematics, and in classical, as well as theological learning, that upon Mr. Eames's death, Dr. Jennings, who succeeded to the office of principal tutor, made it a condition of his accepting that situation, that Mr. Densham should be his co-adjutor. But this he declined. Mr. Densham preached occasionally for a short time, but afterwards relinquished the ministry, and continued in various secular employments, till disabled by old age. Among his pupils were, Mr. Collins, of Bath, who bequeathed him his library; Dr. Savage, Dr. Price, and the benevolent Mr. Howard; all of whom left him some token of respect. Howard, in particular, before his last journey, gave him an unlimited order to draw upon his banker for whatever money he might want; but such was Mr. Densham's integrity, that, although at that time, possessed of no more than twelve or thirteen pounds a year, in the funds, he chose rather to sell out, and diminish the capital, than accept a discretionary offer, which he could not do conscientiously while he had any thing of his own remaining. The late Mr. Whitbread hearing of his disinterested conduct, begged his acceptance of an annuity of twenty pounds during life. This he accepted, but to shew his gratitude, left Mr. Whitbread eighty pounds in his will, by way of acknowledgment. It may be mentioned to the honour of the latter, that he relinquished the bequest to Mr. D.'s nearest relations. Mr. Densham died at his apartments in Kingsland Road, July 18, 1792, leaving behind him a pattern of integrity that has been but rarely equalled. He compiled Mr. Howard's first book on prisons, and was urged to draw up a life of that benevolent man; but his infirmities prevented.—*Gent. Mag. August*, 1792.

THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

station he was extremely useful, and had the honour of furnishing the Dissenting churches with many ministers, who distinguished themselves by their talents, and proved great blessings in their day and generation.

It was in the course of lecturing to his pupils, that he delivered an exposition of the Assemblies larger Catechism, which he published as a **Body of Divinity**, in two volumes, folio. The first edition, with the author's likeness prefixed, made its appearance in 1731, with a preface, giving an account of the author's design, and the nature of the work; as also an apology for having deviated in some instances from the common mode of interpretation. The long and respectable list of subscribers to this work, was a great encouragement to the author, who had the satisfaction, in a short space of time, of seeing the whole impression disposed of. The flattering testimonies of approbation which he received from various parts of the kingdom, extending to North Britain, connected with an increasing demand for the work, induced him to undertake a second edition, which made its appearance in 1734. It is the fate of some books, and we may add, books of considerable merit, to sink into oblivion with the memories of the writers; but this is far from being the case with the work we have been describing. A lapse of more than seventy years has stampt its respectability, and merits; and its nominal, as well as intrinsic value, is far from being depreciated by the injuries of time. His method of reasoning he has adapted to the capacities of those who are unacquainted with the abstruse terms made use of by metaphysicians and schoolmen, and when introduced into subjects of theology, have a tendency rather to perplex than to improve the mind. His scheme of divinity is evidently Calvinistic; but then he has explained his subjects with so much moderation and latitude, as to obviate many of the objections raised against the system of doctrines that passes under that name. Upon the whole, it is probable, that the English language does not furnish a work of this nature, that, for perspicuity of

 THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

language, extent of research, accuracy of judgment, and judicious description of the numerous subjects that fall under examination, any way equals this work of Dr. Ridgley. It was, therefore, with great propriety, that the University of Aberdeen testified their approbation, by conferring upon the author the highest literary honour they had to bestow. The *Body of Divinity* came to a third edition, in Scotland, in 1770, and was compressed in one folio volume. Of late years a design has been entertained of re-printing the work, in the octavo form; but it has not, as yet, we believe, been carried into execution.

In describing the employment of Dr. Ridgley as a tutor, we have been led unavoidably to notice the foregoing work, somewhat out of the order of time. We shall now revert back to a few circumstances connected with his life, that happened at periods prior to that publication. A few years after his settlement at the Three Cranes, he was chosen one of the six preachers of the Merchants' Lecture, on a Tuesday morning, at Pinners'-Hall: And about the same period he was elected into the Thursday evening lecture at Jewin-street. At the Old Jewry, also, he conducted an evening lecture on the Lord's-day, in conjunction first with Mr. John Billingsley, of Crutched-friars; and after his death, with Mr. James Wood, of the Weigh-House. This useful service was designed chiefly for the rising generation; and was connected with a society of young men that met in the same place, for the communication of religious knowledge, and who were styled catechumens. The advantages derived from this service, to the persons for whom it was chiefly intended, were very considerable; the putting it down, therefore, in order to make way for a lecture of a different kind, bore no favourable aspect upon the interest of religion.

During the controversy that took place concerning the Trinity, in 1718, and some following years, Dr. Ridgley greatly concerned himself, both by his preaching and writing, to promote a steadfast adherence to that doctrine. At

THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

the Salters'-Hall synod, he divided with the subscribing ministers, and publicly defended their conduct from the press. His first piece upon the subject, which appeared in 1719, was entitled, "The Unreasonableness of the Charge of Imposition exhibited against several Dissenting Ministers, in and about London, considered; and the Difference between Creed-making, as practised in former Ages, and their late Conduct in declaring their Faith in the Doctrine of the Blessed Trinity, stated and argued. In 1721, he published, "An Essay concerning Truth and Charity, in two Parts: containing, 1. An Inquiry concerning Fundamental Articles of Faith, and the Necessity of adhering to them in order to Church-communion. 2. Some historical Remarks on the Behaviour of the Jews, and primitive Christians, towards those who had either departed from the Faith, or by any other Means rendered themselves liable to Excommunication. Shewing, also, what is that Uncharitableness which discovers itself in the Conduct of Men towards one another." The decisive part taken by Dr. Ridgley, in this controversy, exposed him, in common with his brethren, to much obloquy and ill will. But a conscious integrity carried him through with confidence; and with an ardent zeal for what he considered to be truth, he mingled a meekness of opposition, as well as Christian charity, towards those whom he could not but consider mistaken individuals.

Dr. Ridgley's ministry at the Three Cranes, was extended to the long period of nearly forty years. During the latter part of his time, he had various ministers to assist him; and though his congregation was not large, he was held in great reputation by the more discerning and judicious sort of hearers. At length, the time drew near that he must finish his course: and having fought a good fight, and kept the faith, he was taken peaceably to rest, on the 27th of March, 1734, in the 67th year of his age. The Doctor resided in Moorfields, and was, most probably, interred in the burying-ground at Bunhill, though we have not been able to dis-

THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

cover his grave. His funeral sermon, we believe, is not in print.

The character of Dr. Ridgley, and his ability for the different stations assigned him by Providence, were highly appreciated by his contemporaries, and may be gathered partly from his writings. He was a man of extensive and sound learning, of remarkable diligence, and a strict œconomist of his time. His skillful knowledge of the learned languages, large acquaintance with ancient and modern writers, and critical knowledge of the sacred writings, rendered him well qualified for theological controversy; and he was accounted one of the most considerable Divines of his age. He had the reputation of being a very consistent Calvinist, and was very zealous for the doctrines he professed. But he was not fettered by human systems, nor did he follow implicitly the leader of any party. He thought for himself, and freely embraced what he conceived to be truth, even though it might lay out of the beaten track. It is well known, that in explaining some doctrines of Christianity, Dr. Ridgley deviated from the usual modes of interpretation. One of these doctrines was that of the Trinity, in explaining which, he ventured to differ from the collective wisdom of the Nicene fathers. What is called, "The Eternal Generation of the Son;" and "The Procession of the Holy Ghost," he reprobated as absurd, and unscriptural phrases. While he maintained the propriety of the word *person*, as applied to the Sacred Three, he considered them as possessing but one individual nature, or essence. The divine nature of the Son and Spirit, he considered to be self-existent and underived, equally with that of the Father. With regard to the Sonship of Christ, he explained it not according to the common manner, but rejecting the word *generation*, restricted it to his office as Mediator. This is the sense put upon it by all Hutchinsonian writers. Upon the subject of the Origin of Moral Evil, he supposes the soul of man to proceed from God by immediate creation, without any inclination or pro-

THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

pensity to sin, as not reconcileable with the holiness of God. Sinful propensities he considers to be the consequence of a corrupt habit, and, therefore, not infused by God; consequently, though the soul in its first creation, is guilty, that is liable to suffer the punishment due to it, for Adam's sin imputed, yet it does not come defiled out of the hands of its Creator. The punishment due to original transgression, which our author here speaks of, he virtually limits to natural death, and the evils attendant upon man in his present state. His notion, with regard to the future condition of infants, that they exist in a state of everlasting insensibility, is singular, and seems scarcely intelligible. For a particular illustration of these points, we must refer to the Body of Divinity itself. In the mean time, we shall present the reader with the author's apology for the modes of interpretation he has adopted:—

“ If I have explained any doctrine (says he), or given the sense of any scripture, in a way somewhat different from what is commonly received, I have never done it out of the least affectation of singularity; nor taken pleasure in going out of the beaten path, having as great a regard to the footsteps of the flock, as is consistent with that liberty of thinking and reasoning, which we are allowed to use, who conclude nothing to be an infallible rule of faith, but the inspired writings. As to what I have advanced concerning the *eternal Generation of the Son*, and the *Procession of the Holy Ghost*, I have thought myself obliged to recede from some common modes of explication, which have been used, both by ancient and modern writers, in insisting on these mysterious doctrines, which, probably, will appear, if duly weighed, not to have done any great service to the cause, which, with convincing evidence, they have maintained; since it is obvious that this is the principal thing that has given occasion to some modern Arians to fill the margins of their books with quotations, taken out of the writings of others, whom they have either, without ground, pretended

THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

to have been on their side of the question, or charged with plucking down with one hand, what they have built up with the other. Whether my method of explaining these doctrines be just or no, I cannot but persuade myself, that if what I have said, concerning the subordination of those divine persons, be considered in any other view, than as an explication of the Sonship of Christ, and the Procession of the Holy Ghost, it will not be reckoned a deviating from the common faith of those who have defended the doctrine of the ever blessed Trinity; and, if it be an error to maintain that these divine persons, as well as the Father, are independent as to their personality, as well as their essence, or to assert, that the manner of their having the divine essence, as some express it, is independent, as well as the essence itself, then what I have delivered, on that subject, is to no purpose, which, when I am convinced of, I shall readily acknowledge my mistake, and count it an happiness to be undeceived. As to what respects the *Decrees of God*, and more particularly those that relate to angels and men, and his *Providence*, as conversant about *sinful actions*, and the *Origin of Moral Evil*, I have endeavoured to account for them in such a way, as, I trust, does not, in the least, infer God to be the author of sin; nor have I, in any instance, represented God as punishing sin, or determining to do it, out of his mere Sovereignty, as though he designed to render his creatures miserable, without considering them as contracting guilt, and thereby procuring this to themselves. And, when I have been led to insist on the freeness of divine grace, and the *Covenant of Grace*, as made with Christ, and, in him with the elect, and maintained the absoluteness and independency hereof on the will of man to render it effectual to salvation, I have, notwithstanding, said as much as is necessary concerning the conditionality of our claim to the blessings thereof; and the inseparable connexion that there is between practical religion and salvation,

THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

which fences against the charge that is often brought against this doctrine, as though it led to licentiousness.”*

Besides the Body of Divinity, and the tracts mentioned above, Dr. Ridgley published a variety of single sermons, the titles of which are particularized below. (M)

JOHN HURRION, eldest son of Mr. Hurrion, of Harecourt, received his education under Dr. Ridgley, to whom he was some years assistant, at the Three Cranes. In 1732, he removed to succeed Mr. Clifford, at Gosport, where he was ordained, May 3, in that year. The charge upon the occasion was given by Mr. Abraham Taylor, of Deptford, and afterwards published. Premature infirmities, which terminated in death, closed Mr. Hurrion's labours, in the year 1750, when he was only 45 years of age. He was celebrated as a preacher, both for the excellence of the matter, and the agreeableness of his delivery. He published a few sermons, chiefly upon public occasions.

SAMUEL PARSONS, was some years minister of a Dissenting congregation at Basingstoke, Hants, from whence

* Ridgley's Body of Divinity, 2d ed. *Preface.*

(M) 1. On the Death of Mrs. Gertude Clarkson, April 23, 1701. Jude 24.—2. At the Funeral of Mrs. Elizabeth Banks, who died September 11, 1711. Psalm cxvi. 11.—3. The Abuse of Feasting and Recreations; considered in a Sermon at the Evening Lecture in Jewin street, December 26, 1717. To which is added, A Discourse concerning the Origin, and superstitious Observance, of Religious Festivals. Exod. xxxii. 6. 1718.—4. The Advantage of falling into the Hand of God, rather than Man: a Sermon preached at the Evening Lecture in the Old Jewry, on the Death of Mr. Nathan Hall, who was found murdered by a highwayman, October 1, 1719. 1 Chron. xxi. 13.—5. The Doctrine of Original Sin considered; being the Substance of two Sermons at Pinners'-Hall; with a Postscript. 1725 N. B. This came to a second edition in the same year.—6. A Sermon on the Death of Mr. Thomas Tingey; preached at Fetter-lane, Nov. 9, 1729. Phil. iii. 9.—7. A Funeral Sermon for the Rev. John Hurrion, who died December 31, 1731. John v. 35.—8. A Sermon the Death of the Rev. John Sladen; preached at Horsleydown, October 28, 1733. 1 Tim. i. 15.

 THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

he removed to London. Upon the institution of the King's-Head Society, in 1730, he was chosen the classical tutor to that academical institution, and boarded the students at his own house, in Clerkenwell. On the first of December, 1731, he was admitted a member of Mr. Bradbury's church, in New-court, Carey-street. Not long afterwards, upon the removal of Mr. Hurriou to Gosport, he was chosen assistant to Dr. Ridgley, at the Three Cranes. In this situation, however, he did not continue long; for, on the first of October, 1735, he received his dismissal to Witham, in Essex, where he was pastor of a congregation till his death. He published a few single sermons: as one to young Persons at Basingstoke, Dec. 28, 1720-1; another entitled, "The Evil and Cure of Unbelief, on Psalm lxxvii. 10. 1733; and a Funeral Sermon for Mrs. Jane Spencer. 1723.

JOHN HILL.—This pious and valuable minister was born at Hitchin, in Hertfordshire, about the year 1711. In the burial ground belonging to the Independent meeting, is an inscription for Mrs. Elizabeth Hill, who died August 24, 1729, aged 81 years. She was probably an ancestor of our author. Mr. Hill was admitted a member of the Independent church, in Back-street, Hitchin, July 18, 1729. He was educated for the ministry, it is apprehended, at the Independent academy in London, the learned Mr. John Eames directing his classical and philosophical course, and Dr. Ridgley his theological studies.

Mr. Hill's first stated employment in the ministry, as far as our information reaches, was at Stoke-Newington, where he settled in 1733, as successor to Mr. John Eaton, in the pastoral office. After continuing in this connexion nearly two years, he removed to be co-pastor with the Rev. Robert Bragge, at Lime-street, where he was set apart, May 19, 1735. Here, however, his continuance was extremely short, for, in the course of the same year, he removed to the Three Cranes, as successor to Dr. Ridgley. From an entry in the church books belonging to the Independent

THREE CRANES, THAMES-STREET. — *Independent, Extinct.*

congregation at Back-street, Hitchin, it appears that Mr. Hill was dismissed from that church to the Three Cranes, October 5, 1735. How it came to pass that he did not receive his dismissal to either of the other churches, of which he was pastor, seems unaccountable. With the congregation at the Three Cranes, he closed his ministry and life, after little more than ten years, during which, it pleased God to own his labours for the conversion of many; and he was made the happy instrument of the establishment, and further enlargement of the church over which he presided. But the wise disposer of events saw fit to remove him in the midst of his days and usefulness. Mr. Hill appears to have enjoyed but an indifferent state of health, and he was subject to frequent returns of very painful bodily afflictions. Having taken a journey to Hitchin for the benefit of his health, he was there seized with the sickness that terminated his life, on the 26th of February, 1745-6, in the 35th year of his age.* His funeral sermon was preached by the Rev. Thomas Hall, from Phil. iii. 8, 9. *Yea, doubtless, and I count all things but loss, &c.* but he was debarred by the will of the deceased, from enlarging upon his excellent character. (N)

Mr. Hill was a minister of excellent talents, a faithful labourer in the service of souls, an useful preacher, and a most experienced Christian. His many heavy afflictions, both of body and mind, under which he expressed the most patient submission, fitted him for a truly experimental preacher, and enabled him to speak a word in season to the weary soul. In the prospect of dissolution he had the supports of a divine faith, and was enabled to look forward with confidence and joy. "If either the prime of life, (says Mr.

* MS. *peres me.*

(N) Upon a grave-stone in the burial-ground belonging to the Independent meeting at Hitchin, is the following inscription: "Here lie the remains of JOHN HILL, late a useful and acceptable minister of the gospel in London, who died the 26th of February, 1745, in the 35th year of his age." N. B. 1745 means 1745-6.

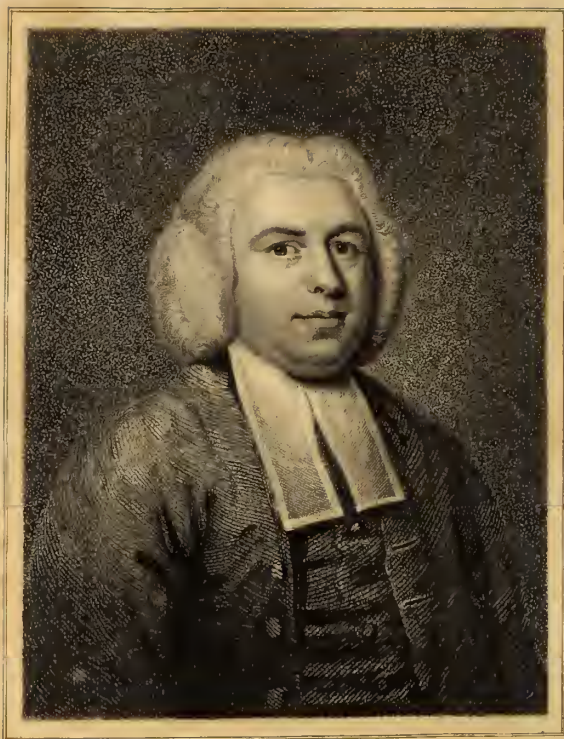
THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

Hall,) or eminent usefulness in the best cause upon earth, could have been a protection from the stroke of death, we are ready to think our highly esteemed brother had not been snatched away in such a speedy manner, at a time when his departure was little expected. The words of the text lay with much weight upon his mind above a year before his death; and his request to have them preached upon after his decease, was renewed but a short time previous to that event. He was deeply convinced, that there is no other prize comparable with that set forth in the gospel; and that there is no gaining this glorious prize without entering into many combats with our spiritual enemies. It was, therefore, matter of great concern to him, both living and dying, that his people might ever be very sensible of the importance of these things, and duly affected with them.* Mr. Hall has introduced in his sermon extracts from several letters of Mr. Hill, which discover the pious bent of his mind, and his firm attachment to the distinguishing doctrines of the gospel revelation: but our limits will not allow of their insertion in this work.

Mr. Hill's great diffidence prevented his appearing, during his lifetime, in the public character of an author; or his preparing any thing for publication after his death. It was his usual method to write down his discourses in long hand, with what enlargements he thought necessary on the several branches of his subject. But while preaching, he would frequently indulge in a freedom of thought upon the several heads of discourse, beyond what he had committed to writing. From the sermons he left behind him, in this loose form, and without any view to publication, his executors selected a sufficient number to form a large octavo volume, which they published soon after his death, with the following title; "Sermons on several Occasions, by the late Rev. John Hill, Minister of the Gospel, in London."—The Sermons are thirty-four in number, and upon very similar

* Mr. Hall's Sermon on the Death of Mr. Hill.





Howard Sculp

Samuel Pike.

Ob. 1773.

From an original Painting.

In the Possession of his Son in Law.

Published Decr 1st 1809 by Maxwell & Wilson Skinner Street.

THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

subjects. In this respect, the editors did not exercise sufficient judgment in the selection. But though they appeared with this disadvantage, and cannot claim the merit of finished performances, yet they have been much admired for their serious, evangelical strain; and are still highly esteemed by experienced Christians. A strong proof of the estimation in which they have been held by religious persons, is their having passed through no less than six editions. To the sixth, printed in 1794, there is added an additional sermon, from an authentic manuscript, delivered at the ordination of Mr. (afterwards Dr.) John Conder, at Cambridge, September 27, 1739.

SAMUEL PIKE.—This learned and respectable man was born about the year 1717, at Ramsey, in Wiltshire. We lament that we have it not in our power to lay before the reader any particulars respecting his early life, which was spent in the obscurity of a country village. In his youth he laid the foundation of that serious piety, and love of learning, which distinguished him in after life. Being intended for the ministry, he was sent at a suitable age, to the Independent academy in London, where he pursued a course of theological studies under Mr. John Hubbard, of Stepney: His classical learning, as well as philosophical course, was directed by the learned Mr. John Eames, F. R. S.

Mr. Pike's first settlement in the ministry, we believe, was at Henley-upon-Thames, where he was pastor of a congregation some few years. From thence, in 1747, he removed to London, to succeed Mr. John Hill, at the Three Cranes. Shortly after, he was chosen into the Merchants' Lecture, upon a Tuesday morning, at Pinners'-Hall. He also carried on a casuistical course, on a Lord's-day evening, at the meeting-house in Little St. Helen's, in conjunction with an excellent minister, Mr. Samuel Hayward. This useful exercise was conducted with great ability, and success; and gave great satisfaction. The result of their labours upon

THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

these occasions, was given to the public in 1755, in two volumes, duodecimo; and as the work possesses a considerable degree of merit, it has passed through several editions.

Mr. Pike, sometime after his settlement in London, fixed his residence in Hoxton-square, and received under his tuition a select number of students, whom he instructed in the languages, in natural philosophy, and in theological learning. Many of these were members of his own church. For the task of training young men to the ministry, by a suitable course of education, the attainments of Mr. Pike rendered him well qualified; and many Dissenting churches in the country were indebted to his labours in this particular. The seminary was raised and supported by an annual subscription among Mr. Pike's friends, and continued some years in a very flourishing state. A public collection was, also, made for it occasionally. One of the sermons upon these occasions, was preached by Mr. Pike, at Mr. Bentley's meeting-house, Crispin-street, February 8, 1753. It was afterwards published, with a very strong recommendation by Mr. Rogers, Mr. Hitchin, and Mr. Brewer, three popular ministers of the Independent persuasion.

In the year 1753, Mr. Pike gave to the public a work which created no small stir in the learned world, and was evidently the fruit of much close reading and reflection. It was entitled, "*Philosophia Sacra: or, the Principles of Natural Philosophy. Extracted from Divine Revelation.*" In this treatise, the author explained and defended the system of philosophy, taught and laid down in the writings of the well-known Mr. John Hutchinson. It is written in a plain and intelligible manner, adapted to the understanding of the unlearned, but inquiring Christian, and expressed in language as clear as the nature of the thing will admit. The occasion of his renouncing the old system of philosophy, and attaching himself to one of a different complexion, he has himself explained in the above work. "The author of this Treatise (says he), was, not long since, very averse from

THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

thinking that the holy scriptures contained any thing like a system of the principles of true philosophy; and looked upon those places of scripture which, at first sight, contradicted the sentiments of the present philosophers, as expressed by way of allusion, and accommodation to bare outward appearances. He being educated in the system of philosophy, that is now generally embraced by the learned world, was strongly attached to it, highly delighted with it, and received it in all its parts, without any abatement, as the only true system, and was satisfied with it. But, upon a serious recollection, he found himself embarrassed with some difficulties he could not easily remove. This put him upon a fresh inquiry, and he was at length prevailed upon seriously to ask this question in his own mind, *Does Revelation speak exactly, and philosophically true, in natural things?* At his first setting forward to answer this question, he had all those objections in his mind, which are generally made against scripture philosophy; and could not be persuaded to believe that revelation was intended to contain philosophy in it, until he had actually found it there, to his great pleasure and satisfaction. As he proceeded in this search, he felt the extreme force and influence of prejudice; and for this reason cannot but suppose that the same prejudices will arise in the minds of others who have had the same education. This he looks upon as a necessary consequence of such an education, rather than any fault in those that have been thus instructed. And, therefore, accounts himself as under peculiar obligations to make allowance for this influence in others, because of what he has felt in his own mind.”*

The difficulties he above refers to, as having embarrassed him, related chiefly to gravitation. “If any inquire (says he), why it is that the heavenly bodies (the planets), tend towards the sun? and why our bodies tend towards the earth?” The answer is, That all matter has in it a principle

* Pike's *Philosophia Sacra*. Preface.

THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

of attraction, or gravitation, which operates according to such and such laws. But what is the cause of this gravitation, the philosophers either cannot explain at all, or are very much disagreed in the explication. The great Sir Isaac Newton himself, and other ingenious authors after him, have attempted to give an intelligible account of the cause of gravitation, by supposing nature to be filled with particles of matter that are in themselves either repulsive or elastic. But still, how it is possible for particles of matter to have in themselves these properties, is professedly unknown.—Thus finding myself, and them, at an entire loss, concerning the cause and continuance of matter in nature, I was induced to a further search. And where should we go when reason fails, but to revelation. By this, we are directed to turn our eyes and thoughts to the material heavens. Here we have the powers, properties, and constituent parts of the heavens revealed; here we are taught the manner in which the heavens operate upon themselves, and upon all other matter; here likewise we are taught to conceive of all natural causes and effects as mechanical; and thus are freed from any perplexities about hidden qualities; and a large field is set open for the most pleasant, curious, and profitable inquiries.”*

The manner in which he conducted these inquiries was this: he first read the scriptures over from beginning to end, with an entire uncertainty of mind, whether they were written upon the principles of true philosophy or not; but with a resolution, if possible, to determine the question. In order to this, he noted down all the passages that at first sight seemed to be of a philosophical nature. In making this collection of scriptures, he took great caution that no proper passages should be omitted, as well as that no improper ones should be introduced. He, in the next place, attentively looked over these several texts of scripture; consulted

* *Philosophia Sacra*, p. 7, 8.

THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

the original ; and gave a literal translation. In doing this he took all imaginable care, that no force should be put upon the text, but that it should be represented according to the exact natural idea. When all this was done, his mind was still in some suspense, but to reduce it to a greater certainty, he sorted the texts. The passages that speak of the heavens and the earth, he found to be very numerous ; and, therefore, in order to methodize them, raised the following inquiries : What effects are ascribed to the heavens ? What properties are attributed to them ? What are the parts of which the heavens are composed ? And, how do these parts operate on one another, and upon the earth ? These questions he severally put, and gave answers solely from Revelation. “ Now (says he), if upon such a diligent, and I hope faithful search, it be found, that no one philosophical passage is contrary to philosophical fact, then the scripture is plainly vindicated from that reflection which is cast upon it, as if it spoke false in natural things. And farther, if it appears, that these numerous quotations from scripture, do actually exhibit the principles of natural philosophy, do really assign the true causes of motion in nature, and give us a clue to philosophize upon with safety and success ; all these things unite to confirm the divine authority of scripture. Then its allusions to nature will be seen to be exceedingly beautiful ; and many spiritual truths will be illustrated. And surely all this must be very desirable to those who love the word of God.”*

If the preceding account of the *Philosophia Sacra*, be considered long, our apology is the importance of the subject, and its being but little understood, or attended to by persons in general. Besides it seemed a necessary part of Mr. Pike's history to trace the origin, and state something of the nature of those principles that distinguished him from other

* *Philosophica Sacra*, p. 4—6.

THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

writers. The ingenious and intelligent manner in which his book is drawn up, recommended him to the wise and learned, and the candour and respect with which he treats his opponents, are greatly to his honour. This ought to be rather to be mentioned, because the narrow and illiberal spirit displayed in the writings of many Hutchinsonians, places them in a less amiable light. (N) Mr.

(N) As it is possible some of our readers may be unacquainted with the nature of the Hutchinsonian system, we will briefly state, that its distinguishing feature is a supposition that the Hebrew scriptures contain a perfect system of natural philosophy, theology, and religion. So high an opinion did Mr. Hutchinson entertain of the Hebrew language, that he thought the Almighty must have employed it to communicate every species of knowledge, which his followers discover, accordingly, in the Old Testament. They lay a great stress upon the evidence of Hebrew etymology, and strongly enforce the study of that language. What is called the religion of nature they abominate, as an usurpation of the religion of Christ, and no better than Turkish honesty. Being fond of analogical reasoning, they consider not only the types and figures of the Old Testament, but even every thing in nature, to have a symbolical reference. The Hutchinsonians are strenuous advocates for the doctrine of the *Trinity*, which they illustrate by their philosophy of *fire, light, and air*. In natural philosophy, they differ from Sir Isaac Newton, in his method of proving a vacuum, and on the subject of gravitation. Inert matter they consider to possess no active qualities. Hutchinson, and the earlier writers of his school, are remarkable for excessive bigotry, and violent abuse of their opponents. All who thought not exactly as they did, both in philosophy and theology, they stigmatized for Atheists or Deists, Socinians or Arians. Because Sir Isaac Newton, and Dr. Clarke, explained the motions of the planets in a different manner to Mr. Hutchinson, these illustrious men were charged with a serious design to overturn the Christian religion, and establish in its room, the worship of the Heathen Jupiter, or the Stoical *Anima Mundi*. Bishops Pearson, Bull, and other able defenders of the Christian faith, were charged with Arianism, on account of their explaining differently from Mr. Hutchinson, the filiation of the Son of God. This he applied solely to his mediatorial office. In consequence of the revival of Hebrew learning, the sentiments of this writer are supposed to have gained ground considerably of late years. Among those who embraced his system, of late years, we might mention the names of Bishop Horne, Romaine, Parkhurst, and the late William Jones, men, who for religion and learning, were not surpassed by any of their contemporaries. Those who wish for a further account of Mr. Hutchinson's opinions, we refer to an Abstract of his Writings; to Forbes's Thoughts on Religion; and to Jones's Life of Bishop Horne, 2d edit.

 THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

Pike's book has long been scarce, and fetches a high price.

In the year 1755, Mr. Pike published a small treatise, entitled, "A Form of Sound Words: or, the Assemblies Catechism analyzed, explained, and recommended as a most compendious and methodical Body of Divinity." It came to a second edition in the following year, and was recommended by Thomas Bradbury, John Guyse, Thomas Hall, Richard Rawlin, and William King, five ministers in considerable repute among the Independents. As the "Form of Sound Words," was composed upon strict Calvinistical principles, it is not surprising that it gave offence to the Anti-Calvinian party. The champion who stood forth to the attack, was the Rev. Caleb Fleming, a Divine of some learning and acuteness, but no great depth, and a zealous Socinian. The title of his piece was, "No Protestant Popery; in a Letter of Admonition to the Rev. Mr. Samuel Pike, &c." 1756. To this pamphlet of Mr. Fleming, an answer was written the same year, by Mr. John Dove, a member of Mr. Pike's congregation. It was entitled, "Remarks upon a Pamphlet written by the Rev. Mr. Caleb Fleming, in a Letter of Admonition to the Rev. Mr. Samuel Pike, &c. With some Strictures upon the Remarkables in Mr. Fleming's Scale of First Principles. Addressed to the Reverend the Doctors of the Sarbonne." Mr. Dove was an acute and intelligent man, and a good scholar; but his pieces, which are numerous, abound too much with that vulgarity of style, and licentiousness of language, that disgrace the controversialist. (o) It is rather unfortunate for

(o) Mr. Dove was by profession a tailor, and on account of his knowledge of the Hebrew language, received the appellation of "The Hebrew Tailor." He was a respectable man, and on account of some services he had rendered to one of the city companies, of which he was warden, it was voted that a portrait of him should be placed in their hall, and an engraving taken at their own expence. It was finely executed in mezzotinto, by Watson. Mr. Dove died in 1772.

THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

Mr. Fleming that he finds fault, at the outset of his pamphlet, with the title of Mr. Pike's book; charging him with copying the scripture phrase "A Form of Sound Words," and affixing it to a system of opinions merely human. He is, also, very angry with the five fathers, for recommending it to any besides Calvinistical families; and concludes the good old gentlemen were nodding under the soporific prejudice; with a few more ill-natured reflections. But this zealous writer forgot, that every charge which he brought against Mr. Pike, and his five soporifics, falls with additional weight upon himself. The title of a former book of his own, is "A Scale of first Principles, religious and moral, proper for the Life and Sentiment of Man; chiefly calculated for the service of Youth: Designed upon the Model of Dr. Worthington's *Form of Sound Words.*" That Mr. Fleming should condemn Mr. Pike for designating a human composition by a scriptural name, while he allows of the same thing in Dr. Worthington, seems not a little inconsistent. But it serves to shew that Calvinists are not the only bigots in the world.

The next circumstance we have to mention in Mr. Pike's life, is of an unpleasant nature, and leads us to mourn over those contentions and divisions that too often prevail, even among Christians. Mr. Sandeman's Letters on Theron and Aspasio, first printed in 1757, made a considerable noise in the religious world. Not long after their publication, they were introduced to the notice of several persons who were members of Mr. Pike's church, and eagerly recommended them to their acquaintance. Mr. Pike himself read them with a mixture of satisfaction and displeasure; and having obtained intelligence how to convey a letter to the author, commenced an epistolary correspondence with him, Jan. 17, 1758. In answer to Mr. Sandeman's reply, Mr. Pike drew up a second letter, in which he expressed great dislike to the spirit of that author's writings, and put several queries to him of great importance. After some interval, Mr. Sande-

THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

man replied to this letter, in a manner that gave great satisfaction to Mr. Pike's people, who were privy to the controversy, and watched it with attention. Mr. Pike's third letter, declaring the sense his people entertained of Mr. Sandeman's doctrine, together with the comfortable and evangelical influence it had upon their experience, produced another letter from Mr. Sandeman, which is the sixth in the correspondence. Upon the reception of this letter, Mr. Pike drew up a reply in short-hand, pointing out the unsuitable censures of Mr. Sandeman, and shewing how inconsistent they were with the spirit of Christian charity. But before he had transcribed it, such a furious opposition arose to Mr. Sandeman's principles, as greatly alarmed Mr. Pike, who judged it most prudent to suppress the letter.

The gradual alteration in Mr. Pike's views, in the course of the above correspondence, being attended with a similar change in the minds of his people, greatly encouraged him; and, for some time, he went on preaching the doctrine of free grace, with much comfort and satisfaction. About this time, great inquiry was made into the principles and practices of such churches in Scotland, as were formed upon similar principles. This occasioned Mr. Pike to adopt the method of reading and expounding the scriptures every Lord's-day; and to introduce, agreeably to the primitive practice, a weekly communion at the Lord's table. He, also, went about to visit the church, and converse with the members upon the subject of the glorious hope of the gospel, and the nature of Christian experience resulting from thence. In the course of these visits, he found the church, with some few exceptions, very generally delighted and satisfied with his ministry. In this situation, matters continued till August, or September, 1758. About this time, a rumour was spread abroad, that Mr. Pike had departed from the faith; and it was strengthened by some discreditable reports, which, however, were absolute falsehoods. Some sermons he delivered in his turn at Pinners'-Hall Lecture,

THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

during the course of this year, gave great offence. Two of these, entitled, "Saving Grace, Sovereign Grace," he published. But they were far from adding to his reputation in the eyes of his brethren; and, in short, the tide ran so high against him, that, ultimately, he was excluded the lecture. This hasty step confirmed the popular odium against him, and very probably laid the foundation of much of the uneasiness he afterwards experienced.

Some of the members of Mr. Pike's church growing dissatisfied, expressed their uneasiness, by a partial withdrawal from his ministry. In time, the dissatisfaction increased, and several church meetings were held upon the occasion. At length, the contentions ran so high, that Mr. Pike found it absolutely necessary to distinguish between his friends and his enemies. In order to this, at a church meeting, held Oct. 9, 1759, he earnestly requested to know who were satisfied with his preaching, and who were not? But the question was overruled, and the meeting adjourned for a fortnight. In the interim, a pamphlet came forth, entitled, "Reflections on an Epistolary Correspondence, &c. By W. F." (William Fuller, a member of the church). It was designed to point out the dangerous tendency of Mr. Sandeman's doctrines, and adapted to sink the reputation of Mr. Pike, who immediately set about writing an answer. It appeared towards the close of 1759, and was entitled, "Free Grace indeed." In this pamphlet, which he distributed among the members of his church, he took a full and clear view of his principles. Matters having arrived at that pitch, that an accommodation became next to impossible, Mr. Pike's friends thought that the best way to terminate all disputes would be, by a peaceable separation. And in order to ascertain which side had the majority, it was proposed to the church to make a renewal of their union. For this purpose Mr. Pike drew up a short paper, stating, that, as there appeared no other method of restoring peace and harmony, than by renewing their union, it was expedient that such as

 THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

approved his ministry, should signify it by affixing their names. At a church-meeting, held Jan. 13, 1760, this paper was signed by seventeen of the brethren, which, with the addition of his own name, formed a majority of one.

In the mean time, a pamphlet came forth, addressed to Mr. Pike, and entitled “The Scripture account of Justifying Faith: interspersed with reflections on some Modern Sentiments in Religion, by T. U.,” that is, Thomas Uffington, a member of the church, and one of Mr. Pike’s opponents. This pamphlet appears to be written with ability, but Mr. Pike censures it, as replete with declamation and defamation. An answer to it was drawn up by Mr. John Dove, and published with the title of “Rational Religion distinguished from that which is Enthusiastic.” The disputes still continuing, Mr. Pike and his friends determined, at length, to proceed in a more summary way, and at a church-meeting, held April 21, 1760, the following question was moved and seconded: “That those who have not revived their union under the pastoral care of Mr. Samuel Pike, be excluded the membership of the church.” The number of votes was equal, there being seventeen on each side; but Mr. Pike having the casting vote gained the majority. There were now violent contentions for the meeting-house and its temporalities; but Mr. Pike and his friends, having possession, as well as a majority of votes, refused to give them up. The opposite party then withdrew, and being accommodated on one part of the day with the meeting-house in Little St. Helen’s, formed themselves into a separate church, and shortly afterwards invited Mr. Barber of Basingstoke to become their pastor. Both parties published a narrative of the separation; and thus their unhappy disputes subsided.(P)

(P) In 1761, and some following years, Mr. Pike and his church were engaged in a long and expensive law-suit, for the recovery of a sum of money bequeathed to the society at the Three Cranes, in 1716, by a Mr. John Bankes. The legacy was twelve pounds per annum. It was suffered to run many years in arrears, and the law expences for its recovery were 194*l.* 2*s.* 1*d.*!!

THREE CRANES, THAMES-STREET.—*Independent Extinct.*

Mr. Pike being now in quiet possession of the meeting-house, continued his ministry without any material variation. He had now, indeed, but a small auditory, they were, however, pretty well united in sentiment, and, therefore, gave him no uneasiness. All this while, Mr. Pike was only a doctrinal Sandemanian; but after some time he began to entertain serious thoughts on the propriety of edopting some of their practices, and, at length, coming wholly into their views, he resigned his connexion with the congregation at the Three Cranes, in the year 1765. Shortly after, he joined the Sandemanian society, at Bull and Mouth-Street, St. Martins-le-Grand; and published a particular account of the practices observed in that church. His talents being tried and approved, he was soon called to the office of an elder, and laboured with great acceptance in that society. After some time, he was sent to a congregation in that connexion at Trowbridge, in Wiltshire, where he preached nearly two years till his death.

As to record the failings and weaknesses of worthy and eminent persons, is at all times a painful task, so, when there is any solid ground for contradicting unfounded reports to the prejudice of their characters, it is, to the generous mind, a source of inexpressible satisfaction. This pleasure is experienced by the writer, in no common degree, as it regards the subject of the present narrative. In common, with many other persons, he had long imbibed a notion that Mr. Pike, towards the close of life, had contracted a habit as destructive to the preservation of his health, as it was disgraceful to his character as a Christian. To be better understood, it is currently reported, that after his removal to Trowbridge, he indulged in the habit of excessive drinking. But, upon the credit of a person who resided in the same town, who was his most intimate friend, and almost daily visitor, we can assure the reader, that it is utterly without foundation. The scandalous report originated in a servant girl, who abused his kindness, and proved an unworthy character.

THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

That a blot of this nature should attach to the character of so worthy and respectable a person as Mr. Pike, could not but be recorded with lamentation. It is, therefore, with great satisfaction that the writer takes this opportunity of publicly contradicting a report of so general nature, so calamitous to the reputation of an injured individual, and so unfavourable to the interests of religion. The person above referred to, who was with Mr. Pike but a few hours before he died, assures the writer, that his end was peace. In the prospect of dissolution, he was calm, resigned, and happy; so that, instead of his sun setting in a cloud, it shone brilliant to the last. The infirmities of age came upon him sooner than common, and he died after a short confinement, in the spring of 1773, at the age of 56 years. He lies buried in the Church-yard at Trowbridge.*

The character of Mr. Pike, after his exclusion from the Pinners'-Hall lecture, sunk considerably in the estimation of the religious world; but this is not at all surprising, when we consider the influence of prejudice, and how much it predominates over the minds of those whom we would charitably hope to be good men. Though a man of learning and piety, and a considerable biblical scholar, yet the fact of his yielding to the powerful reasoning of Sandeman, was sufficient to fix upon him the stigma of heresy, and exclude him the society of his former friends and acquaintance. After his expulsion, he published four sermons, two only of which were preached: they were intended to vindicate his sentiments; and are introduced by a preface, containing some account of the proceedings in that transaction. The subscribers' ballot for his exclusion, or continuance, was grounded on the following question:—"Whether it is your opinion, that the Rev. Mr. Pike has so far changed his sentiments, since his being chosen to preach in this lecture, that he should continue one of your lecturers or not?" Mr. Pike had only one vote in his favour, but forty-four against him. From the

* *Private Information—and Mr. Pike's Works.*

THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

opposition he experienced, a stranger would readily imagine, that nothing less than some dreadful charge of heresy, or immorality, had been brought against him. But no such thing appears; nor, indeed, any direct or private accusation whatever. This he accounts for in the following way: "The reason why they have not specified any article against me is, because they are conscious I should give a direct denial to it. They have, indeed, asserted abroad, that I deny the work of the Spirit, the saints' perseverance, and all Christian experience; these are all the charges that have come to my ears, which have any relation to the doctrines of the lecture, and all utterly false." His soundness in the doctrines of the gospel he established, in the following confession of his faith:—"I am fully persuaded (says he) of the doctrines of the ever blessed Trinity, the true divinity and humanity in the person of Christ; the perfection and vicariousness of his righteousness and atonement, as a substitute for sinners; the doctrines of particular election, and particular redemption; of original sin imputed, and the universal corruption of human nature; the entire necessity, the absolute sovereignty, and uncontrollable efficacy of the Holy Spirit's work in the conversion of a sinner; together with the doctrine of the saint's perseverance."—If these sentiments are not sufficient to screen a man from the charge of heresy, it is not easy to say what will. Mr. Pike, doubtless, had his failings; but they were not such as to tarnish the lustre of his character, either as a theologian, a philosopher, or a Christian. (Q)

(Q) WORKS.—1. The Connexion between Faith and Free-Grace: represented in a Discourse preached at the Rev. Mr. Hall's meeting-house, upon the Pavement in Moorfields, May, 1748, at the Return of the Monthly Meeting. Rom. iv. 16.—2. *Philosophia Sacra*: or, the Principles of Natural Philosophy, extracted from Divine Revelation. 8vo. 1753.—3. Thoughts upon such Passages of Scripture as ascribe Affections and Passions to the Deity. 1753.—4. Zeal and Charity united: a Sermon at the late Mr. Bentley's Meeting-place, Crispin-street, Feb. 8, 1753, before the Society concerned in the Education of godly young Men for the Ministry. Phil. i. 27.—5. Several Cases of Conscience; delivered at the Casuistical Lecture, Little St. Helen's, 2 vols. 12mo. 1755.—6. The Assemblies Catechism analyzed, explained, &c. 1755.—7. Correspondence with Mr. Sandeman. 1758.—8. The Touchstone of saving Faith, or, a plain and brief Answer to two impor-

 THREE CRANES, THAMES-STREET.—*Independent, Extinct.*

After the departure of Mr. Pike, whose connexion with the church at the Three Cranes was dissolved about the 14th of December, 1765, the vacancy was filled up by Mr. THOMAS VINCENT, a deacon of the congregation, who was elected to the office of minister, on the 25th of the same month. After a considerable interval, Mr. Benjamin Parker, a member of the church, was associated with him in the work of the ministry; but, in the course of a few years, taking some offence, he left the church, and joined Mr. Clayton's congregation at the Weigh-House. Mr. Vincent growing old and infirm, resigned the ministry; after which the people continued to meet together, and conduct public worship among themselves, till their number was so reduced that they were forced to break up. This event took place early in the year 1798. It is somewhat remarkable, that the first and last ministers of the church at the Three Cranes, bore the same names.*

Very soon after the dissolution of this ancient Society, the meeting-house at the Three Cranes was taken upon lease, by the congregation under the care of Mr. THOMAS DAVIES. The place having been repaired and new modelled, was re-opened on the 7th of June, 1798. Mr. Davies is by birth a Welchman, and was educated under the Countess of Huntingdon's patronage, in his own country. Upon his coming to London, he soon raised a congregation, which met first in Bunhill-Row, and afterwards in Bartholomew-Close; from whence he removed to the present place. His congregation is numerous; and the worship conducted upon the Independent plan.

tant Questions.—9. Saving Grace, Sovereign Grace: set forth in two Sermons at the Merchants' Lecture, in Pinners'-Hall. 1758. Exod. xxxiii. 19.—10. Free Grace indeed. 1759.—11. A Dispassionate Narrative of the Rise, Progress, and Issue of the late Schism in the Church under the pastoral Care of Samuel Pike. 1760.—12. A compendious Hebrew Lexicon: To which is prefixed, a short Hebrew Grammar. 8vo. 1766.—13. A plain and full Account of the Christian Practices observed by the Church in St. Martin's-le-Grand, London, and other Churches in Fellowship with them. In a Letter to a Friend. 1767. N. B. This piece is anonymous.

Private Information.

GREAT ST. THOMAS APOSTLE.

PRESBYTERIAN.—EXTINCT.

THE meeting-house in GREAT ST. THOMAS APOSTLE, is situated over a gateway, on both sides of which it is accessible by means of a flight of stairs. Its outside appearance has nothing remarkable to distinguish it from the other houses in the street, in which respect, the situation is better suited to former times of persecution, than to the present reign of liberty. It is a small inconvenient building, with three galleries, and was formed into a meeting-house in the early part of the last century, for the congregation under the care of the Rev. Benjamin Andrew Atkinson. Before his time they assembled in a hall, or large room, near Pater-noster-row. The earliest minister upon record was the Rev. Anthony Fido, one of the Bartholomew Confessors, and ejected from Hemmingborough, in Yorkshire. He was succeeded by Mr. Atkinson, who was assisted for sometime by Mr. John Sherman. Upon Mr. Atkinson's retiring into the country, the congregation, which was never large, became extinct, upwards of 60 years ago. The meeting-house was then taken by a congregation of Scotch Seceders, under the pastoral care of Mr. David Wilson, who was succeeded by Mr. Jerment. His congregation has lately removed to a larger place, in Oxendon-street, near the Haymarket, built for the famous Mr. Richard Baxter, but lately a Chapel of Ease, to the parish of St. Martin's. The meeting-house in St. Thomas Apostle, is now undergoing a thorough repair, upon what is called speculation; but in the present day of endless adventurers, most probably, will not remain long unoccupied.—We proceed to lay before the reader, the brief information we possess relating to the old Presbyterian church.

MINISTERS' NAMES.	As Pastors.		As Assistants.	
	From	To	From	To
Anthony Fido,	1684	1715	—	—
Benjamin Andrew Atkinson,	1713	1742	—	—
John Sherman,	—	—	17 . .	1729

GREAT ST. THOMAS APOSTLE.—*Presbyterian, Extinct.*

ANTHONY FIDO.—He was born August 20, 1640, at Stamford-upon-Avon, in Worcestershire. His father was a gentleman of considerable estate, and had an elder son, Mr. John Fido, who was ejected by the Bartholomew Act, from Whittlebury, in Northamptonshire, and died in London, about 1661, in his 37th year.* Mr. Anthony Fido, received his education in Trinity College, Cambridge; and his tutor was a Mr. Valentine. At his admission, he was examined by Mr. Ray, then steward of the college. After sometime he was promoted to a fellowship, and to a considerable living in the county of Cambridge. But he lost these preferments at the Restoration, being then ready to take his degree. The living of Hemmingburgh, in Yorkshire, being then vacant, Mr. Fido was presented to it; but continued there only till Bartholomew-day, 1662, when he was ejected for Nonconformity. He then became chaplain and steward in a gentleman's family, and preached in various parts of England. About 1684, he came to London, where he had a small congregation, but was disabled from preaching a few years before his death, which took place January 17, 1714-5, aged 75 years. He lies interred in Bunhill-fields.†

BENJAMIN ANDREW ATKINSON.—Concerning this gentleman we can state but few particulars. He was son to the well-known author of "The Epitome of Navigation." Mr. Fido being disabled by weakness, Mr. Atkinson was chosen his assistant, and ordained co-pastor. January 7, 1713. The celebrated Matthew Henry preached upon the occasion, and Mr. Jeremiah Smith gave the exhortation. For convenience, the service was conducted in Silver-street; and both discourses were published, together with Mr. Atkinson's confession of faith. Upon the death of Mr. Fido, in January, 1715, he succeeded to the whole charge, and not long afterwards, removed his congregation to a new

* Calamy's Contin. p. 649.

† *Ibid.* p. 956.

GREAT ST. THOMAS APOSTLE.—*Presbyterian, Extinct.*

meeting-house in Great St. Thomas Apostle. At this time, it being proposed to finish the Exposition upon the New Testament, began by Mr. Henry, Mr. Atkinson was one of the ministers fixed upon for this work. The part he undertook was the two Epistles to Timothy. Mr. Atkinson continued pastor of his church a considerable number of years. He was a peaceable man, of moderate principles, and accounted a good practical preacher. His learning was very considerable, and he was uncommonly well skilled in the oriental languages. During the debate at the Salters'-Hall synod, in 1719, he took part with the non-subscribing ministers; and re-printed his confession of faith, to which he added a preface, designed to satisfy the world, that he had not in the least given into any new notions concerning the Trinity. From thence it is to be inferred, that some suspicions on this head were preferred against him. About the year 1742, Mr. Atkinson left his people, and, after a few years retired to Leicester. There, for the space of 16 years, he resided in the house of his son-in-law, Mr. Hugh Worthington, father to Mr. Worthington, of Salters'-Hall; and in that retreat, finished his course at an advanced age, in the year 1765.

Mr. Atkinson published several single sermons, and some other pieces, which shall be enumerated below. (R)

(R) WORKS.—1. A Confession of Faith at his Ordination. 1713. Reprinted 1719.—2. An Exposition of the first and second Epistles to Timothy; in the Continuation of Matthew Henry.—3. A Sermon to the Societies for Reformation of Manners, June 27, 1726.—4. Catholic Principles. 1729.—5. A Vindication of the literal Sense of three Miracles of Christ—his turning Water into Wine—his whipping the Buyers and Sellers out of the Temple—and his exorcising the Devils out of two Men. Against Woolston. 8vo. 1729.—6. Two Sermons against Popery.—7. The Decay of Practical Religion lamented, and the Scripture-method for reviving it considered. In four Sermons.—8. Christianity not older than the Gospel Promise. Against Tindal. 1731.—9. The Holy Scriptures a perfect Rule of Faith: a Sermon, preached January 26, 1734-5.—10. A Judgment of private Discretion vindicated; in a Sermon, February 9, 1734-5.—11. Good Princes nursing Fathers and nursing Mothers: a Sermon on the Marriage of the Prince of Wales with the Princess of Saxe Gotha; preached May 2,

BOW-LANE, CHEAPSIDE.—*Independent, Extinct.*

JOHN SHERMAN received his education, we believe, in Scotland, where he took the degree of Master of Arts. He seems, also, to have been Doctor of Physic, from whence it is to be presumed that he cultivated that science. His first appearance in the ministry, was as assistant to Mr. Atkinson, at Great St. Thomas Apostle; from whence, in 1719, he removed to Ware, in Hertfordshire, to succeed the Rev. John Hughes, for whom he preached and printed a funeral sermon. In 1734, he accepted an invitation from Shepton-Mallet, in Somersetshire, to succeed the Rev. Anthony Atkey, and continued there till his death, in 1754. Latterly he enjoyed but a very indifferent state of health; so that during a great part of his residence at Shepton, he was under the necessity of applying to neighbouring ministers for assistance, and sometimes, when he could not obtain supplies, to shut up the meeting-house, which was a great disadvantage to the Society. Mr. Sherman was one of the non-subscribing ministers at the Salters'-Hall synod, in 1719.

After the removal of Mr. Atkinson, the Society, at Great St. Thomas Apostle, became extinct. The Scotch Seceders will fall under notice in a succeeding part of this work.

BOW-LANE, CHEAPSIDE.

INDEPENDENT.—EXTINCT.

AMONG the numerous places of worship, of which the memory is nearly lost, must be included the one now under consideration. In the year 1727, we find mention of an Independent congregation in Bow-lane, of which the pastor was a Mr. Thomas Lamb. But how long the church existed prior, and subsequent to that period, and who was this

1736. Isa. xlix. 23.—12. Jehovah the Judge, Lawgiver, King, and Saviour of his Church: a Sermon preached November 4, 1739, at the Evening Lecture, Hanover-street; and November 5, at St. Thomas Apostle. Isa. xxxii i. 22. Dedicated to Lord Harrington. 1739.

BROKEN WHARF, THAMES-STREET.—*Baptist, Extinct.*

Mr. Lamb, are questions which we are not able to answer.(s) It was probably a separation from some other Society in the former part of the eighteenth century.

BROKEN WHARF, THAMES-STREET.

BAPTIST.—EXTINCT.

BROKEN WHARF is so called from its being broken and fallen down into the Thames. Here stood the city brew-house, to which the void space of ground was given by Queen Elizabeth. Adjoining it, also, stood a large old building, formerly belonging to the Dukes of Norfolk, but since, to the city of London. Within the gate of this house, stands an engine for forcing water from the river Thames, to serve the middle and west parts of the city.* During the reign of William the Third, a portion of this building was let out for a meeting-house, to the famous Mr. Hanserd Knollys, and his colleague, Mr. Robert Steed. In 1691, they removed the church to Bagnio-court, Newgate-street. After continuing there a few years, the congregation again shifted their meeting to Curriers'-Hall, Cripplegate, where the reader will find a more particular account of the church.

(s) It is supposed that this Mr. Lamb was brother to Mr. Timothy Lamb, of Deadman's-place, and that he retired to Burntwood, where he lived in great style, and died above half a century ago. He was a person of considerable property.

♦ Maitland's London, vol. ii. p. 1030.

CARTER-LANE, DOCTORS'-COMMONS.

ENGLISH PRESBYTERIAN.

THE Presbyterian congregation in Little Carter-Lane, Doctors' Commons, is of early origin, and in point of respectability, has always ranked among the most considerable of that denomination in London. It took its rise in the early part of the reign of Charles the Second, being gathered by the labours of the pious and excellent Mr. Matthew Sylvester, who was ejected from Gummerby, in Lincolnshire, and settled in London, in 1667, being the year after the dreadful fire. His congregation assembled first at Rutland-house, Dr. Calamy says in Charter-house-yard; by which we are probably to understand Glass-house-yard, the ancient meeting-house in that place, being formerly a part of Rutland-house, as will be seen more fully when we come to speak of that building. Here, towards the latter end of the reign of King James the Second, he was assisted by the truly venerable Mr. Richard Baxter.

Soon after the Revolution, they removed to another place of worship, in Meeting-house-court, Blackfriars. This was one of the places singled out for destruction, by the infuriated mob that fell upon the Dissenters in 1710. The reader need scarcely be informed, that the idol of this faction was the Rev. Henry Sacheverel, D. D. and minister of St. Saviour's, Southwark, whose history makes a conspicuous figure in the annals of fanatical zeal, and priestly domination. That this preacher of passive obedience and non-resistance, should have inspired his admirers with notions of such a rebellious nature, as to break forth into open resistance against the constituted authorities of the land, is a fact no less curious than certain, and points out the precarious nature of that

CARTER-LANE, DOCTORS-COMMONS.—*English Presbyterian.*

attachment which basks only in the sunshine of a court. Because a liberal-minded prince had sheathed the sword, which for near thirty years had been let loose upon the Dissenters, this ecclesiastical firebrand, envying their peace and liberty, must raise the senseless cry of “the church in danger;” though from what quarter, seeing she was fenced round by articles, canons, and penal laws at every avenue, that she enjoyed the protection of the civil sword, and was supported by a powerful and interested priesthood, posterity is at a loss to guess. The animal that possesses a soul so contracted as to proscribe all divine worship, which is not offered in a manner agreeably to its own limited apprehensions, is unworthy a human form, and merits, in a high degree, the infamy of a troubler in Israel. It is from such troublesome spirits as these, belong to whatever denomination they may, and not from the real subjects of Christ’s kingdom, who will always be the quiet of the land, that the kingdom of the clergy is in danger.

Though Mr. Sylvester was far from being a popular preacher, yet during the lifetime of Mr. Baxter, his ministry was well attended. But after the death of that great man, many persons deserted him, which proved a great discouragement. He would not, however, relinquish his post, but continued labouring till, in a good old age, he was released by death. His successor, Dr. Samuel Wright, being a minister of good pulpit talents, and a very acceptable preacher, soon raised the congregation; but, it was not long after his settlement, that the disaster above-mentioned happened to his meeting-house. The damage it sustained from the rioters being repaired at the expence of government, Dr. Wright continued his ministry at Blackfriars, for the space of more than twenty years, with great comfort and usefulness. At length, the congregation being grown very numerous, a larger place became necessary; and gave rise to the building of the present meeting-house in Little Carter-lane, which was opened for divine worship, on the 5th of

CARTER LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

December, 1734. The sermon preached by the Doctor upon this occasion, was published. Here he continued his labours with growing reputation, for about twelve years, when he was removed by death. Since the time of Dr. Wright, the congregation has gradually declined, and is at present in rather a low state. In point of property, however, it is still respectable, and the annual collection made for the Presbyterian fund, is very considerable.

This church, like those of the Presbyterian denomination in general, was constituted upon principles strictly Calvinistical, and the pastors prior to Mr. Newman, were moderate Calvinists. That gentleman, as well as his successor, Mr. Pickard, is generally supposed to have followed the scheme of Dr. Clarke; but they were both, in many respects, very valuable and useful ministers, and well esteemed in their day. And here it may not be amiss to remark, that Arianism at that time, differed most essentially from what has usually passed under that name during the last twenty years, which, as far as we can perceive, differs in a very trifling degree from the Socinianism of former times; for during the period just mentioned, even these latter sentiments have undergone a material revolution. The present pastor, in principle, as well as in spirit, is supposed to approach nearer the nonconformists of the former age. The afternoon preacher is considered an Arian.

The meeting-house in Little Carter-lane, is a large, substantial, brick building, of a square form, and contains three galleries of very considerable dimensions. The inside is finished with remarkable neatness; and in point of workmanship, is scarcely equalled by any place of worship among the Dissenters in London. The sombre appearance it exhibits, arising partly from the colour of the pews and galleries, immediately arrests the attention, and appears much better suited to the solemnity of divine worship, than the theatrical style of decoration adopted in many of our modern chapels. The Society now under consideration, has, from its earliest state, invariably enjoyed the assistance of two

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

ministers, who were formerly called pastor and assistant, but of late years morning and afternoon preachers, of whom the former sustains the office of pastor. The latter resembles, in some measure, the afternoon lecturer at our parish churches, and has but little connexion with the minister of the place. Though the morning congregation is far from being large, yet the afternoon audience is considerably smaller, and presents the melancholy spectacle of a noble place of worship nearly deserted.

The ministers of Carter-lane meeting, and of the Society before it met at that place, have been as follows :

MINISTERS' NAMES.	As Pastors.		As Assistants	
	From	To	From	To
Matthew Sylvester,	1667	1708	—	—
Richard Baxter,	—	—	1687	1691
Edmund Calamy, D. D.	—	—	1692	1696
Samuel Stephens,	—	—	16 ..	1694
Samuel Wright, D. D.	1708	1746	—	—
Jeremiah Burroughs,	—	—	17 ..	1718
Thomas Newman,	1746	1758	1718	1746
Edward Pickard,	1758	1778	1746	1758
John Tailor,	—	—	1760	1766
Thomas Tayler,	1778	18 ..	1767	1778
John Fuller,	—	—	1778	1783
George Lewis,	—	—	1785	1796
George Watson,	—	—	1797	1799
Joseph Barrett,	—	—	1804	18 ..

MATTHEW SYLVESTER.—This pious and excellent minister was born about the year 1637, but at what place we are no where informed. He had the misfortune to lose

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

both his parents while young; but meeting with friends, was sent at a proper age, to St. John's College, Cambridge. There, his diligence and humility, his affable and obliging behaviour, attracted general notice; but through the straitness of his circumstances, he was compelled to leave the university sooner than he would otherwise have done. After spending some time in the country, in the close pursuit of his studies, he was presented to the living of Gunnerby, in the county of Lincoln; whence he was ejected by the Act of Uniformity, in 1662. The learned Dr. Sanderson, then bishop of the diocese, who was his relation, sent for him, and treated him very courteously, but strongly urged his conformity, with the offer of considerable preferment. But he frankly told his lordship, that he could not go into the church with satisfaction to his conscience, and must, therefore, be excused. The points he most scrupled were, the *unfeigned assent and consent*—the *renunciation of the solemn league and covenant*—*reordination*—and the *power of the church to decree rites and ceremonies*. His principles he maintained with great moderation, and though he could easily foresee that they would expose him to considerable hardships, yet he often declared, “that he never had one repenting thought as to his nonconformity.”

After his being silenced, Mr. Sylvester lived sometime as domestic chaplain with Sir John Bright, and afterwards in the same capacity with John White, Esq. of Nottinghamshire. In both these families he met with many civilities, and abundant respect. After the fire of London, Mr. Sylvester removed thither, and gathered a private congregation; but though he suffered in common with other Dissenters, he was never imprisoned. Here he cultivated a good correspondence with several Divines of the Church of England, by whom he was greatly respected; particularly by Dr. Tillotson, and Dr. Whichcot. But no man valued him more than the excellent Mr. Richard Baxter, who was a good judge of men; and his esteem for Mr. Baxter ran as high

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

as was consistent with propriety towards any mortal man. He desired to be known to posterity, as he doubtless will, by the character of Mr. Baxter's friend. Never was there greater harmony between two colleagues, though Mr. Sylvester was pastor, and Mr. Baxter only his assistant; nor were any people ever happier in two ministers. Mr. Baxter shewed his respect to Mr. Sylvester dying as well as living, by leaving him his *History of his Life and Times*, and other manuscripts; and could his influence have prevailed, none of his friends would have deserted him. The loss of so many was a great discouragement; but Mr. Sylvester looked higher than man. And though he was not admired and flocked after as some others, yet he found that declaration verified, *Them that honour me, I will honour*. He had, therefore, to the last, as great a share of real esteem and respect, from the lovers of God and true goodness, as most men. He often signified to his friends his earnest desire, and it was his frequent request to God in his family prayers, that his life and usefulness might expire together. He would often say, "It was a happy thing to slip out of this world into eternity." And in this respect God granted him his desire: for he preached on the last Sabbath of his life, which also proved the last day of his mortal career; and he ascended from the pulpit to the throne. Having reached the age of seventy-one, God withdrew him on a sudden, and he expired without the usual formalities of death, on the 25th of January, 1707-8, going immediately from his beloved work to his reward. Dr. Calamy preached the funeral discourse to his small, but well tempered Society, at Blackfriars, on Matt. xxiv. 41. *Therefore be ye also ready, &c.*

The character of Mr. Sylvester, as drawn by Dr. Calamy, appears in every point of view amiable and exemplary. He was an able Divine, a good linguist, no mean philosopher, an excellent casuist, and an admirable textuary. His genius was elevated, his fancy rich and copious, and he possessed

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

great depth of thought; to which had there been joined a suitable elocution and expression, he would have been esteemed one of the greatest Divines of the age. In the exercise of his office as a minister, he was skilful, diligent and faithful. The solemnity with which he performed the several parts of divine worship, was very remarkable, and calculated to excite the most serious attention. He was a person of extraordinary humility, entertained low thoughts of himself, and greatly admired the freedom of divine grace, as displayed in the salvation of sinners. In private life, his conversation was grave, prudent, and instructive; and very ornamental to his profession as a Christian, and as a minister. He well deserved the character given of him by Mr. Baxter, who says, "He was a man of excellent meekness of temper, sound and peaceable principles, and godly life, and great ability in the ministerial work." For a more particular account of his excellent character, we refer to the discourse of Dr. Calamy, who has done it ample justice.* A list of his writings shall be given below. (s)

RICHARD BAXTER.—Of this extraordinary man, it will be impossible to give the reader a full idea, within the limits prescribed to us in this work. To delineate the actions of his life, and draw a portraiture of his character, would fill a volume of no ordinary dimensions; we must, therefore, content ourselves with a mere sketch of the prominent features.

* Dr. Calamy's Sermon on the Death of Mr. Sylvester, p. 35—45.

(s) WORKS.—1. A Sermon upon being for ever with the Lord.—2. Elisha's Cry after Elijah's God: a Sermon on 2 Kings, ii. 14. occasioned by the Death of the Rev. Richard Baxter. 1691.—3. A Sermon to the Societies for Reformation of Manners.—4. The Christian's last Redress, illustrated by some Considerations upon Rev. xxi. 4. at the Request of the Relicts of Mrs. Sarah Petit. 1707.—5. Four Sermons in the Morning Exercise.—6. Sermons on the twelfth Chapter of Hebrews. 2 vols. 8vo. with a Portrait of the Author. 1708.—He also published Mr. Baxter's History of his Life and Times; and wrote prefaces to the writings of several authors.

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

was appointed to hear petitions and complaints against such as were scandalous among the clergy. The town of Kidderminster had drawn up a petition, against Mr. Danse, their vicar, and his two curates, as insufficient. The living was then worth about 200*l.* per annum; and in order to compound matters, the vicar offered 60*l.* a year to an acceptable preacher, to be chosen by fourteen trustees. An occasional sermon, preached by Mr. Baxter, gave such general satisfaction, that he was immediately selected for this service, and went to reside at Kidderminster, in 1640. The effect of his ministry at this place is well known to have been very extraordinary. He found the people overspread with ignorance and profaneness; but, by a divine blessing upon his labours, affairs soon put on a better face. For, though rage and malice created him much opposition at the outset, yet his unwearied perseverance was, at length, crowned with unexpected and very large success.

After he had resided about two years at Kidderminster, Mr. Baxter was compelled to leave the place, on account of his siding with the parliament. He retired first to Gloucester, from whence he was invited back to Kidderminster; but not being able to continue there long, he fixed upon Coventry as the safest place of retreat. There he continued two years, preaching one part of the Lord's-day to the garrison, and the other to the inhabitants, for which he took nothing but his diet. At this place he enjoyed the agreeable society of about thirty worthy ministers, who had fled thither for safety. After the battle of Naseby, when things took such a favourable turn for the parliament, Mr. Baxter, by advice of the ministers at Coventry, accepted the situation of chaplain to Colonel Whalley's regiment; and in this quality he was present at several sieges, but never in any engagement. He took all imaginable pains to hinder the progress of the sectaries, and to keep men firm in just and rational notions of religion and government, never deviating from what he judged in his conscience to be right, for the sake of

CARTER-LANE, DOCTORS-COMMONS.—*English Presbyterian.*

making court to any, or from baser motives of fear. But he was separated from the army in the beginning of the year 1647, in a very critical juncture, just when they fell off from the parliament, Mr. Baxter being at that time seized with a bleeding at the nose in so violent a manner, that he lost the quantity of a gallon at once, which obliged him to retire to Sir Thomas Rouse's, where he continued for a long time in a very languishing state of health. This hindered him from doing that service to his country, which, otherwise, from a man of his principles and moderation, might have been expected.

After this, Mr. Baxter returned to Kidderminster, and resumed his ministry there. He exerted all his influence in preventing persons from taking the covenant, and preached and spoke publicly against the engagement. It is, therefore, very unjust to brand him, as some have done, as a trumpeter of rebellion. When the army was marching to oppose King Charles II. at the head of the Scots, Mr. Baxter took pains, both by speaking and writing, to remind the soldiers of their duty, and to dissuade them from fighting against their brethren and fellow-subjects. He was not afraid to express his dissatisfaction at the assumption of the supreme power by Oliver Cromwell; either when called to preach before him, or in private conversation. A little before the deposition of Richard Cromwell, Mr. Baxter came to London, and being looked upon as a friend to monarchy, was chosen to preach before the parliament, on the 30th of April, 1660, the day preceding the King's return.

After the Restoration, Mr. Baxter became one of the King's chaplains in ordinary, preached before him once, and had frequent access to his person. He often would attend upon his Majesty, with the rest of the ministers, in order to obtain terms of peace and union. At the Savoy conference he assisted as one of the commissioners, was a principal speaker, and drew up the reformed liturgy. By the Lord Chancellor Clarendon, he was offered the bishopric of Here-

CARTER-LANE, DOCTORS-COMMONS.—*English Presbyterian.*

ford, which he refused to accept; and stated his reasons in a respectful letter to his lordship. He wished no higher preferment than liberty to preach in his beloved town of Kidderminster, but this he could not obtain. He, therefore, preached occasionally about London, chiefly for Dr. Bates, at St. Dunstan in the West, having a licence from Bishop Sheldon, upon his subscribing a promise not to preach against the doctrine, or ceremonies of the church, in his discourse. But Bartholomew-day approaching, when he was to take leave of his ministry in the church, he determined to set an early example of the upright and conscientious part he meant to act, by preaching his farewell sermon, at Blackfriars, as early as May, 1662.

In the September of this year, Mr. Baxter entered into the married state. The lady of his choice was Margaret, daughter of Francis Charlton, Esq. a gentleman of property in Shropshire. Before their marriage they agreed upon the following articles: "1. That he should have nothing that before marriage was her's; so that he, who wanted no outward supplies, might not so much as seem to marry her for covetousness. 2. That she should so order her affairs, that he might not be entangled in any law suits about the same. 3. That she should expect none of his time which his ministerial employment called for." From the life of Mrs. Baxter, published by her husband, she appears to have been a most excellent woman, in all respects suited to be the companion of such a man as Mr. Baxter, as she concurred with him in all his plans for usefulness, and was a great help to him under his sufferings. Many particulars recorded in this narrative redound greatly to her honour. They lived together in uninterrupted happiness nineteen years, but had no issue. She died June 14, 1681, and was buried in her mother's grave, in Christ-church.

Soon after his marriage, Mr. Baxter retired to Acton, in Middlesex, where he went constantly to the parish church, spending the rest of the day with his family, and a few poor

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

neighbours, who resorted to his house. Here he contracted an intimate acquaintance with that ornament of religion and learning, Sir Matthew Hale, who left him a small legacy, as a token of his esteem. During the great plague, in 1665, he retired to the house of Richard Hampden, Esq. in Buckinghamshire; but when it was over, returned to Acton, and continued there till the act against Conventicles expired. He then preached publicly, but was apprehended upon a warrant signed by two justices, and committed to New-prison, where he continued six months, till he was released by a *Habeas Corpus*. He then retired to Totteridge, near Barnet. In 1671, Mr. Baxter lost the greatest part of his fortune by the shutting up of the King's Exchequer, in which he had a thousand pounds. Upon the Indulgence in 1672, he returned to the metropolis, was chosen one of the Tuesday lecturers at Pinners'-Hall, and had a Friday lecture in Fetter-lane. On the Lord's-day, he preached for sometime only occasionally, but afterwards more stately at St. James's Market-house, where, in 1674, he had a wonderful deliverance, by almost a miracle, from a crack in the floor. He was apprehended while preaching his lecture in Fetter-lane, but soon released, the warrant not being signed by a city justice.

The times seeming to grow more favourable, Mr. Baxter built a meeting-house in Oxendon-street, where he preached but once, before a resolution was taken to surprise and send him to the county jail, on the Oxford act, which misfortune he luckily escaped; but Mr. Seddon, the minister who preached for him, was committed to the Gate-house, and continued there three months. Having been restrained from preaching in his new meeting-house a whole year, he took another in Swallow-street, but was debarred the use of that, also, a guard being set there many weeks to prevent his entrance. Mr. Wadsworth dying in 1676, Mr. Baxter preached to his congregation in Southwark many months in peace. Dr. Lloyd being called to succeed Dr. Lampligh,

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

in the parish of St. Martin's, Mr. Baxter made him an offer of the chapel he had built in Oxendon-street, which was kindly accepted. It is remarkable, that this building, which continued a chapel of ease to the above parish considerably more than a century, has again fallen to the Dissenters, as will be seen in its proper place.

In 1682, he suffered more severely than he had ever done on account of his nonconformity. One day he was suddenly surprised in his house by many constables and officers, who apprehended him upon a warrant to seize his person, for coming within five miles of a corporation, producing at the same time five more warrants, to distrain for one hundred and ninety-five pounds for five sermons. Though he was much out of order, being but just risen from his bed, where he had been in extremity of pain, he was going contentedly with them to a justice, to be sent to jail, and left his house at their will. But Dr. Thomas Cox meeting him on the road, forced him again into his bed, and went to five justices, before whom he took his oath, that Mr. Baxter could not go to prison without danger of death. Upon this the justices delayed till they had consulted the King, who consented that his imprisonment should be for that time forborne, that he might die at home. But they executed their warrants on the books and goods in the house, though he made it appear they were not his own; and they sold even the bed which he laid upon. Some friends paid them as much money as they were appraised at, and he repayed them. And all this was without Mr. Baxter's having the least notice of any accusation, or receiving any summons to appear and answer for himself, or ever seeing the justices or accusers. After this, he was in constant danger of new seizures, whereupon he was forced to leave his house, and retire into private lodgings.

Things continued much in the same state during the the year 1683, and Mr. Baxter remained in great obscurity; however, not without receiving a remarkable testimony of the sincere esteem, and great confidence, which a person of

CARTER-LANE, DOCTORS'-COMMONS — *English Presbyterian.*

remarkable piety, though of another persuasion, had towards him. The Rev. Thomas Mayot, a beneficed clergyman in the Church of England, who had devoted his estate to charitable uses, gave by his last will six hundred pounds, to be distributed by Mr. Baxter to sixty poor ejected ministers; adding, that he did it not because they were Nonconformists, but because many such were poor and pious. But the King's attorney, Sir Robert Sawyer, sued for it in Chancery, and the Lord-keeper North gave the whole to the King. It was paid into Chancery by order, and, as Providence directed it, there kept safe, till King William the Third ascended the throne, when the commissioners of the great seal restored it to the use for which it was intended by the deceased; and Mr. Baxter disposed of it accordingly.

In the following year, 1684, Mr. Baxter fell into a very bad state of health, so as to be scarcely able to stand. He was in this condition, when the justices of peace for the county of Middlesex granted a warrant against him, in order to his being bound to his good behaviour! Though in what respect he behaved otherwise, or merited the severe treatment he afterwards received, it will be difficult to account for upon any principle of justice, reason, or religion. The officers entered his house, but could not immediately get at him, Mr. Baxter being in his study, and their warrant not empowering them to break open doors. Six constables, however, were set to hinder him from getting to his bed-chamber, and so by keeping him from food and sleep, they carried their point, and took him away to the Session-house, where he was bound in the penalty of four hundred pounds to keep the peace, and was brought up twice afterwards, though he kept his bed the greatest part of the time. In the beginning of the year 1685, Mr. Baxter was committed to the King's-Bench prison, by a warrant from the Lord Chief Justice Jefferies, for his paraphrase on the New Testament, and tried on the 30th of May, in the same year, in the court

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

of King's-Bench, and found guilty; and on the 29th of June following, received a very severe sentence.

As this trial of Mr. Baxter was, by much, the most remarkable transaction in his life, and as it is curious, and gives us a faithful idea of the times, we shall insert it for the information of the reader. On the 6th of May, being the first day of Easter Term, 1685, Mr. Baxter appeared in the court of King's-Bench, and Mr. Attorney declared he would file an information against him. On the 14th the defendant pleaded not guilty, and on the 18th, Mr. Baxter being much indisposed, and desiring farther time than to the 30th, which was the day appointed for the trial, he moved by his counsel that it might be put off; on which occasion the Chief Justice answered angrily, I will not give him a minute's time more to save his life. We have had (says he) to do with other sorts of persons, but now we have a saint to deal with. And I know how to deal with saints as well as sinners. Yonder (says he) stands Oates in the pillory, (as he actually did in the New Palace-yard,) and he says he suffers for the truth, and so does Baxter; but if Baxter did but stand on the other side of the pillory with him, I would say, two of the greatest rogues and rascals in the kingdom stood there. On the 30th of May, in the afternoon, he was brought to his trial, before the Lord Chief Justice Jefferies, at Guildhall. Sir Henry Ashurst, who could not forsake his own and his father's friend, stood by him all the while. Mr. Baxter came first into court, and with all the marks of serenity and composure, waited for the coming of the Lord Chief Justice, who appeared quickly after with great indignation in his face. He no sooner sat down, than a short cause was called, and tried; after which the clerk began to read the title of another cause. You blockhead you (says Jefferies), the next cause is between Richard Baxter and the King: upon which Mr. Baxter's cause was called. The passages mentioned in the information, were his paraphrase on *Matt. v. 19. Mark ix. 39. Mark xi. 31. Mark xii. 38,*

CARTER-LANE, DOCTORS'-COMMONS. *English Presbyterian.*

39, 40. *Luke* x. 2. *John* xi. 57. and *Acts* xv. 2. These passages were picked out by Sir Roger L'Éstrange, and some of his fraternity. And a certain noted clergyman (supposed to be Dr. Sherlock,) put into the hands of his enemies some accusations out of *Rom.* xiii. &c. as against the King, to touch his life; but no use was made of them. The great charge was, that in these several passages he reflected on the Prelates of the Church of England, and so was guilty of sedition, &c.

The King's counsel opened the information at large, with its aggravations. Mr. Wallop, Mr. Williams, Mr. Rotherham, Mr. Atwood, and Mr. Phipps, were Mr. Baxter's counsel, and had been feed by Sir Henry Ashurst. Mr. Wallop said, that he conceived the matter depending being a point of doctrine, it ought to be referred to the bishop, his ordinary; but if not, he humbly conceived the doctrine was innocent and justifiable, setting aside the inuendos, for which there was no colour, there being no antecedent to refer them to (*i. e.* no bishop or clergy of the Church of England named.) He said the book accused, *i. e.* *The Comment on the New Testament*, contained many eternal truths; but they who drew the information were the libellers, in applying to the prelates of the Church of England, those severe things which were written concerning some prelates, who deserved the characters which he gave. My Lord (says he), I humbly conceive the bishops Mr. Baxter speaks of, as your Lordship, if you have read church history, must confess, were the plagues of the church and of the world. ' Mr. Wallop, says the Lord Chief Justice, I observe you ' are in all these dirty causes; and were it not for you gentlemen of the long robe, who should have more wit and ' honesty than to support and hold up these factious knaves ' by the chin, we should not be at the pass we are.' My Lord, says Mr. Wallop, I humbly couceive, that the passages accused are natural deductions from the text. ' You

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

‘humbly conceive, (says Jefferies,) and I humbly conceive : ‘Swear him, swear him.’ My Lord, says he, under favour, I am counsel for the defendant ; and, if I understand either Latin or English, the information now brought against Mr. Baxter upon such a slight ground, is a greater reflection upon the Church of England, than any thing contained in the book he is accused for. Says Jefferies to him, ‘Sometimes you ‘humbly conceive, and sometimes you are very positive : ‘you talk of your skill in church history, and of your understanding Latin and English ; I think I understand something of them as well as you ; but, in short, must tell you, ‘that if you do not understand your duty better, I shall ‘teach it you.’ Upon which Mr. Wallop sat down.

Mr. Rotheram urged, that if Mr. Baxter’s book had sharp reflections upon the church of Rome by name, but spake well of the prelates of the church of England, it was to be presumed that the sharp reflections were intended only against the prelates of the church of Rome. The Lord Chief Justice said, Baxter was an enemy to the name and thing, the office and person of bishops. Rotheram added, that Baxter frequently attended divine service, went to the sacrament, and persuaded others to do so too, as was certainly and publicly known ; and had, in the very book so charged, spoken very moderately and honourably of the bishops of the church of England. Mr. Baxter added, My Lord, I have been so moderate with respect to the church of England, that I have incurred the censure of many of the Dissenters upon that account. ‘Baxter for bishops? (says Jefferies) that’s a merry conceit indeed ; turn to it, turn to it.’ Upon this Rotheram turned to a place where it is said, ‘That ‘great respect is due to those truly called to be bishops ‘among us,’ or to that purpose. ‘Ay, (saith Jefferies,) this ‘is your Presbyterian cant ; truly called to be bishops ; that ‘is himself, and such rascals ; called to be bishops of Kidderminster, and other such places : bishops set apart by ‘such factious, snivelling Presbyterians as himself ; a Kid-

CARTER-LANE, DOCTORS' COMMONS.—*English Presbyterian.*

‘derminster bishop he means: according to the saying of a late learned author, and every parish shall maintain a tithe-pig metropolitan.’ Mr. Baxter beginning to speak again, says he to him, ‘Richard, Richard, dost thou think we will hear thee poison the court, &c. Richard, thou art an old fellow, an old knave; thou hast written books enough to load a cart, every one as full of sedition (I might say treason) as an egg is full of meat. Hadst thou been whipped out of thy writing trade forty years ago, it had been happy. Thou pretendest to be a preacher of the gospel of peace, and thou hast one foot in the grave; ’tis time for thee to begin to think what account thou intendest to give. But leave thee to thyself, and I see thou’lt go on as thou hast begun; but, by the grace of God, I will look after thee. I know thou hast a mighty party, and I see a great many of the brotherhood in corners, waiting to see what will become of their mighty Don, and a Doctor of the party (looking to Dr. Bates) at your elbow; but, by the grace of Almighty God, I’ll crush you all.’

Mr. Rotheram sitting down, Mr. Atwood began to shew, that not one of the passages mentioned in the information ought to be strained to that sense which was put upon them by the inuendos, they being more natural when taken in a milder sense, nor could any one of them be applied to the prelates of the church of England without a very forced construction. To evidence this, he would have read some of the text: but Jefferies cried out, You shall not draw me into a conventicle with your annotations, nor your snivelling parson neither. My Lord, says Atwood, I conceive this to be expressly within Rosewell’s case, lately before your Lordship. You conceive, says Jefferies, you conceive amiss; it is not. My Lord, says Mr. Atwood, that I may use the best authority, permit me to repeat your Lordship’s own words in that case. No, you shall not, says he: you need not speak, for you are an author already; though you speak and write impertinently. Says Atwood, I cannot help that, my Lord,

CARTER-LANE, DOCTORS'-COMMONS. · *English Presbyterian.*

if my talent be no better ; but it is my duty to do my best for my client. Jefferies thereupon went on, inveighing against what Atwood had published ; and Atwood justified it to be in defence of the English constitution, declaring that he never disowned any thing that he had written. Jefferies several times ordered him to sit down, but he still went on. My Lord, says he, I have matter of law to offer for my client ; and he proceeded to cite several cases, wherein it had been judged that words ought to be taken in the milder sense, and not to be strained by inuendos. Well, says Jefferies, when he had done, you have had your say. Mr. Williams and Mr. Phipps said nothing, for they saw it was to no purpose. At length says Mr. Baxter himself, My Lord, I think I can clearly answer all that is laid to my charge, and I shall do it briefly. The sum is contained in these few papers, to which I shall add a little by testimony. But Jefferies would not hear a word.

At length the Chief Justice summed up the matter in a long and fulsome harangue. ‘ ’Tis notoriously known (says he) there has been a design to ruin the King and the nation. ‘ The old game has been renewed, and this has been the ‘ main incendiary. He is as modest now as can be ; but ‘ time was, when no man was so ready to bind your Kings in ‘ chains, and your nobles in fetters of iron ; and to your ‘ tents, O Israel. Gentlemen, for God’s sake don’t let us ‘ be gulled twice in an age, &c.’ And when he concluded, he told the jury, that if they in their consciences believed he meant the bishops and clergy of the church of England, in the passages which the information referred to, they must find him guilty ; and he could mean no man else ; if not, they must find him not guilty. When he had done, says Mr. Baxter to him, Does your Lordship think any jury will pretend to pass a verdict upon me, upon such a trial ? ‘ I’ll warrant you, Mr. Baxter, says he, don’t you trouble yourself ‘ about that.’ The jury immediately laid their heads together at the bar, and found him guilty. As he was going from

CARTER-LANE, DOCTORS' COMMONS.—*English Presbyterian.*

the bar, Mr. Baxter told my Lord Chief Justice, who had so loaded him with reproaches, and yet continued them, that 'a predecessor of his had had other thoughts of him : ' Upon which he replied, ' That there was not an honest man in ' England but what took him for a great knave.' He had subpoenaed several clergymen, who appeared in court, but were of no use to him, through the violence of the Chief Justice. The trial being over, Sir Henry Ashurst led Mr. Baxter through the crowd, and conveyed him away in his coach. On June the 29th following he had judgment given against him. He was fined five hundred marks, to lie in prison till paid, and to be bound to his good behaviour for seven years.

In 1686, the King, by the mediation of Lord Powis, granted him a pardon ; and, on the 24th of November, he was discharged out of the King's-Bench. Sureties, however, were required for his good behaviour ; but it was entered on his bail-piece by direction of King James, that his remaining in London, contrary to the Oxford act, should not be taken as a breach of the peace. After this he retired to a house he took in Charter-house-yard, contenting himself with the exercise of his ministry, as assistant to Mr. Sylvester ; and though no man was better qualified than he, for managing the public affairs of his party, yet he never meddled with them, nor had the least to do with those addresses which were presented by some of that body to King James II. on his indulgence. After his settlement in Charter-house-yard, he continued about four years and a half in the exercise of public duties, till he became so very weak as to be forced to keep his chamber. Even then he ceased not to do good, so far as it was in his power ; and as he spent his life in taking pains, so to the last moment of it he directed his Christian brethren by the light of a good example.

This excellent saint was the same in his life and death : his last hours were spent in preparing others and himself to appear before God. He said to his friends who visited him,

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

“ You come hither to learn to die ; I am not the only person that must go this way, I can assure you, that your whole life, be it never so long, is little enough to prepare for death. Have a care of this vain, deceitful world, and the lusts of the flesh : be sure you choose God for your portion, heaven for your home, God’s glory for your end, his word for your rule, and then you need never fear but we shall meet with comfort.” Never was penitent sinner more humble in debasing himself, never was a sincere believer more calm and comfortable. He acknowledged himself to be the vilest dunghill-worm (it was his usual expression) that ever went to heaven. He admired the divine condescension, often saying, “ Lord, what is man, what am I vile worm to the great God ? ” Many times he prayed, *God be merciful to me a sinner*, and blessed God, that this was left upon record in the gospel as an effectual prayer. He said, “ God may justly condemn me for the best duty I ever did : and all my hopes are from the free mercy of God in Christ,” which he often prayed for. After a slumber, he awoke and said, “ I shall rest from my labour : ” a minister then present said, “ And your works follow you : ” to whom he replied, “ No works, I will leave out works, (u) if God will grant me the other.” When a friend was comforting him with the remembrance of the good many had received by his preaching and writings, he said, “ I was but a pen in God’s hand, and what praise is due to a pen.”

His resigned submission to the will of God in his sharp sickness, was eminent. When extremity of pain constrained him earnestly to pray to God for his release by death, he would check himself : “ It is not fit for me to prescribe, and

(u) Few persons will suppose that by this phrase Mr. Baxter meant to discard the necessity of good works, he has rather been charged with the contrary doctrine. But it will serve to convince those Calvinists who affect to despise him, that the good man laid no stress upon works as a ground of merit in the sight of God.

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

said, when thou wilt, what thou wilt, how thou wilt." Being in great anguish, he said, "O how unsearchable are his ways, and his paths past finding out! the reaches of his providence we cannot fathom:" and to his friends, "Do not think the worse of religion for what you see me suffer." Being often asked by his friends, how it was with his inward man, he replied, "I bless God I have a well-grounded assurance of my eternal happiness, and great peace and comfort within; but it was his trouble he could not triumphantly express it, by reason of his extreme pains." He said, "Flesh must perish, and we must feel the perishing of it; and that though his judgment submitted, yet sense would still make him groan." Being asked by a person of quality, whether he had not great joy from his believing apprehensions of the invisible state, he replied: "What else think you Christianity serves for?" He said, "The consideration of the Deity in his glory and greatness was too high for our thoughts; but the consideration of the Son of God in our nature, and of the saints in heaven, whom we knew and loved, did much sweeten and familiarize heaven to him." The description of heaven in the twelfth chapter to the Hebrews, and the twenty-second verse, was most comfortable to him: "That he was going to the innumerable company of angels, and to the general assembly and church of the first-born, whose names are written in heaven; and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus the Mediator of the New Covenant, and to the Blood of sprinkling, that speaks better things than the blood of Abel. That scripture (he said) deserved a thousand thousand thoughts: (he said) O how comfortable is that promise, eye has not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things God hath laid up for those who love him." At another time he said, "That he found great comfort and sweetness in repeating the words of the Lord's-prayer, and was sorry that some good people were prejudiced against the use of it; for there were all ne-

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

cessary petitions for soul and body contained in it." At other times he gave excellent counsel to young ministers that visited him, and earnestly prayed to God to bless their labours, and make them very successful in converting many souls to Christ: and expressed great joy in the hopes that God would do a great deal of good by them: and that they were of moderate peaceful spirits.

He often prayed, that God would be merciful to this miserable distracted world; and that he would preserve his church and interest in it. He advised his friends to beware of self-conceitedness, as a sin that was likely to ruin this nation: and said, "I have written a book against it, which I am afraid has done little good." Being asked whether he had altered his mind in controversial points, he said, "Those that please may know my mind in my writings: and what he had done was not for his own reputation, but the glory of God." I went to him, says Dr. Bates, with a very worthy friend, Mr. Mather, of New-England, the day before he died, and speaking some comforting words to him, he replied, "I have pain, there is no arguing against sense, but I have peace, I have peace." I told him, you are now approaching to your long-desired home; he answered, "I believe, I believe." He said to Mr. Mather, "I bless God that you accomplished your business, the Lord prolong your life. He expressed a great willingness to die; and during his sickness, when the question was asked, how he did? his reply was, "Almost well." His joy was most remarkable, when in his own apprehensions death was nearest: and his spiritual joy at length was consummate in eternal joy.— "I shall conclude this account (says the above eloquent writer) with my own deliberate wish: May I live the short remainder of my life, as entirely to the glory of God, as he lived; and when I shall come to the period of my life, may I die in the same blessed peace wherein he died; may I be with him in the kingdom of light and love for ever.

CARTER-LANE, DOCTORS' COMMONS.—*English Presbyterian.*

Thus lived and died the famous Mr. Richard Baxter. He finished his course in his 77th year, on the 8th of December, 1691, and was interred in Christ-church, Newgate-street. His funeral was attended by a numerous concourse of persons of different ranks, especially ministers, and among them not a few of the established church, who very readily paid this last office of respect to the memory of a great and good man, whose labours deserved much from true Christians of all denominations. It is somewhat remarkable, that no monument has hitherto been erected to his memory: but his name lives in his writings, and will continue to survive in the hearts of thousands, when the most durable marble shall be crumbled into dust. Several sermons were preached and published upon occasion of his death; but the most remarkable is one by the excellent Dr. Bates, whose just eulogium upon the character of Mr. Baxter, is delivered in a strain of eloquence peculiar to that great writer. We lament that our limits will not allow of its insertion.

The character of Mr. Baxter has been variously represented according to the humour, or prepossessions, of different writers. To speak impartially, he was a man who possessed as strong an understanding, and as sound a heart, as any in the age in which he lived. Though he had not the advantage of an academical education, yet by persevering industry, he arrived at a degree of knowledge in sacred things, such as few persons in any university ever attain. His method of preaching was warm and argumentative, and it met with extraordinary success. He had a great felicity and copiousness of speech, and there was a noble negligence in his style; for his great mind could not stoop to the affected eloquence of words. His wonderful diligence in catechising the families under his care, was extremely useful. The idea of a faithful minister, delineated in his *Reformed Pastor*, was a faithful copy from his own life; and his unwearied industry to do good, was accompanied by a corresponding

CARTER. LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

affection on the part of his flock. But his illustrious worth was not concealed in a corner: the association of ministers of different denominations, in Worcestershire, owed its origin and preservation to his care. Mr. Baxter was the soul of that happy society. That such a man should be driven from his flock, and his mouth sealed in silence by an order of council, or an act of parliament, is a strong reflection upon the proceedings of those times, and casts a stigma upon the ruling clergy, such as their successors will never be able to wipe off. The persecutions and sufferings he endured after his ejection, he bore with a patience truly Christian. "What could I desire more of God (says he), than after having served him to my power, I should now be called to suffer for him." Of his firmness and fortitude Dr. Bates has recorded a striking instance. Preaching at St. Dunstan's one Lord's-day afternoon, after the Restoration, the church being old, something in the steeple fell down, and the noise struck such a terror into the people, that in wild disorder they began to run out of the church. Amidst the confusion, Mr. Baxter, without any visible emotion, sat down in the pulpit. After the hurry was over, he resumed his discourse, and said, "We are in the service of God to prepare ourselves that we may be fearless at the great noise of the dissolving world, when *the heavens shall pass away, and the elements melt with fervent heat, the earth, also, and the works therein shall be burnt up.*"

Self-denial, and contempt of the world, were shining graces in Mr. Baxter's character. No person was ever less indulgent to himself—none more indifferent to his temporal interest. The offer of a bishopric was no temptation to him; for his exalted soul despised the pleasures and profits which others so earnestly desire. He valued not an empty title upon his tomb. Love to the souls of men was the distinguishing feature of Mr. Baxter's spirit. All his endowments, natural and acquired, were subservient to this important end; and his industry was incredible. He possessed a

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

truly pacific spirit; mourned over the divisions among Christians, and used to observe, "he could as willingly be a martyr for love, as for any other article of the creed." He that was so solicitous for the salvation of others, was not negligent of his own. In him the virtues of the contemplative and active life were eminently united. He lived above the sensible world; and spent his time in communion with God, and in charity to men. He gave in one year a hundred pounds to buy bibles for the poor; and in his will, after legacies to his kindred, disposed of the remainder of his estate for the benefit of the neccssitous. His whole life was a practical sermon. There was an air of humility and sanctity in his mortified countenance; and his deportment was becoming a stranger upon earth, and a citizen of heaven. We need not wonder that a person so little addicted to any party, should experience the bitterness of all: and, in truth, no person was more severely treated in this respect than Mr. Baxter, against whom more books were written, than against any man of his age. His friends, however, were such, that the bare repetition of their names might well pass for a panegyric; since it is impossible they could have lived in terms of strict intimacy with any other than a wise and upright man.

In the interval between his deprivation and his death, he wrote and published most of his works, which are extremely voluminous, and have been held by good judges in very high estimation. Their number has been variously estimated, but it is allowed on all hands to be very great; and if we add the diversified nature of their contents, they may be said to form a library of themselves. "They contain (to use the expressive language of Dr. Bates) a rich treasure of controversial, casuistical, positive, and practical Divinity." For amplitude of thought, vivacity of imagination, and solidity and depth of judgment, and ardent zeal for the salvation of souls, he has few equals; and, perhaps, there are few whose writings have been so eminently successful in turning sinners

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

from the error of their ways. His inquiring mind was freed from the servile bondage of an implicit faith. He adhered to the scriptures as a perfect rule, with which he compared the doctrines commonly, received and taught. In some points of modern controversy, he chose the middle way; and advised young Divines to follow the same path. His reverence for the divine purity made him very jealous of any doctrine that seemed to reflect upon it any blemish. He was a clear assertor of the sovereign freeness and infallible efficacy of divine grace. In a sermon reciting the words of the Covenant of Grace, *I will put my fear into their hearts, and they shall not depart from me*; he observed the tenor of it was, *I will, and you shall*. Divine grace makes the rebellious will obedient, but does not make the will to be no will. He preached that the death of Christ was certainly effectual for all the elect, to make them partakers of grace and glory, and that it was so far beneficial to all men, that they are not left in the same desperate state with the fallen angels, but are made capable of salvation by the grace of the gospel. He would not interpret the promises of the gospel in a less gracious sense than God intended them; therefore, if men finally perish, it is not for want of mercy in God, nor merit in Christ, but for their wilfully refusing salvation.

To the value of his writings, it would be easy to adduce testimonies in abundance: a few shall suffice. It was observed by Dr. Manton, that "he came nearer to the apostolical inspired writers than any man of his age." Bishop Wilkins said, "he cultivated every subject he handled: and if he had lived in the primitive times, he had been one of the fathers of the church.—It was enough for one age to produce such a person." The great Sir Robert Boyle bore this testimony, "That he was the fittest man in the age for a casuist, because he feared no man's displeasure, nor hoped for any man's preferment." Bishop Burnet speaks of him as "a man of great piety, who had a very moving and pathetic way of writing, and who all his life long was a man of

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

great zeal and much simplicity." It was the judgment of the great Dr. Barrow, that "his practical writings were never mended, and his controversial ones seldom refuted." "His books of practical divinity (says Dr. Bates) have been effectual for more numerous conversions of sinners to God, than any printed in our time; and while the church remains on earth, will be of continual efficacy to recover lost souls. There is a vigorous pulse in them that keeps the reader awake and attentive. His book of the *Saints Everlasting Rest*, was written by him when languishing in the suspense of life and death, but has the signatures of his holy and vigorous mind. To allure our desires, he unveils the sanctuary above, and discovers the glory and joys of the blessed in the Divine presence, by a light so strong and lively, that all the glittering vanities of this world vanish in the comparison, and a sincere believer will despise them as one of mature age does the toys and baubles of children. To excite our fear, he removes the screen, and makes the everlasting fire of hell so visible, and represents the tormenting passions of the damned in those dreadful colours, that if duly considered, would check and controul the unbridled licentious appetites of the most sensual wretches. His *Call to the Unconverted*; how small in bulk, but how powerful in virtue! Truth speaks in it with that authority and efficacy, that it makes the reader to lay his hand upon his heart, and find he has a soul and a conscience, though he lived before as if he had none. He told some friends, that six brothers were converted by reading that *Call*; and that every week he received letters of some converted by his books. This he spoke with most humble thankfulness, that God was pleased to use him as an instrument for the salvation of souls."

Dr. Doddridge, in a letter to a friend, in 1723, giving some account of his studies, expresses himself thus: "BAXTER is my particular favourite. It is impossible to tell you how much I am charmed with the devotion, good sense, and pathos, which is every where to be found in him.

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

I cannot forbear looking upon him as one of the greatest orators, both with regard to copiousness, acuteness, and energy, that our nation hath produced; and if he hath described, as I believe, the temper of his own heart, he appears to have been so far superior to the generality of those whom we charitably hope to be good men, that one would imagine God raised him up to disgrace and condemn his brethren; to shew what a Christian is, and how few in the world deserve the character."

Many foreign Divines wrote to him with great respect, and commended his writings, several of which were translated into Latin, and other languages. In short, living and dying, he was as much respected by some, and as much slighted and insulted by others, as any man of the age. (u)

We shall close our account of this eminent man, already too long, with the character given of him by the Rev. James Granger, which is too striking to be omitted:—"RICHARD BAXTER was a man famous for weakness of body and strength of mind; for having the strongest sense of religion himself, and exciting a sense of it in the thoughtless and profligate; for preaching more sermons, engaging in more controversies, and writing more books, than any other Nonconformist of his age. He spoke, disputed, and wrote with ease; and discovered the same intrepidity, when he reproved Cromwell, and expostulated with Charles II. as when he preached to a congregation of mechanics. His zeal for religion was extraordinary, but it seems never to have prompted him to faction, or carried him to enthusiasm. This cham-

(u) The Works of Mr. Baxter are computed at considerably more than a hundred and twenty, but they have never been exactly enumerated. The list given by Dr. Calamy, at the end of his life, though numerous, is far from complete. His practical writings were collected into four volumes folio, and published in 1707, with the recommendation of thirty-four London ministers. Some of his most useful pieces have been abridged by Mr. Fawcett, and Mr. Palmer, and several times printed. A new edition of his practical Works, in octavo, is just announced from the press.

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

pion of the Presbyterians, was the common butt of men of every other religion, and of those who were of no religion at all. But this had very little effect upon him; his presence and firmness of mind on no occasion forsook him. He was just the same man before he went into a prison, while he was in it, and when he came out of it; and he maintained an uniformity of character to the last gasp of his life. His enemies have placed him in hell; but every man who has not ten times the bigotry that Mr. Baxter himself had, must conclude, that he is in a better place. This is a very faint and imperfect sketch of Mr. Baxter's character: men of his size are not to be drawn in miniature.*

EDMUND CALAMY, D. D.—A few months after the death of Mr. Baxter, Mr. (afterwards the celebrated Dr.) Edmund Calamy, was chosen assistant to Mr. Sylvester, and continued in this situation about four years. In 1694, he was ordained to the ministerial office, and in 1696, removed to assist the eminent Dr. Daniel Williams, at Hand-alley, Bishopsgate-street. The period of his connexion with Mr. Sylvester, he mentions several years afterwards, in the following respectful terms: “For my part, I cannot but look upon it as a just debt to his memory, (which on that account will ever be precious with me,) thankfully to acknowledge, that the freedom he used with me, and allowed me with him, when I assisted him one part of the day for four years together, at my first setting out in the ministry, was such an happiness, that I rank it among the greatest mercies of my life.”†

SAMUEL STEPHENS, a promising young minister, who was cut off in the prime of life, was born in London, in the

* Granger's Biog. Hist. of England—Nonconformist's Memorial—Calamy's Abridgment—Biographia Britannica—and Sylvester's Life of Baxter.

† Funeral Sermon for Mr. Sylvester, p. 44.

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

year 1666. His family, as Dr. Calamy emphatically expresses it, “was noble and honourable in heaven’s blazonry;” having been successively employed in the work of the ministry ever since the Reformation, his immediate father only excepted. (x) His parents were pious and respectable persons, and instilled into him, at a very early age, the principles of religious wisdom. From his fourteenth year, he was remarkable for great tenderness of conscience, and would often retire into secret places for the purpose of private prayer. Being designed for the ministry, he received every advantage in his education that could qualify him to appear with reputation in that profession. Notwithstanding the discouragements under which the Dissenters then laboured, there were some seminaries among them in good repute. Of these, one of the most considerable was that in the North of England, which flourished many years under the able management of the learned and pious Mr. Richard Frankland. After passing through a suitable course of grammar learning, Mr. Stephens was placed under the care of that eminent person, and entered the academy at Attercliff, April 14, 1687.* During his residence there, he diligently improved his time and opportunities, and came forth well furnished for the ministerial work.

At the close of his studies, he returned to London; but his great modesty, accompanied with an awful sense of the responsibility attached to the ministerial employment, and an unwillingness to rush into it without due consideration, made him very backward to enter upon his work. Afterwards, his spirit was sometime so overawed by a sense of its importance, that he has been afraid to persist in it, and al-

(x) His grandfather, the Rev. Nathaniel Stephens, was ejected by the Act of Uniformity, from Fenny Drayton, in Leicestershire; and his great grandfather was sometime minister of Staunton-Barnwood, in Wilts; both Puritan Divines.—See *Wood’s Athenæ*, vol. ii. p. 451.

* Catalogue of Mr. Frankland’s students, at the end of Dr. Latham’s Sermon on the death of Mr. Madock.

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

most persuaded to turn his thoughts to some other profession. In this particular he doubtless carried the matter to an excess. But if Mr. Stephens erred, it was on the safest side. Humility and self-diffidence are particularly to be commended in young ministers. But though Mr. Stephens discovered so great a backwardness to appear in public, he had no cause to be ashamed of his performances; for when he began to preach, his most judicious friends judged him sufficiently qualified, and earnestly persuaded him to persevere in so useful and honourable an employment. It is recorded of him, and ought to be mentioned as greatly to his honour, that to his dying day, he never entered the pulpit till he had previously submitted his notes to the judgment of a senior minister, his intimate friend. This prudent caution was of great use to him in his composures, and, had he lived, would have fitted him to appear with considerable reputation as a Divine and preacher.

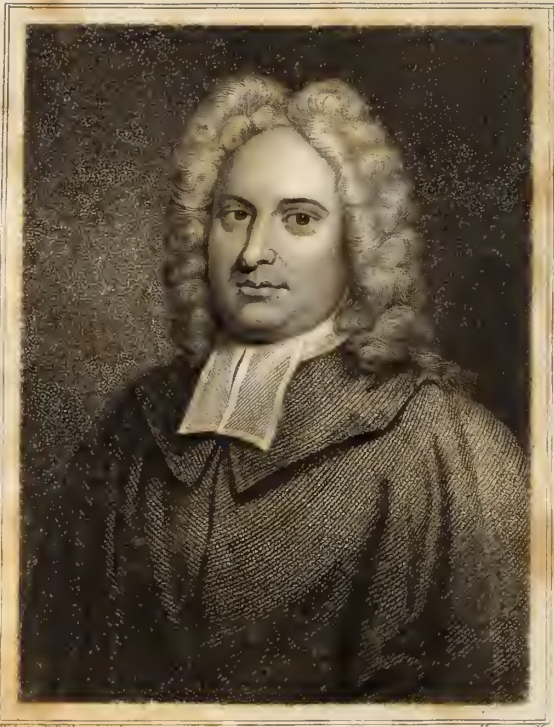
Mr. Stephens was never settled in any pastoral charge, but preached occasionally about the metropolis, and most frequently for the aged Mr. Matthew Sylvester, at Blackfriars, of whose church he was a member. In this course he continued for a few years, till it pleased God suddenly to remove him by a malignant fever, in the 28th year of his age, January 5, 1693-4. He was seized with his distemper but a fortnight before his death. It first attacked, with great violence, his head; and was visibly increased by those awful thoughts of eternity, which dwelt upon his mind. After some days he was deprived of the free use of his reason, and continued in that state till he died. But his work was not then to do; he had, happily for himself, already chosen that good part which could not be taken from him. Mr. (afterwards the celebrated Dr.) Calamy preached a sermon at his interment, on John ix. 4. and afterwards printed it. This was the Doctor's first publication; a very serious, useful

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

discourse, introduced with a preface by the Rev. Matthew Sylvester.

Mr. Stephens possessed a strong, hale, and vigorous constitution, and was favoured with a good share of health till he was seized with the disorder which brought him to an untimely grave. He possessed an amiable disposition, though his natural temper inclined him somewhat to melancholy. That great scrupulosity, and fear of offending God in the smallest matters, where others could apprehend no danger, tended to make his life not a little uneasy. He was, indeed, humble and modest to a fault. But in this he erred on the safest, though not the most comfortable side. It was his happiness, however, to be able to conceal his inward trouble from the observation of the world, by a free, pleasant, and cheerful conversation; avoiding, by that means, the discouragement of others, which he much dreaded. He was a man of strict integrity; abhorred every thing that was mean, base, or servile, and had as much true generosity as most men of his age. Gratitude was a striking feature in his character; he entertained a becoming sense of the obligation conferred upon him by his friends, and was, himself, always ready, to the utmost of his capacity, to do any office of kindness to others. His attainments in religion, and furniture for the ministerial office, were of no ordinary kind, and held forth the prospect of extensive usefulness. He possessed a clear, intelligent, inquisitive mind, prone to seriousness, and capable of research. When in company with senior ministers, he was attentive to their conversation, calm and modest in his inquiries, and pertinent in his replies. He possessed an extraordinary concern for serious religion, for his advancement in holiness, and meetness for heaven; but through his extreme diffidence, and the undue suspicion he entertained of himself, he became a prey to many doubts and fears, from which he was scarcely ever free. This dejection of mind was a source of much unhappiness to himself, as well as un-





Pinx. argut. 1721

Hopwood. Sc.

*Samuel Wright, D.D.
From an original Painting.
In L. Williams's Library, Red Cross Street.
Published April, 1783, by Stansfeld & Wilson, Skinner Street.*

CARTER-LANE, DOCTORS' COMMONS.—*English Presbyterian.*

easiness to his friends; though their concern was chiefly for his loss of comfort,—as to the safety of his state none could doubt. It was some relief to him under this dejection of spirits, that he would frequently resort to some aged minister for a resolution of his doubts, to whom he would be very free and communicative; but he could not bear any thing that looked like administering to pride or self-conceit, being much rather given to censure himself, than extort self-commendation. He was greatly valued by that venerable man, the Rev. Mr. Sylvester, whom he often visited on those occasions; and who was much affected at his death. Mr. Stephens had a brother named Nathaniel, who was also educated under Mr. Frankland.*

SAMUEL WRIGHT, D. D. a minister of great reputation and celebrity in the city of London, was born on the 30th of January, 1682-3. He was the eldest son of the Rev. James Wright, of Retford, in Nottinghamshire, by Eleanor, daughter of Mr. Cotton, a gentleman in Yorkshire, and father to the Rev. Thomas Cotton, of Westminster.

Mr. Wright lost his father when he was about eleven years of age, and his good mother being removed the very next year, the care of his education devolved on his grandmother, and Mr. Cotton, of Haigh, in Lancashire, his maternal uncle. By them, he was put to boarding-school, at Attercliffe, in Yorkshire; but removed for grammar-learning to Darton, near Wakefield, in the same county. At sixteen years of age, he began to study philosophy, and other branches of academical learning, at Attercliffe, under the eminent Mr. Timothy Jollie, under whom were trained many valuable ministers. For the first two or three years, Mr. Wright boarded in a private family; but then removed entirely into Mr. Jollie's house. The strong and terrifying

* Dr. Calamy's Sermon on the Death of Mr. Stephens.

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

convictions which he received in childhood, and had been stifled at school, were now revived, and carried on to a thorough conversion.

Having finished his studies at twenty-one years of age, he went to reside as chaplain, with his uncle Cotton, of Haigh. But this gentleman soon dying, he removed to London, and lived a little while in the family of another uncle, the Rev. Thomas Cotton, at St. Giles's. He then accepted the office of chaplain to the lady Susanna Lort, at Turnham-green; and was chosen to preach the Lord's-day evening lecture at Mr. Cotton's. Soon after, he was invited by the congregation of Protestant Dissenters at Crosby-square, to assist the celebrated Dr. Benjamin Grosvenor. Upon this, he resigned his lectureship at St. Giles's, and quitted the family of Lady Lort. He was then chosen, in conjunction with the Rev. Harman Hood, to preach a Lord's-day evening lecture, at St. Thomas's, Southwark; but Mr. Hood soon resigning, Mr. Wright conducted it alone. In both these connexions he officiated a few years, with great diligence and success, His preaching was much admired, and he often spoke of his usefulness at this period, with peculiar pleasure. But, in 1708, a more extensive sphere of service was opened to his view; for upon the death of the pious and venerable Mr. Matthew Sylvester, he was chosen pastor of the congregation, then meeting at Blackfriars, but which afterwards removed to a more commodious and handsome building, in Carter-lane. This meeting-house was opened by Dr. Wright, on the 5th of December, 1734; and the sermon he preached upon the occasion was afterwards printed. At the time of his settlement with this society, the interest was in a very low state, consisting only of a few families: But by the blessing of God upon his ministry, the congregation increased so much as to require the enlargement of the old place more than once, before their removal to Carter-lane. People flocked in crouds to hear him, and there were continual additions to the church. For the space of thirty-eight years,

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

he had the satisfaction of preaching to as large an auditory, and as distinguished for seriousness and affection, as any in London.

About two years after his settlement at Blackfriars, Mr. Wright married the widow of his predecessor, daughter of the Rev. Obadiah Hughes, of Enfield, and sister to Dr. Obadiah Hughes, of Westminster. By this lady, he had only one daughter. Some years afterwards, he was chosen into the Merchants' lecture on a Tuesday morning, at Salters'-Hall; and also into the Lord's-day morning lecture, at Little St. Helen's. During the Salters'-Hall controversy in 1719, he stood forth against subscribing to human articles of faith, and joined the non-subscribing ministers. His zeal in the cause of religious liberty, induced him to become concerned in a periodical publication, entitled, "The Occasional Paper;" some pieces in which were the production of his pen. In consideration of his learning and abilities, he received from one of the universities of North-Britain, the highest literary honour they had to bestow.

Many years before his death, in the midst of health, Dr. Wright expressed the most lively hopes of a better world, whenever it should please God to call him hence. He often said, "He could with as much composure and satisfaction die at the command of God, as he could lie down to rest at night." His consolations continued to the last, and he supported the pains and decays of nature, with amazing patience and resignation. In his last illness, he frequently uttered short passages of scripture, which gave him comfort, and expressed a desire, if it were the will of God, that he might die! Addressing himself to God, he often repeated the following expression, "Oh, that Thou wouldst give thy servant leave to die." The last words he was heard to speak plain, were these: "Why are thy chariot wheels so long in coming? Come Lord Jesus, come quickly." At length, after a lingering illness, he entered joyfully into rest, on the 3d of April, 1746, in the 64th year of his age. His funeral ser-

CARTER-LANE, DOCTORS' COMMONS.—*English Presbyterian.*

mon was preached by his friend and relation, Dr. Obadiah Hughes, from Luke ii. 29. *Lord, now lettest thou thy servant depart in peace.* Besides this, another sermon was preached and published upon the same occasion, by Dr. Milner, from Acts xx. 25.

The external accomplishments of Dr. Wright were such as to command attention. He possessed an agreeable and striking delivery, a remarkable solemnity in conducting the several parts of divine worship, and was never at a loss to communicate his thoughts by suitable expressions. A spirit of piety diffused itself through all his public ministrations. His prayers were highly spoken of for their fluency and fervour. His sermons were exactly composed, full of argument, and very pathetic. For several years, he expounded regularly on the Lord's-day; and this exercise was very judicious and instructive. In short, he was a very serious, moving preacher; zealous for the promotion of vital godliness; and in point of popularity, exceeded by none of his denomination. It has been said, that the excellent Dr. Thomas Herring, who successively filled the sees of York and Canterbury, was, in his younger years, a frequent hearer of Dr. Wright, to learn from him a proper and energetic elocution.* It pleased God to put honour upon his servant, by making him the happy instrument of converting sinners, as well as of building up saints in their most holy faith. He had many seals to his ministry, such as shall be his crown of rejoicing in the great day of the Lord. So that he was a very useful, as well as laborious minister; and while his strength continued, went through a great deal of work, both public and private. In visiting the sick he was very assiduous; and had a constant supply of counsel and comfort, to administer as occasion required. Dr. Wright had from early life, a very serious, devout turn of mind. This he carefully cultivated by a constant perusal of the

* Prot. Diss. Mag. vol. v. p. 325.

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

sacred scriptures, and of the best writers on practical and experimental religion. These helped to keep alive the flame of serious devotion in his own soul; and furnished him with a rich store of suitable thoughts for his public exercises. His work was his element, in which all the powers of his soul were engaged; and it was this that made his discourses so weighty and effectual. As his knowledge was various and extensive, he proved an agreeable and instructive companion. This, indeed, was somewhat abated by a certain hauteur in his manners and deportment, which was forbidding to strangers. It is to this, probably, Dr. Hughes alludes in the following paragraph: "If any particular turn of temper (says he) rendered him at sometimes less agreeable, it may suffice to say, this was not peculiar to him. We all have something or other that we could wish were otherwise; and let him that is without failings, cast the first stone. The business of surviving friends is to imitate the virtues and excellencies of those who are dead, and carefully to avoid any thing which at times rendered them less amiable. It is only in heaven that we shall be perfect; without spot, or wrinkle, or any such thing." Dr. Wright's religious sentiments were in no extreme. He was zealous for the Presbyterian form of church government, and in doctrinal sentiment a moderate Calvinist. His liberality to the poor was regular and extensive; (v) and he had the charity of others frequently at his disposal. In short, living and dying, he received the most honourable testimonials to his character, as a man eminently qualified for public service, and who distinguished him-

(v) His charity was conducted upon rule; for which purpose he kept a purse, wherein was found this remarkable memorandum: "Something from all the money I receive, to be put into this purse, for charitable and friendly uses.—From my salary as minister, which is uncertain, a *tenth* part.—From occasional and extraordinary gifts, which are more uncertain, a *twentieth* part.—From copy-money of things I print, and interest of my estate, a *seventh* part.

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

self by an ardent zeal in the cause of religion and liberty.*

Dr. Wright's reputation as a preacher is fully established in the number of single sermons he was called upon to print. They amount to thirty-seven, and afford a good specimen of his ministerial talents. Besides these, he published several practical pieces, which have met with a favourable reception from the religious public, and raised his reputation as a devotional writer. From a list of his publications given below, (z) it appears that Dr. Wright paid less attention to

* Dr. Hughes's and Dr. Milner's Sermons on the Death of Dr. Wright.

(z) WORKS.—1. A Funeral Sermon for Mr. Caleb Head; with an Account of his Conversion and early Piety, 1707.—2. A Sermon preached at leaving an Evening Lecture in Southwark, 1708.—3. A Sermon preached at Blackfriars, on Occasion of the Public Thanksgiving, Nov. 22, 1709.—4. The Love of one another the great Duty of Christians: In two Sermons, the one preached the 5th of Nov. the other the Thanksgiving-Day, the 7th of Nov. 1710.—5. A Funeral Sermon for Dr. Upton, 1711.—6. A Sermon preached to a Society of Young Men, Jan. 1, 1712.—7. A Sermon preached at Blackfriars, on Occasion of the Public Fast, Jan. 16, 1712.—8. To be every where spoken against, at first the Case of the Christians themselves, and now of the Protestant Dissenters: considered in two Sermons preached on Acts xxviii. 22. preached March 9, and 16, 1712.—9. Of forgetting the wonderful Works of God: a Sermon preached on Nov. 5, 1712.—10. Seasonable Advice not to forsake the Public Assemblies for Religious Worship: a Sermon preached to a Society of Young Men, Jan. 1, 1714.—11. The mischievous Consequences of Public Strife and Envy: a Sermon preached at Blackfriars, on Jan. 31, 1713-14.—12. Of praying for the King: a Sermon preached at Blackfriars, Oct. 24, 1714, being the first Lord's-day after the King's Coronation.—13. Of Honouring the King: a Sermon preached at Blackfriars, Jan. 20, 1714-15, being the Day appointed for a Public Thanksgiving to Almighty God on Account of his present Majesty's peaceable and quiet Possession of the Throne of Great Britain.—14. A Sermon preached before the Societies for the Reformation of Manners, at Salters'-Hall, June 27, 1715.—15. Our present Deliverance manifestly owing to the Help of God: a Sermon preached at Blackfriars, on the Day of Thanksgiving for suppressing the late unnatural Rebellion, June 7, 1716.—16. A Funeral Sermon for the Rev. James Coningham, A. M. September 9, 1716.—17. A Funeral Sermon for Mr. John Mills, Merchant, Oct. 13, 1717.—18. Salvation from Popish Counsels, and from a Popish Prince, the Joy of Britain.

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

literary fame, than to the grand object of his ministry usefulness to the souls of men. His sentiments upon this subject are forcibly depicted in the preface to his treatise on

A Sermon preached on the 5th of Nov. 1717. Wherein the most considerable Things contrived for the Establishment of Popery under the first Popish Prince that should be settled on the Throne of England, are faithfully extracted out of the Jesuits' Memorial, presented to King James II.—19. A Sermon preached on the King's Birth-day, to the Morning-Lecture Society, in Little St. Helen's, 1718.—20. Salvation from Popish Counsels, and from a Popish Prince, the Joy of Britain. Part II. A Sermon preached Nov. 5, 1718.—21. The Greatness of our Salvation by King William III. A Sermon preached Nov. 5, 1719.—22. The Duty of holding fast the Form of sound Words, as delivered in the Scriptures. A Sermon preached at the Ordination of Mr. Obadiah Hughes, Mr. Clerk Oldsworth, Mr. Thomas Newman, and Mr. John Smith, at the Old Jewry, Jan. 11, 1720-21.—22. Our present Health and Safety owing entirely to the Mercies of God. A Sermon preached on the Day of Thanksgiving for our Preservation from the Plague, April 25, 1723.—24. A Discourse against Swearing.—25. The Lordship of Christ considered, as it extends both to the Dead and Living; and as acquired by his dying, rising again, and reviving. In two Sermons preached at the Merchants'-Lecture at Salters'-Hall, July 8, and August 11, 1724.—26. A Treatise on the Religious Observation of the Lord's-day, according to the express Words of the Fourth Commandment.—27. A Treatise on the Deceitfulness of Sin; and its leading Men to Hardness of Heart: with the Means appointed to prevent both its hardening and deceiving.—28. The General Mourning religiously improved. In a Sermon on the Death of King George I.—29. Some Thoughts on the Kings of this Earth, bringing their Glory into the Heavenly City. A Sermon preached at Salters'-Hall, Oct. 31, 1727.—30. The Great Concern of Human Life: or, a summary Account of the Fear of God, and keeping his Commandments. With three Discourses on Self-Possession, as it is the Happiness only of a true Christian.—31. A Sermon occasioned by the Death of the late Rev. Thomas Cotton, M. A. preached at Hampstead, July 26, 1730. To which is added, a Discourse at the Grave.—32. Justice in all its Branches: or, a Collection of the Rules of Scripture, that teach Men to do justly. Which includes also the Rules of Reparation of Injuries, with the Nature and Necessity of Restitution.—33. Charity in all its Branches: or, a Collection of the Rules of Scripture, that teach Men to love Mercy, &c.—34. Knowledge and Charity considered, separately and united; in a Sermon preached at Nottingham, July 16, 1732.—35. A Sermon on Marriage, preached at Blackfriars, on Occasion of the Marriage of the Princess Royal with the

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

“The Deceitfulness of Sin.” He observes, “I do not stick to say, that I had rather be the author of the small book that shall be instrumental to save a soul from sin and death, and to bring it to heaven, than of the finest piece of science and literature in the world, that tends only to accomplish men for the present scene of being and action.” His pious wishes as to this particular, were abundantly gratified in the success of his writings, which met with great acceptance, and passed through several editions. Dr. Doddridge speaking of him as a practical writer, says, “WRIGHT is remarkable for great simplicity, and awful solemnity. His writings compose the thoughts, and gradually elevate them. His heads are distinct; his sentences very comprehensive, a deep sense of God, and good acquaintance with the world; his words elegant and well chosen, but his cadence little regarded; always master of himself; plain intimations of many thoughts supposed; his sentiments candid, rational, and evangelical; his book on “Regeneration,” remarkably acceptable, one of the most useful pieces published in the age; his “Deceitfulness of Sin,” written with great knowledge of

Prince of Orange, 1733.—36. A Sermon preached at the New Meeting-house in Carter-lane, on the first day of opening it for Religious Worship, Dec. 5, 1734.—37. Scripture and Tradition considered: in a Sermon on Ephes. ii. 20. preached at Salters'-Hall, Feb. 6, 1734-5. The second Edition. A Postscript in Answer to the Authors of the weekly Miscellany.—38. A Sermon on the Death of Mrs. Elizabeth Hughes, with a Sermon also on the Death of Mr. Ward's only Son, at the Age of 15. 1735.—39. Prosperity and Establishment promised to them that devise liberal Things: a Sermon preached to the Society, for Relief of the Widows and Orphans of Dissenting Ministers.—40. A Sermon on the Death of the Rev. Mr. John Munckley. 1738.—41. A Treatise on that Being Born Again, without which no Man can be saved. To which is added, a Discourse on the Duty and Advantage of singular Piety. The sixteenth Edition of this Piece was published in 1754.—42. The Occasional Preacher; being Nine Sermons on several Subjects. 1741—43. The Change of Times and Seasons considered and improved, both as referring to private Life, and to the Kingdoms of this World. A Sermon preached at Salters'-Hall, Oct. 20, 1744.—Besides these, Dr. Wright published several anonymous pieces.

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

mankind; his "Great Concern," is very comprehensive, and much preferable to "The Whole Duty of Man;" his subsequent treatises not equally valuable, nor the Collection of Scriptures, so judicious as was expected: his book on "Self-Possession," is one of the best pieces of Christian Philosophy that ever was printed.*

JEREMIAH BURROUGHS.—Dr. Wright was assisted on one part of the day, for some years, by a Mr. Jeremiah Burroughs. We know very little concerning this gentleman, who bore the name of an eminent Puritan Divine during the reign of Charles the First; and it is not improbable but he was of the same family. Mr. Burroughs was reckoned a polite and fashionable preacher; but about the year 1717, he quitted the ministry, and obtained a more beneficial post under the government. He has a sermon in print, entitled, "A short View of Popery; preached at Blackfriars, Nov. 5, 1715, on Rev. xviii. 4.

THOMAS NEWMAN, a worthy minister of the Presbyterian denomination, was born in the year 1692, in the city of London. His parents were pious persons, and upon this circumstance he valued his descent, above any considerations of honourable blood, or other outward distinctions. It does not appear that he was any way related to the Newmans of Salters'-Hall, mentioned in some preceding pages: but a similarity of names has frequently occasioned them to be confounded together.

Mr. Newman received his grammar-learning in the vicinity of London, probably under Dr. Ker, a gentleman of considerable reputation for classical literature, at Highgate. His academical studies he entered upon and finished in one of the universities of North-Britain. From his youth, he was distinguished for a serious turn of mind; but his first

* Doddridge's Preaching Lectures.

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

impressions of genuine religion are said to have been received under the preaching of the celebrated Dr. John Evans, author of the discourses on the *Christian Temper*. The habits of religion derived by Mr. Newman in his youth, had great influence upon his studies; and rendered the Holy Scriptures his constant meditation and delight.

Mr. Newman was called in early life to labour steadily in that part of the vineyard, where he finished his course. He entered upon his services at Blackfriars, as assistant to Dr. Wright, in 1718; and at the time of his decease, had just completed a series of labours, that lasted for the long space of forty years. During this period he had some pressing invitations to remove; but was not willing to leave a people to whom he was endeared by the strongest affection. About a year after his settlement in this situation, the Salters'-Hall controversy began to make a noise in the world, and Mr. Newman took part with the non-subscribing ministers. He was ordained to the ministerial office at the Old Jewry, on the 11th of January, 1721. Obadiah Hughes, Clerk Oldsworth, and John Smith, three other young ministers, were ordained at the same time. Dr. Calamy gave the Charge, and Dr. Wright preached to the people. The service was printed. In the year 1724, he undertook to assist Mr. Read once a month, at St. Thomas's; which he continued to do till the death of Dr. Wright, when he confined his services to Carter-lane. In 1749, he was chosen into the Merchants' Lecture on a Tuesday morning, at Salters'-Hall, in the room of Dr. Grosvenor, who had resigned. The several duties incumbent upon these situations, he discharged with respectability; but not without some discouragements. These, however, gradually wore away. And he was eminently blessed in this respect; that, as he advanced in life, he increased, also, in ministerial usefulness, and left the world universally valued, desired, and lamented; and particularly endeared to his people, by that constant assiduity, eminent zeal, faithful integrity, and warm affection, with which he served their best interests.

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

Mr. Newman possessed a constitution naturally tender. But, with care and abstinence, he preserved a sufficient share of health, to fulfil with tolerable regularity, the duties incumbent upon the station he was called to occupy. His health and abilities were cheerfully devoted to the service of Christ and his people; and so much was his heart engaged in the work, that he often appeared in public, when it was thought much fitter that he should keep his chamber. This circumstance, however, was remarked as an advantage to his hearers, that he usually left his bodily disorders at the foot of the pulpit, and re-assumed them when he retired. Unwilling to be laid aside while life continued, he performed his public services under great weakness and pain of body, desirous of spending his last breath in the service of his Master. A cessation from his beloved work was the most painful circumstance attending his confinement. During this season he had divine support, and was an example of faith and patience. He would often repeat, with peculiar energy, the words of our great Master, acknowledging at the same time, that he did it in a very inferior sense, "*Father, I have glorified thee on earth, I have finished the work which thou hast given me to do: and now, O Father, glorify thou me with thy glory, which thou hast prepared for thy faithful servants, from the foundation of the world.*" Under extreme bodily weakness and pain, he longed for his dismissal. At one time, when inclined to doze, he said, "I hope it will be falling asleep at last. But how thou pleasest, O my God; only honour and bless me with faith and patience." A safe dismissal he never doubted; an easy and peaceful one he often prayed for; and his prayer was heard. The evening before he died, he underwent no visible alteration: his speech, though weak, continued; and his understanding was in its usual vigour. His family he once more called to the throne of grace; and committed himself and them to his heavenly Father. His voice at length failing, he, with a cheerful countenance, but cold trembling lips, took leave of

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

his relatives, and quietly departed to the unseen world, on the 6th of December, 1758, in the 67th year of his age. His remains were interred in Bunhill-fields; but, as he had himself desired, his funeral was very private. Mr. Pickard preached the funeral sermon to his bereaved church, from 2 Tim. i. 12. *For I know whom I have believed, &c.*

In the above sermon, which is printed, Mr. Pickard has drawn the character of Mr. Newman at great length, and to considerable advantage. “As a Christian (says he), all who knew him will bear witness to his ardent piety, his unshaken integrity, his exemplary behaviour, and his fervent charity.—As a preacher, I will appeal to the world, and be bold to say, that he had few equals; fewer, if any, that surpassed him. His subjects were practical and important; his language strong and nervous; his manner serious and striking; and his appeals to the heart forcible and pungent.—What he was in more private and domestic life, the faithful tender care, the most uncommon, yet willing fatigue of those who were nearest to him, while he lived; and their grief, not for him but for themselves, now he is gone, speak more feelingly than words can.”—The predominant principles in Mr. Newman’s breast, were a zealous concern for practical religion; a diffusive benevolence, which led him to abhor bigotry; and an ardent attachment to civil and religious liberty. His integrity was unquestionable; of which we read the following instance. When his growing infirmities prevented him from officiating in his turn at the Tuesday lecture, at Salters’-Hall, he would have withdrawn, and actually sent in his resignation. The reason he assigned was, his unwillingness to receive pay for work which he was not able to perform. The managers of the lecture, much to their honour, declined accepting his resignation; and his brethren kindly undertook to supply in his absence.*

In a paper he left behind him, written and subscribed

* Mr. Pickard’s Sermon on the Death of Mr. Newman, p. 23—36.

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

with his own hand, and printed at the end of his funeral sermon, is the following declaration of his integrity: “ I make no doubt (says he), but some of my own sentiments in Christianity might be errors in judgment. I full well know I was fallible; but I can as truly say, that I was a sincere lover and searcher after truth; and upon the most impartial search into my own breast, I never could discern any degree of prejudice sufficient to bias my researches, or to prevent my embracing truth as it hath appeared to me. If I am really mistaken in any point, I can most truly say, that those my errors hath been taken up amidst an impartial desire to know the truth as it is in Jesus; they were always ready to be given up upon conviction of their being errors; and that conviction, I thankfully accepted at any hand. What I believed to be the truths of the gospel, I never dissembled upon all just and prudent occasions of declaring them, and as I found those I ministered to could bear them, how different soever they were from a public faith, synodical determinations, or (O monstrous absurdity!) from *religious sentiments established by law*. All such usurped, self-exposing power, I live, I die disclaiming.”* “ His sentiments in religion (says Mr. Pickard) were noble and free.” This is explained in the following passage: “ There is no truth (says he) about which I am more clear than this; that God will not condemn any man for *mere error*. I can no more think that any shall be punished for involuntary mistakes, than I can think that God is unjust. Though I am convinced that many of our sentiments will appear mere blunders in a future state, yet this does not in the least affect my hopes of future acceptance with God. I have no more fear of suffering for any sentiments that I have embraced, though they were deemed fundamental errors by men, than I have a doubt that God is righteous and merciful: nor dare I

* Mr. Pickard's Sermon, p. 42, 43.

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

indulge any suspicion of that kind, any more than of cruelty and tyranny in the all perfect God.”*

The sentiment conveyed in the preceding passage, though extremely fashionable, is of a most pernicious nature. We know not of a more dangerous position in divinity, than that of the innocency of mental error. To suppose that the all-wise God has committed a revelation to his creatures, which they may either believe or not believe, is to call in question both his wisdom, and veracity; and make them bend to our vain imaginations. Such a supposition goes directly to destroy the importance of Divine Truth, and places the infidel upon a level with the believer. How different is the language of scripture. There, the immense concerns of an eternal world are suspended upon a belief of the truth; and the denunciations against unbelief are at once explicit and awful. To believe the gospel is every where represented as the duty of man. In rejecting it, therefore, he cannot be innocent; nor will the plea of sincerity stand him in any stead, when weighed in the balance of Divine justice. By these observations, we mean nothing disrespectful to the character of Mr. Newman, who was in many respects a very worthy and valuable minister. It is the sentiment we oppose, which opens the floodgates of error to a wider extent than he would have been willing to allow. The grand spring of this licence to error, is that creed-making spirit which has introduced into theology, so many subtle distinctions, and scholastic phrases, that the pure gospel is quite lost in the corrupt leaven. To adopt this human mixture is by no means requisite. But to believe the gospel report respecting Jesus Christ, we contend, is of the utmost importance. For, *If ye believe not that I am he, says our Lord, ye shall die in your sins.* The description of faith is simple: *Moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have*

* Mr. Pickard's Sermon, p. 28, 29.

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

received, and wherein ye stand; by which also ye are saved, if ye hold fast what I preached unto you, unless ye have believed in vain: for I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures.*—To him gave all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins.†—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.‡—This is the record that God hath given to us eternal life, and this life is in his Son.§—Neither is there salvation in any other: For there is no other name under heaven given among men, whereby we must be saved.|| This is the gospel report concerning faith. To undervalue the testimony, by asserting the innocency of unbelief, is to impeach the veracity of God, and treat him as a liar. With respect to the injurious reflections cast upon the doctrine, as if it tended to licentiousness, we are by no means concerned to answer them:—They are an attack upon the Divine purity, and God is jealous of his honour. Scriptural faith is not a speculative notion, but a practical principle; and abounds in the fruits of righteousness. *He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.*¶

Mr. Newman was the author of several sermons, which will be mentioned below (A)

• 1 Cor. xv. 3.

† Acts x. 43.

‡ John iii. 16.

§ 1 John, v. 11.

|| Acts iv. 12.

¶ 1 John, ii. 4.

(A) WORKS.—1. Religion a reasonable Service: preached to a Society of young Men, at Blackfriars, Jan 1, 1728. Rom. xii. 1.—2. Reformation, or, Mockery, argued from the general Use of the Lord's-Prayer: preached to the Societies for Reformation of Manners, June 30, 1729. Luke xi. 2.—3.

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

EDWARD PICKARD.—This respectable and worthy minister descended from a line of pious ancestors. His parents were persons of exemplary seriousness, and lived in great respect and reputation, at Alcester, in Warwickshire, where Mr. Pickard was born, on the 3d of December, A. D. 1714. By the blessing of God on their salutary instructions, he exhibited in early life, the first dawning of that excellent spirit, which afterwards shone with so bright a lustre. His inclinations leading to the ministry, he was placed for grammar-learning in the family of the Rev. Edward Brodhurst, at Birmingham. From thence he went to Stratford-upon-Avon, where he commenced a course of academical studies under the tuition of the Rev. John Fleming; but he finished them in London, under the learned Mr. John Eames.

During this period of life, when the vivacity of youth is in danger of running into excesses that lay the foundation of painful reflection in after years, his serious, obliging, and exemplary conduct gained him universal respect, especially

The Spirit of Popery repugnant to the Spirit of Christianity: preached at Blackfriars, Nov. 5, 1731. Luke ix. 55, 56.—4. Piety recommended as the best Principle of Virtue. 2 Cor. vii. 1. 1735.—5. The Progress of Vice: being the Substance of several Sermons preached at Carter-lane, on Psa. i. 1. —6. An Essay on the Case of the Penitent Thief.—7. An Inquiry how we should receive Evil at the Hand of the Lord, and upon what Ground it should be so received: preached at Brentwood, Essex, on the Death of Mrs. Ann Bayley, May 18, 1740. Job xi. 10.—8. Some Thoughts on the Transcendant Greatness of the Divine Mercy.—9. A solemn Call to a Regard of Divine Providence: a Fast Sermon, preached at Carter-lane, Dec. 18, 1745. Micah vi. 9.—10. Vows made to God in a Time of Trouble, with the Obligations to the Performance, considered: a Thanksgiving Sermon for the Suppression of the Rebellion, preached Oct. 9, 1746. Psa. lxxvi. 13, 14. —11. The Darkness of Divine Providence considered and improved: a Sermon on the Death of Anthony Walburge, Esq. Treasurer to St. Thomas's Hospital, who died June 23, 1749. Rom. xi. 33.—12. The Sin and Shame of disregarding alarming Providences; occasioned by two Shocks of an Earthquake: preached at Crosby-square, April 4, 1750. Isa. v. 12.—13. The Wisdom and Advantages of Beneficence, with Respect to Posterity: for the Benefit of the Gravel-lane Charity-School. 1 Tim. vi. 19. 1750.—14. Sermons on Happiness, 2 vols. 8vo. 1760.

CARTER-LANE, DOCTORS' COMMONS.—*English Presbyterian.*

where he was best known in his native country. As a proof of this, upon Mr. Fleming's removal from Stratford, Mr. Pickard was chosen as his successor by the congregation of Protestant Dissenters in that place. But his valuable abilities, the improvement he had made in sound knowledge, and the amiable temper and character which he discovered, were too distinguished to be long confined in so private a situation. After spending about two years and a half at Stratford, he accepted an invitation to take charge of a congregation in Court-yard, Long-lane, Bermondsey. He removed thither about the year 1740, and continued in this connexion till the latter end of the year 1746, when he removed to Carter-lane, as assistant to Mr. Newman; upon whose decease, he was chosen pastor in January, 1759, and on the 10th of February, in the following year, sole pastor.

As Mr. Pickard possessed great zeal and activity, united with a large share of prudence, he was eminently qualified for perseverance in those designs of usefulness, which he formed with so much coolness and deliberation. After his removal to London, he took a conspicuous lead in the affairs of the Dissenters, and conducted himself with so much prudence, punctuality, and integrity, as to gain the esteem and affection of those with whom he was connected. The orphan school for the children of Protestant Dissenters, first at Hoxton, but now in the City Road, owed its origin to his benevolent exertions; and he ever regarded it with the fostering care of a tender parent. He was many years Secretary to the fund for assisting poor ministers in the country, who were under considerable obligations to him for the zeal and assiduity with which he conducted himself in that department. Besides his connexion with the congregation in Carter-lane, he preached in his turn at the Merchants' lecture on a Tuesday morning, at Salters'-Hall; and also on the Lord's-day morning, at Little St. Helen's. During the period of nearly forty years that he resided in London, he

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

maintained an unsullied reputation, and was held in general esteem by serious persons of all denominations. Of this an affecting proof was given in the general and genuine concern expressed at the report of his death.

It was the fervent prayer of Mr. Pickard, that his life and usefulness might end together; and in this respect his wishes were remarkably gratified. The Lord's-day previous to his confinement, he was employed in discoursing upon the certainty of that eternal world, upon which he was about to enter. From his outward aspect, particularly during part of the service, it was visible that his bodily infirmities, which had been for some time growing upon him, were making a quicker progress than his friends had been willing to suppose; but there was no abatement of his zeal and devotion. The intelligence that he was past hope of recovery, before many persons knew that he was in danger, excited a general alarm amongst his friends. The disorder made a rapid progress, and defeated every method that was employed to remove it. He was confined to his bed on the Thursday, and on the Tuesday following, February the 10th, 1778, in the 64th year of his age, he was removed from a station which he had filled with distinguished fidelity, usefulness, and acceptance. An excellent discourse upon the occasion of his death, was delivered to his bereaved people, from Job xiv. 10. by the Rev. Thomas Tayler, who succeeded him in the pastoral office.

The character of Mr. Pickard is so well drawn by Mr. Tayler, that we shall present the reader with it in his own words: "Few ministers, I believe, had a happier way of conducting themselves among the people of their charge. There was something in his manner and conversation which insensibly won respect and confidence, especially with young people, to whom, from the best desire of engaging their hearts early in the service of religion, before the snares of the world had prepossessed them against it, he paid a peculiar attention. He was indeed a watchful shepherd to all the

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

flock of which the chief Shepherd had made him an overseer ; and it would have been strange, if the Christian benevolence of his heart, which took so large a compass in the world, had not expressed itself by a more than ordinary concern for the improvement of those, whose welfare he considered himself as bound to pursue, by the ties of duty and gratitude to them, by the love he owed to his Divine Master, and the desire of appearing with comfort before him in the great day of account. These were evidently the leading springs of his conduct ; and hence it became consistent and exemplary. He was always received and treated as a minister of religion : the reason was, he appeared under no borrowed title, but always preserved the character uniform himself. I never saw him in his most cheerful moments, exceed the bounds which the strictest sanctity required ; the great objects of his office still appeared uppermost in his thoughts. And, in humble imitation of his Divine Master, “ he went about doing good.”

“ As it was his happiness to excel most in those qualities which were best suited to the nature of his office, it is no wonder that he took a peculiar pleasure in the duties which belonged to it. He never seemed more in his element than when he appeared where I now stand ; or delivered himself with so much apparent desire of success, as when he addressed the people of his peculiar charge. Nor is it a little to the honour of his private character, that his public services, which met with general acceptance, were most of all dear to those who knew him best. The reasonable prepossession which a careful observation of his daily conduct produced in his favour, gave a weight and influence to all his addresses, which no adventitious or artificial advantages could supply. There was indeed an unaffected gravity and seriousness in his manner, and such an apparent concern to do good in every thing that he said, as bespoke the candor and esteem even of those who entertained the most different sentiments in religion from himself. Not that he affected to

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

be distinguished by any name or party whatever. The favourite subjects of his discourse were those which are of universal importance, and which every man who feels the power of religion must relish; and the manner in which he treated them, were well fitted to affect and improve a sensible hearer. He did not entertain you with florid harangues, or fill up your sacred time with dry and useless criticisms; his addresses were adapted to enlighten the understanding, and impress the heart, where the hidden springs of action lie. There was a fullness of sentiment in his discourses, and a variety, and seriousness, and pertinence in his prayers, especially upon particular occasions, which shewed the rich materials he had stored up, and the pure fire of devotion that lay burning within.

“ But his public services were not confined to the pulpit; he carried them far and wide into the world. Nor did he neglect the private concerns and improvement of his own family. All who had the happiness to live under his roof, have borne witness to his exemplary conduct in every social relation of life. And yet amidst the constant assiduity which he employed in doing good to all about him, such was the humility of his heart, that no complaint was more common in his mouth, than that he lived to little purpose. What lamentation should those men make of themselves, who are as useless above ground, as they will be when they are laid beneath it! or who, instead of doing any good in the world, are doing substantial mischief to all around them!—The feelings of his heart were naturally strong; but by long exercise and self-discipline, he had acquired so excellent a command over them, that they seldom run, upon the most trying occasion, into any excess, unless it were those feelings which are of the tender and sympathetic kind: these, when they failed of affording that relief to others, which he wished to communicate, often became too painful to himself.

“ One thing we can hardly help regretting, (but he that wisely appoints the time, directs also the circumstances of

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

our removal) I mean that the nature of his disorder, almost from its first violent seizure, rendered him incapable of conversing much with his most intimate friends. No doubt but his dying-bed would otherwise have proved an instructive and becoming close of the holy life that preceded it. He said enough indeed, after his disorder became hopeless, to shew that he was perfectly resigned to the event; but a kind of stupor soon locked up all his faculties; and those who were near his person could not but reflect, how unsuitable a season a dying hour often proves for the most important business of life. Happy for him, his work was finished; and as a labourer that hath fulfilled his day, he had nothing to do but to retire to rest.”*

Though Mr. Pickard, in his views of some doctrines of Christianity, is known to have followed the tenets of Arius, he is, nevertheless, to be ranked among the high Arians. We have authority for saying, that he was wont to express himself in terms of strong disapprobation of the writings of Dr. Priestley, and other Socinians; who have reduced our Lord to the level of a mere man, and otherwise obscured the doctrines of the gospel. Mr. Pickard married the widow of the amiable Mr. Samuel Sanderson, of Bedford. His writings consist of a few single sermons; and three useful discourses on the religious government of a family. (B)

* Mr. Tayler's Sermon on the Death of the Rev. Edward Pickard,
p. 18—26.

(B) WORKS.—1. The vast Importance of a Deliverance from Popery, and the wonderful Means by which God has delivered us: preached at Little St. Helen's, to the Society that supports the Lord's-day Morning Lecture there, at the Anniversary Meeting on the first of August, 1747. Luke i. 74, 75.—2. The Christian's Resolution to live to Christ, and his Desire to depart and be with him: on the Death of Mr. Timothy Wild, January 8, 1758. Phil. i. 23, 24.—3. The Christian's Confidence and Joy in the Views of Death and Judgment, on the Death of the Rev. Thomas Newman, December 17, 1758. 2 Tim. i. 12.—4. A Sermon on the Death of the Rev. George Benson: preached at Crouched-Friars, April 18, 1762. Matt. xxv. 21.—5. Three Discourses on the Religious Government of a Family.

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

JOHN TAILOR.—This gentleman was son to the Rev. Samuel Tailor, a Dissenting minister, first at Potter's-perry, in Northamptonshire, and afterwards at Long-Melford, in Suffolk. After pursuing a course of classical studies, he was placed for academical learning under the care of Dr. Philip Doddridge, at Northampton. He entered that seminary in 1737, and after continuing there the usual time, settled with a Dissenting congregation at Rochford, in Essex. From thence, in 1748, he removed to Stow-Market, in Suffolk, where he succeeded the Rev. Benjamin Sowden, who was invited to become one of the pastors of the English church, on the Dutch establishment, at Rotterdam. Mr. Tailor having been previously ordained, settled at Stow-Market, without any of the solemnities usual on those occasions. In the year 1760, he removed to London, upon an invitation to assist the Rev. Edward Pickard, at Carter-lane. Here his ministerial services were not so popular as they had been at Stow-Market, in which neighbourhood he had been called a Tillotson, and went by the name of the Suffolk Orator. His presence in the pulpit was graceful; and his discourses judicious. He was the intimate acquaintance and cordial friend of Dr. Priestley, who, in his younger days, was settled at Needham, three miles from Stow-Market. Of the Doctor's abilities, and extensive knowledge, Mr. Tailor had the highest opinion; and afterwards maintained with him a free communication of thought and sentiment, on various topics of inquiry. Mr. Tailor died in London, in the midst of his days, in the year 1766. He published one sermon, preached on a fast-day; and is supposed to have taken a part in the publication, entitled, "The Library."*

THOMAS TAYLER.—This venerable minister, who has been settled at Carter-lane meeting upwards of forty years, was born in the neighbourhood of Kidderminster, in Wor-

* Prot. Diss. Mag. vol. v. p. 323, *note*, and MS.

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

cestershire, and a great grandson of the Rev. Richard Serjeant, who was ejected by the Bartholomew Act, in 1662, from the living of Stone, in the county just mentioned. Of Mr. Serjeant, the famous Mr. Richard Baxter, to whom he was many years an assistant, has left behind him this testimony: "That he was a man of such extraordinary prudence, humility, sincerity, and self-denial, and of such an unblameable life, that during all the years he was his assistant, no one person was against him, or even accused him of saying or doing any thing amiss."* Mr. Tayler, who inherits the distinguishing virtues of his ancestor, in early life, attended frequently at the Old Meeting in Kidderminster, where he had the benefit of sitting under the zealous and faithful ministry of the pious and excellent Mr. Benjamin Fawcett. With his pastor, Mr. Tayler contracted an early and intimate friendship, which continued to the last unabated, notwithstanding their separation, and the distance to which the latter, in the course of Providence, was necessarily called. Both Mr. Fawcett, and the congregation at Kidderminster, had a high esteem for Mr. Tayler, insomuch that, at his entrance on the ministry, he had a pressing invitation to accept the office of assistant, and it was proposed to raise a handsome salary for his support. But a want of cordiality in two or three individuals, and some other reasons induced Mr. Tayler to decline this connexion. Upon the death of Mr. Fawcett, which happened in the month of October, 1780, Mr. Tayler was naturally looked up to for his assistance in the improvement of the melancholy event. But though he highly gratified the congregation by preaching upon the occasion, he disappointed their expectations in deferring, and at length declining the publication of his sermon. It has, however, lately been printed, annexed to Mr.

* Nonconformists's Memorial, vol. iii. p. 404.

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

Fawcett's "Grand Inquiry;" and a few separately taken off for the benefit of his friends.

Mr. Tayler being intended for the ministry among Protestant Dissenters, was sent at a proper age, to the academy at Daventry, under the superintendance of the learned Dr. Caleb Ashworth, the successor of Dr. Doddridge. After he had completed the course of his education, he was chosen to assist his tutor in teaching the languages, and other branches of science, in the academy. From this situation he was called to reside in the family of Mrs. Elizabeth Abney, at Stoke-Newington, in quality of her chaplain; and he frequently preached in her country-house at Tilford. From the circumstance of his residing under this hospitable roof, as well as from the amiable features of his character, he has been frequently styled, "a second Dr. Watts." The situation of afternoon preacher, at Little Carter-lane, becoming vacant in 1766, by the death of Mr. John Taylor, a person no way related to the subject of this biographical sketch, Mr. Tayler was appointed to fill up that service; and, not many years afterwards, was elected into the Merchants' Lecture on a Tuesday morning, at Salters'-Hall. Upon the death of Mr. Pickard, in 1778, Mr. Tayler was chosen to succeed him as pastor of the congregation in Carter-lane; and in this situation has continued ever since. The Charge at his ordination was delivered by the celebrated Mr. Hugh Farmer, who, though much solicited, could not be prevailed upon to print it.

Mr. Tayler preaches at his own meeting only on the morning of the Lord's-day; besides which he takes his turn in the evening lecture at Salters'-Hall. For many years past the congregation has been in a declining state, which has been matter of surprise to some persons, considering the serious and affectionate strain of Mr. Tayler's preaching. But the matter may be satisfactorily accounted for upon other grounds. For, besides the odium attached to the place, amongst that class of persons who form the bulk of

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

hearers, the method of disjoining the morning and afternoon services, practised in those places called Presbyterian, will always operate to keep the interest low. If instead of this, a proper assistant, or rather a second pastor, was chosen, according to the practice of the purest ages of the church,* it would often have the effect of raising a congregation, especially if he be a man of lively talents, and much zeal; and in such cases, these qualifications should always be attended to. It deserves to be recorded as a remarkable fact in the history of Carter-lane meeting, that the ministers of the society were in the constant habit of repeating the Apostle's Creed, on every Lord's-day, after reading the scriptures. Mr. Pickard adhered closely to the practice; and it was first discontinued by Mr. Tayler. A few years ago, Mr. Tayler favoured the public with a volume of sermons, upon subjects that are particularly calculated for general utility in the present day.†

JOHN FULLER.—This gentleman is a native of London, and received his education in the academy at Mile-End, under Doctors Conder, Walker, and Gibbons. In 1772, he settled with the Independent congregation at Kettering, but the people being dissatisfied with his preaching, he resigned his charge, August 14, 1774, and removed to Daventry, to be sub-tutor in the academy, then under the superintendance of the Rev. Thomas Robins. At Christmas, 1775, he accepted a call from the congregation at Enfield, where he continued only a short time. He then removed to London; and after a little while, went over to the Continent in quality of tutor to a young gentleman. After his return to London, he accepted the office of afternoon preacher, at Little Carter-lane. In this situation he continued about five years, from 1778 to 1783, when he resigned. He after-

* See Dr. Campbell's Lectures on Ecclesiastical History.

† *Private Information.*

CARTER-LANE, DOCTORS'-COMMONS.—*English Presbyterian.*

wards retired to Chesham, Bucks, where he now resides, preaching only occasionally. Though a man of ability, he was never popular.*

GEORGE LEWIS.—He was born in the neighbourhood of Kingswood, near Birmingham, at the former of which places, his father was a Dissenting minister. After completing a course of studies in the academy at Daventry, he was chosen assistant to his father at Kingswood, from whence he removed to London, in 1785, to be afternoon preacher at Carter-lane. After continuing in this connexion about eleven years, he resigned his situation, and with it the ministry, in the year 1796.

GEORGE WATSON, was born at Kettering, in Northamptonshire, and pursued his studies for the ministry, under Mr. Robins, at Daventry. His first settlement was at Horwich, in Lancashire, from whence, in 1797, he removed to London, to be afternoon preacher at Carter-lane. Here he continued but little more than two years, when he resigned his situation at Michaelmas, 1799, and removed to Daventry, where he is now pastor of a congregation.

JOSEPH BARRETT.—This gentleman was educated at Warrington academy, under Dr. Enfield, and at the close of his studies, settled with a congregation at Ormskirk, in Lancashire. He afterwards kept an academy in the same county, but in the course of a few years removed to London, and is the present afternoon preacher at Carter-lane. Mr. Barrett also preaches in the morning at Leather-lane. Though a correct preacher, he is unpopular, and at both places the interest is extremely low.

* *Private Information.*

FRIARS-STREET, BLACKFRIARS.

SWEDENBORGIANS.

THOUGH the people assembling at this place, cannot, with strict propriety, be called Dissenters, yet, as the place of their meeting comes within the meaning of the Act of Toleration, some account of them will naturally be expected.

The SWEDENBORGIANS derive their origin from EMANUEL SWEDENBORG, a Swedish nobleman, who was born at Stockholm, Jan. 29, 1688 ; and related to some of the most illustrious families in that kingdom. He early enjoyed all the advantages of a liberal education, and spent some-time in the most considerable universities of Europe. Endued with uncommon talents for the acquisition of learning, his progress in the sciences was rapid and extensive ; and at an early period in life, he distinguished himself by various publications on philosophical subjects. His great abilities attracted the notice and patronage of Charles XII. who made him extraordinary assessor to the Royal College of the mines ; which office he quitted, that he might have more leisure to pursue his philosophical and spiritual studies. He, however, retained his salary, but declined accepting a place of higher dignity, lest it should prove a snare to him. In 1719, he was ennobled by Queen Ulrica Eleonora, and took his seat with the nobles of the equestrian order, in the triennial assemblies of the states.

These honours, however, he considered of very small importance, compared with the distinguished privilege of having, as he supposed, his spiritual sight opened, and conversing with spirits and angels in the spiritual world. He first began to have his revelations in London. It was on a certain night that a man appeared to him in the midst of a strong

FRIARS-STREET, BLACKFRIARS.—*Swedenborgians.*

shining light, and said, “ I am God, the Lord, the Creator, and Redeemer : I have chosen thee to explain to men the interior and spiritual sense of the sacred writings. I will dictate to thee what thou oughtest to write.” He affirmed, that after this period, his spiritual sight was opened so far, that he could see in the most clear and distinct manner what passed in the spiritual world, and converse with angels and spirits in the same manner as with men. (c) Accordingly, in his treatise concerning Heaven and Hell, he relates the wonders which he saw in the invisible worlds ; and gives an account of various and heretofore unknown particulars relating to the peace, the happiness, the light, the order of heaven ; together with the forms, the functions, the habitations, and even the garments of the heavenly inhabitants. He relates his conversation with angels, and describes the conditions of the Jews, Mohammedans, and Christians, clergy and laity of every denomination, in the other world. His first revelation appears to have been made to him in the year 1743, when he was about fifty-five years of age.

As our author professed to have frequent communications with angels and departed spirits, it is not surprising that he soon attracted the notice of all ranks, and that many powerful enemies were raised against him. But he was happy in the protection of the royal family, and enjoyed the esteem of the principal nobles of his own country. He also corresponded with many of the most distinguished characters in various parts of Europe, and received many literary honours.

(c) The angelic abodes he describes as follows : “ As often as I conversed with angels face to face, it was in their habitations, which are like to our houses on earth, but far more beautiful and magnificent, having rooms, chambers, and apartments in great variety ; as also spacious courts belonging to them, together with the gardens, parterres of flowers, fields, &c. where the angels are formed into societies. They dwell in contiguous habitations, disposed after the manner of our cities, in streets, walks, and squares. I have had the privilege to walk through them, to examine all round about me, and to enter their houses, and this when I was fully awake, having my inward eyes opened.” See his *Treatise concerning Heaven and Hell*, where a similar description is given of heaven itself.

FRIARS-STREET, BLACKFRIARS.—*Swedenborgians.*

But every thing seems to have been absorbed in his revelations. In a letter to a friend, he says, "I am fellow, by invitation, of the Royal Academy of Sciences, at Stockholm, but have never desired to be of any other community, as I belong to the Society of Angels, in which things spiritual and heavenly are the only subjects of discourse and entertainment; whereas in our literary societies, the attention is wholly taken up with things of this world." Baron Swedenborg died in London, on the 29th of March, 1772, at the advanced age of 84 years; and was buried in the Swedish church, in Wellclose-square.

Baron Swedenborg supposing his church to be prefigured by the vision of John in the Revelation, gave it the name of the New Jerusalem. In common with the founders of other sects, he professed to draw his doctrines from scripture; but he grounded them, also, in philosophy. This led him to refer natural phenomena to spiritual agency, and to suppose that there is a close connexion between the two worlds of matter and spirit. Hence his system teaches us to consider all the visible universe, with every thing that it contains, as a theatre and representation of the invisible world, from which it first derived its existence, and by connexion with which it continually subsists. His distinguishing tenets were these:—1. That the sacred scriptures contain three distinct senses, called *celestial*, *spiritual*, and *natural*; and that in each sense it is divine truth, accommodated respectively to the angels of the three heavens, and also to men on earth.—2. That there is a correspondence between all things in heaven, and all things in man; and that this science of correspondences is a key to the spiritual, or internal, sense of the sacred scriptures, every page of which is written by correspondences; that is, by such things in the natural world as correspond unto, and signify things in the spiritual world.—3. That there is a Divine Trinity, of Father, Son, and Holy Ghost; or, in other words, of the all-begetting Divinity; and that this Trinity consisteth not of three distinct persons,

FRIARS-STREET, BLACKFRIARS.—*Sweddenborgians.*

but is united as body, soul, and operation in man, in the one person of the Lord Jesus Christ, who, therefore, is the God of heaven, and alone to be worshipped; being Creator from eternity, Redeemer in time, and Regenerator to eternity.—4. That redemption consisteth not in the vicarious sacrifice of the Redeemer; but in a real subjugation of the powers of darkness, and in a restoration of order and good government in the spiritual world.—5. That there is an universal *influx* from God into the souls of men, which is received by every man according to his state and form, and transmitted through the perceptive faculties of the mind to the body. Hence good *influxes* from God are changed by the evil nature of their recipients into their opposites; good into evil, and truth into falsehood.—6. That we are placed in this world, subject to the influences of two most opposite principles, of good from the Lord and his holy angels; of evil from hell, or evil spirits. That our spirits having their abode in the spiritual world, are kept in a kind of equilibrium, by the continual action of these contrary powers; in consequence of which we are at perfect liberty to turn to which we please; that without this *free-will* in spiritual things, regeneration cannot be effected.—7. That the doctrines of imputed righteousness, of predestination, and of justification by faith alone, are mere human inventions.—8. That there is an intermediate state for departed souls, which is called *the world of spirits*; and that very few pass directly to heaven or hell. This is a state of purification to the good; but to bad spirits it is a state of separation of all the extraneous good from the radical evil which constitutes the essence of their natures.—9. That throughout heaven, such as are of like dispositions and qualities, are consociated into particular fellowships, and such as differ in these respects are separated: so that every society in heaven consists of similar members.—10. That the material body never rises again: but that man, immediately on his decease, rises again in his spiritual body, which was enclosed in his material body;

FRIARS-STREET, BLACKFRIARS.—*Swedenborgians.*

and that in this spiritual body he lives as a man to eternity, either in heaven or in hell, according to the quality of his past life.—11. That angels and devils were not originally a distinct order of beings; but the souls of good and bad men, who are rewarded, or punished, according as they have demeaned themselves in the present state.—12. That those passages of scripture, generally supposed to signify the destruction of the world by fire, commonly called the last judgment, must be understood according to the above-mentioned science of correspondences, which teaches, that by the end of the world is not meant the destruction of it, but the consummation of the present Christian church, both among Roman Catholics and Protestants of every description, and that this last judgment took place in the spiritual world, in 1757, the æra of the establishment of the new church described in the Revelation. These are some of the distinguishing sentiments of Baron Swedenborg, founded on the spiritual sense of the word of God, which he declared was revealed to him immediately from the Lord out of heaven. As his language is peculiar, his reasoning cannot be abridged so as to be rendered intelligible to the generality of readers. Those who are desirous of further information, are referred to his numerous and singular productions. (D)

(D) The principal Works of Baron Swedenborg, written originally in Latin, are the following. 1. *Arcana Cœlestia*, or Heavenly Mysteries, contained in the sacred Scriptures; being the Explanation of the Books of Genesis and Exodus.—2. A Treatise on Heaven and Hell; or, an Account of the wonderful Things therein heard and seen.—3. Of the New Jerusalem and its heavenly Doctrine.—4. Of the Last Judgment, and the Destruction of Babylon, which took Place in the Spiritual World in the Year 1757.—5. Of the White Horse mentioned in the Apocalypse.—6. Of the Earths and Planets in the Universe, and of their Inhabitants.—7. The Delights of Wisdom, on the Subject of conjugal Love, and the Pleasures of Insanity concerning scortatory Love.—8. Angelic Wisdom, concerning divine Love and divine Wisdom.—9. The Doctrine of the New Jerusalem concerning the Lord; concerning the sacred Scriptures; concerning Faith.—10. The Doctrine of Life for the New Jerusalem.—11. Continuation of the Subject of the Last

FRIARS-STREET, BLACKFRIARS.—*Swedenborgians.*

The followers of Baron Swedenborg are numerous, particularly in England, Sweden, and Germany. In different parts of Europe, societies are formed for spreading his doctrines, and where these do not exist, there are individuals who admire his writings, and embrace his sentiments, which have extended even to America, and the East and West Indies. In Sweden, a large number of the men of genius and science are of that denomination. Their two principal associations are at Stockholm and London. From them originated the proposition for abolishing the Slave Trade; and the richest among them have zealously collected immense sums to found the colony of Sierra Leone, on the west coast of Africa.*

There are two churches of this denomination in London; one at Blackfriars, the other at St. James's. The society at Blackfriars, which is the oldest in the kingdom, and perhaps the first in Europe, assembled originally in Great Eastcheap, where they commenced public worship, on Lord's-day, January 27, 1788. From thence, May 13, 1792, they removed to Store-street, Tottenham-court-road, where they continued one year. The meeting-house in Red Cross-street becoming vacant, the society removed into it May 12, 1793; and after continuing there about seven years, removed February 16, 1800, to Cross-street, Hatton-garden. After a short time, they resolved to build a new chapel; and as a temporary convenience, removed to an upper room, at a tavern in Cateaton-street, near Guildhall. Upon a vacant

Judgment, and of the Spiritual World.—12. Angelic Wisdom concerning Divine Providence.—13. The Apocalypse Revealed.—14. A brief Exposition of the Doctrine of the New Church.—15. A Treatise on the Nature of Influx, or of the Communication between Soul and Body.—16. True Christian Religion, or the universal Theology of the New Church.—17. A summary Exposition of the internal Sense of all the Prophets and the Psalms.

* Adams's View of Religions—and Theological Dictionary, ART. SWEDENBORGIANS.

FRIARS-STREET, BLACKFRIARS.—*Swedenborgians.*

spot of ground, in Friars-street, Blackfriars, they erected their new place of worship, which was opened and consecrated on Lord's-day, August 7, 1803, by Mr. Manoah Sibly, who has been minister of the society from its first commencement. The chapel is a small square building, with three galleries, and is neatly fitted up. On a stone over the front window, is the following dedication: "Sacred to the worship of Jehovah-Jesus; for in him dwelleth all the fulness of the Godhead bodily." Col. ii. 9. (E) The service is conducted pretty much upon the plan of the Church of England. They have a liturgy modelled upon that of the established church; and hymns of their own collection. It seems to be a prevailing object with the *New Church* to make Religion as fine as possible. They accordingly use coloured garments, and other decorations in public worship. They also admit instrumental, as well as vocal music. They have a variety of rules and orders for the well-being and good government of the society, whose affairs are managed by the minister, and a committee of twelve members.

(E) On a plate in the foundation is the following inscription.

SACRED
 To the Worship of
 JEHOVAH JESUS,
The one, only, living, and
 TRUE GOD.
 Erected by the first Society of the New Church
 In this Kingdom.
This Corner Stone was laid Dec. 21, 1802,
 In the presence of
 Mr. MANOAH SIBLY, Minister,
 JONATHAN PRATT, Reader,
 &c. &c.

MEETING-HOUSE-COURT, BLACKFRIARS.

PRESBYTERIAN.

IN our account of the Meeting-house in Carter-lane, Doctors'-Commons, it has been observed, that the Society meeting there, formerly assembled in Meeting-house-court, Blackfriars. This place, as we have seen, was very roughly handled by Sacheverel's mob, in 1710; but being repaired, Dr. Wright continued to preach in it till 1734, when his congregation was become too large for the place, and a new meeting-house was erected for him in Carter-lane. The old place was soon afterwards taken down.

In Maitland's history of London, we find mention of a meeting-house at Blackfriars during the time of the great plague, in the year 1665. It consisted of four rooms opening into each other, with lattice partitions; each room being conveniently fitted up with benches and forms. The congregation assembling there was at that time under the care of a Mr. Wood. This was probably Mr. Seth Wood, ejected from St. Leonard's, Eastcheap, whom we shall have occasion to mention when we come to speak of Haberdashers'-Hall. The desolation occasioned by the great fire, having deprived many of the clergy of their parish churches, they thought it lawful to rob their brethren, the Nonconformists, of their meeting-houses, and that of Mr. Wood shared the common violence.

Dissenting Churches

IN THE

CITY OF LONDON.

NORTHERN DIVISION.

CONTAINING,

- | | |
|---------------------------|----------------------------|
| 1. DUNNING'S-ALLEY. | 18. LORIMERS'-HALL. |
| 2. PETTY FRANCE. | 19. CURRIERS'-HALL. |
| 3. NEW BROAD-STREET. | 20. SILVER-STREET. |
| 4. PINNERS'-HALL. | 21. EMBROIDERERS'-HALL. |
| 5. CARPENTERS'-HALL. | 22. HABERDASHERS'-HALL. |
| 6. CAPEL-COURT. | 23. COACH-MAKERS'-HALL. |
| 7. FOUNDERS' HALL. | 24. MONKWELL-STREET. |
| 8. OLD JEWRY. | 25. GLOVERS'-HALL. |
| 9. COLEMAN-STREET. | 26. BARBICAN. |
| 10. ARMOURERS'-HALL. | 27. PAUL'S-ALLEY. |
| 11. LONDON WALL. | 28. HARE-COURT. |
| 12. GIRDLETS'-HALL. | 29. RED CROSS-STREET. |
| 13. CAPEATON-STREET. | 30. MEETING-HOUSE-ALLEY. |
| 14. ALDERMANBURY. | 31. JEWIN STREET. |
| 15. BREWERS'-HALL. | 32. ALDERSGATE-STREET. |
| 16. PLAISTERERS'-HALL. | 33. TRINITY-HALL. |
| 17. ALDERMANBURY POSTERN. | 34. BULL-AND-MOUTH-STREET. |

DUNNING'S-ALLEY, BISHOPSGATE-STREET.

GENERAL BAPTIST.—EXTINCT.

DUNNING'S-ALLEY is a large paved thoroughfare, in Bishopsgate-street Without, and leading into Moorfields. Here stood formerly a meeting-house, appropriated in the reign of Charles the Second to the use of the General Baptist; but even the existence of it is scarcely known in the present day. In the year 1698, Captain Pierce Johns left a considerable estate, to be divided between six churches of that denomination in London. In this property, five churches were to share an equal interest; the sixth to possess only a moiety. The smallest share fell to the church in Dunning's-Alley; which, most probably, was much less considerable than either of the others. By the will of the deceased, half the sum was to go to the minister, and half to the people. At the time of the bequest, and many years prior to it, the pastor of this society was Dr. John Griffith. As he was an old man, it is possible he might have first formed the church; but of this we are not certain. His successor was Mr. Robert Jemmett, who dying about 1718, the society continued without a pastor till 1729, when the trustees of Pierce Johns' estate, declared that the church in Dunning's-Alley was become extinct. After this, the money fell to the other five churches, which are still in existence, but most of them in a very low state; so that it is probable they would long ere this have ceased to exist, also, had it not been for the endowment, which is now very considerable.

The history of this church, which is extremely short, is as follows:

DUNNING'S-ALLEY, BISHOPSGATE-STREET.—*General Baptist, Extinct.*

MINISTERS' NAMES.	From	To
John Griffith,	16 ..	1700
Robert Jemmitt,	1701	1718

JOHN GRIFFITH, a worthy minister of the General Baptist persuasion, who suffered much perscution for being steadfast to his principles, was sometimes called Dr. Griffith; but whether he took his degree in divinity or medicine, seems uncertain: most probably the latter. Concerning his early life we know scarcely a single particular. It appears from his funeral sermon, that "he lived to be near fourscore years of age; more than threescore of which were solemnly and sincerely devoted to the Lord in his church. He was about fifty-four years a pastor; fourteen of which he spent in sufferings, bonds, and imprisonments for his Lord, and the testimony of a good conscience."

Not long after the Restoration, a sudden storm arising upon the Nonconformists, their meetings were every where broken up, and such as were found present committed to prison. Among this number was Dr. Griffith, who being apprehended, was sent prisoner to Newgate, where he continued seventeen months, for no other crime (says Crosby*) but preaching to a congregation of Protestants. In the same year, 1661, he published a small piece, entitled, "A Complaint of the Oppressed against Oppressors: or, the unjust and arbitrary Proceedings of some Soldiers and Justices, against some sober, godly Persons in and near London, who now lie in stinking Goals for the Testimony of a good Conscience; with some Reason why they cannot swear Allegiance to obtain their Liberty." Crosby mentions the publication of this piece prior to his imprisonment.†

* History of the English Baptists, vol. ii. p. 149.

† *Ibid.* p. 146.

DUNNING'S-ALLEY, BISHOPSGATE-STREET.—*General Baptist, Extinct.*

Dr. Griffith was again under confinement in 1683, as appears from the narrative of his case, published in that year. The title of it is as follows: "The Case of Mr. John Griffith, Minister of the Gospel, and now Prisoner in Newgate. Being a true and impartial Account of what he spake at the Sessions-House, in the Old Bailey, on the 18th Day of this Instant, April, 1683; before the Lord Chief Justice Saunders, and three Judges more, the Lord-Mayor, Recorder, and several Aldermen of the City of London." On the day and year before-mentioned, he was brought into court, together with Mr. Bampffield, another prisoner, and being put to the bar, Mr. Bampffield was first required to take the oath of allegiance, according to the statute of the third of King James. After some discourse between the judges, Mr. Bampffield persisting in his refusal to take the oath, was desired to withdraw. It was then tendered to Dr. Griffith, who gave the following reasons for his refusal of the oath.

1. Because he was bound by scripture, with which the Church of England also agreed, to swear in truth, in judgment, and in righteousness: but by this oath, he bound himself to the performance of things concerning which he must be entirely ignorant, because not in existence.
2. Because he was bound by the oath, to obey not only the then king, but his heirs and successors, be they whom they might: but he could not bind himself to obey laws not then in being; nor princes, who, for ought he knew, might be Papists.
3. By this oath he bound himself to a strict conformity to the Church of England: but as he was of a different judgment, he could not take it with a good conscience.

Having then appealed to the judges as to the correctness of his inferences, he added, "I am well satisfied and settled in my religion, and the more confirmed by what you said; and if it be so, do with me what you please: Come life, come death, the Lord assisting me, I will never take the oath of allegiance." He was then remanded back to the *Press-yard*,

DUNNING'S ALLEY, BISHOPSGATE-STREET.—*General Baptist, Extinct.*

“ Where (says he) I remain the Lord’s prisoner ; I am ready further to bear my testimony for him against Antichrist, the Pope, and See of Rome ; and for his holy word, the purity of the gospel, and the ordinances thereof, against popish darkness, &c. as one made willing, through the free mercy and rich grace of God, my heavenly Father, to forsake all for Christ, who hath loved me, and given himself for me ; not counting my life dear to myself, so I may finish my course with joy, and the ministry I have received of the Lord Jesus, to testify the gospel of the grace of God.”*

How long Dr. Griffith continued in prison we find no where mentioned ; but he enjoyed the company of several of his brethren, who were confined there at the same time, and for the like cause. Among these were, Mr. Lawrence Wise, Mr. Hercules Collins, and Mr. Francis Bampffield, above-mentioned, who died in Newgate. These were Baptists ; and the churches of that denomination made liberal collections for their support. After his release, Dr. Griffith returned to his people, and continued preaching to them as the times would permit, till the Revolution gave him liberty and rest. He died on the 16th of May, A. D. 1700, in the 79th year of his age. Dr. Griffith is said to have been somewhat too strait and narrow in his notions concerning the terms of church-communion : “ But this (says Mr. Allen) we have reason to think proceeded from his sincere zeal, and tender respect to the laws of Jesus Christ. I know of no dishonour, or blemish, he brought upon our holy religion, in his so long profession of it, but he was in general an ornament and reputation to it. He bore his long sickness and pains, with much patience and submission to the divine will, and to the last rejoiced in full assurance of hope : he being conscious that Christ was his life, thereupon comfortably concluded, that death would be his gain.”† His

* Crosby’s English Baptists, vol. ii. p. 361-5.

† Mr. Allen’s Sermon on the Death of the Rev. John Griffith.

DUNNING'S-ALLEY, BISHOPSGATE-STREET.—*General Baptist, Extinct.*

funeral sermon was preached and published by Mr. Richard Allen. It is entitled, "A gainful Death the End of a truly Christian Life," from Phil. i. 21. *For me to live is Christ, and to die is gain.*

ROBERT JEMMITT.—Dr. Griffith was succeeded by a Mr. Robert Jemmitt, concerning whom we can record but few particulars. From a manuscript before us, it appears that, in 1696, he was pastor of a congregation in Goodman's-fields; but in what part, or how it was disposed of when he removed to Dunning's-alley, we find no mention. He continued pastor of the society at the latter place, till his death in 1718; at which time the church dissolved. Several members, however, wishing to keep up their church-state, hired a meeting-house in Katherine-wheel-Alley, White-chapel, where they assembled some years for public worship, and claimed the appellation of the old church. The emolument arising from Pierce John's bequest was, also, continued to them. At a meeting of the trustees, held Feb. 19, 1727, it was resolved that the church in Dunning's-alley had misapplied the money, which was left both to the minister, and the poor. It was, however, continued to them till 1729, when the trustees passed a resolution, that the said church was become extinct. We find no traces of the meeting-house in Dunning's-alley, after the death of Mr. Jemmitt; but it, most probably, did not continue standing any great while after that event.*

• *Private Information.*

 PETTY-FRANCE.—*Particular Baptist, Extinct.*

PETTY-FRANCE.

PARTICULAR BAPTIST.—EXTINCT.

PETTY-FRANCE, so called from the number of French inhabitants, was situated between Bishopsgate-street and Moorfields, but the name is now lost in that of New Broad-street. Here stood formerly a meeting-house, appropriated to the Particular Baptists, but the precise spot cannot be ascertained. The church that assembled there was one of the earliest of that denomination, but much information as to its history, is not now to be expected. During the time of the civil wars, a confession of faith was published by seven churches in London of this persuasion; and it is not unlikely that this was one of them, though we cannot now identify it with precision. The first mention we find of the church in Petty-France is in 1662, when the meeting was disturbed, and the minister carried to Newgate. In a pamphlet published in that year, entitled, “Behold a Cry; or, a true Relation of the inhuman and violent Outrages of divers Soldiers, Constables, and others, practised upon many of the Lord’s People, commonly, though falsely called ANABAPTISTS, at their several Meetings in and about London,” we meet with the following passage: “On the fifteenth of June, 1662, the soldiers came with great fury and rage, with their swords drawn, to the meeting in *Petty-France*, where they very inhumanly wounded a boy almost to death; it was doubtful whether he would recover. They took away him that preached, and carried him to Newgate, and never had him before any magistrate, where he remained till the sessions, and from thence was returned to Newgate again, where he yet remains. On the twenty-ninth of June, soldiers came to *Petty-France*, full of rage and violence, with their

PETTY-FRANCE.—*Particular Baptist, Extinct.*

swords drawn. They wounded some, and struck others, broke down the gallery, and made much spoil.”

In the year 1675, Mr. William Collins, and Dr. Nehemiah Cox were ordained joint elders of the Baptist church in Petty-France. Upon the death of Dr. Cox, Mr. Thomas Harrison was chosen assistant to Mr. Collins. It appears from an ancient manuscript, that the church was again under persecution, in 1683, and deprived of their meeting-house. In the month of April, 1701, the congregation quitted their meeting-house in Petty-France, and removed to another in Artillery-street, Spitalfields. About a year previous to this removal, an attempt was made to introduce singing into public worship; but without effect. However, after the death of Mr. Collins, in 1702, the attempt was renewed with somewhat better success, though it caused a division. The discontented went off and formed a separate society at Turners'-Hall, where they chose Mr. Ebenezer Wilson, of Bristol. A little before this, the society in Spitalfields received a considerable augmentation, by the union of another church of the same persuasion, at Lorimers'-Hall. As the church in Spitalfields, after the death of Mr. Collins, assumed somewhat a new form, and became General Baptist, we shall here confine ourselves to the history of it prior to that event. The only ministers, whose names we find upon record, are the following :

MINISTERS' NAMES.	As Pastors.		As Assistants.	
	From	To	From	To
William Collins,	1675	1702	—	—
Nehemiah Cox, D. D.	1675	1688	—	—
Thomas Harrison,	—	—	1689	1699

MR. WILLIAM COLLINS was a minister of learning and eminence among the Anti-Pædobaptists, towards the latter

PETTY-FRANCE.—*Particular Baptist, Extinct.*

end of the seventeenth century; but the time and particulars of his birth are no where mentioned. He appears in early life to have discovered an inclination to study and books, and to have made a quick progress in the various branches of knowledge. To these he combined a serious attention to the things of religion; and was affected betimes with a sense of his condition as a sinner. When he had passed through the usual forms of grammar-learning, and had obtained the approbation of the learned Dr. Busby, one of the profoundest critics of the age, Mr. Collins, with a view to enlarge his information, passed over to the Continent, and visited several foreign countries. He remained a considerable time in France and Italy; where he pursued the course of his other studies preparatory to that of theology, to which he closely applied himself upon his return to England.

It does not appear under what tutor he received his academical learning; in this however, he made so good proficiency, that upon his appearing in public, he gave abundant evidence of his being well qualified by nature, learning, and grace, to shine with no ordinary lustre, in that profession to which he had devoted himself. It is some proof of his worth and abilities that, at his setting out in life he received encouraging offers to join with the national church, which he judiciously refused; it being conscience and not humour that made him a Dissenter. He first exercised his ministry in the country, in an occasional way; but after labouring in this manner a short time, he received an invitation to settle in London, as elder of a church of the Particular Baptist persuasion, whose meeting-place was in Petty-France. It is somewhat remarkable, that the very day he received the letter, inviting him to London, he had solemnly kept by himself in fasting and prayer, for direction about the disposal of himself in the constant exercise of his ministry; and receiving this in the close of that particular day, he looked upon it as an answer to prayer, and therefore consented to pay a visit to the metropolis. Here his preaching was very acceptable, and

PETTY, FRANCE — *Particular Baptist, Extinct.*

the church having had sufficient proof of his real piety, as well as of his gifts and abilities, they gave him an unanimous call to the pastoral office. He was ordained joint elder with Dr. Nehemiah Cox, July 21, 1675.

Besides those branches of knowledge that related more immediately to his profession, Mr. Collins had directed his attention, in early life, to the study of physie; in which he acquired no inconsiderable skill. But his attainments in this science were made subservient to the duties of his ministerial character, for the performance of which, he was furnished with a rich stock of experience, as well as of useful knowledge. These gave him great readiness and fluency in his public performances; and enabled him, upon any sudden emergency, when disappointed of expected help, to go into the pulpit and preach an excellent sermon, without previous application. But though his excellent furniture enabled him to do this, it was by no means his habitual practice. His character was remote from that of a lazy, careless Divine; and he applied himself to close study for every sermon, as far as his health would permit. The subjects he usually insisted on in the course of his ministry, were the great and important truths of the gospel, which he handled with great judgment and clearness. He conversed constantly with the sacred scriptures in their original languages, and read the best critics, ancient and modern. This enabled him to suit his discourses to the different capacities of his hearers, so that while he adapted himself to the meanest understanding, he always entertained those of the greatest penetration. His style was strong and manly, far removed from the bombast, and always becoming the weighty truths he delivered. In his preaching, he studied not so much to amuse as to profit his hearers, always bearing on his mind a sense of the worth of souls: and therefore he constantly advised his brethren in the ministry to take the greatest care they could to help forward the salvation of sinners, to exalt Christ, and not preach themselves. Under all his attain-

PETTY-FRANCE.—*Particular Baptist, Extinct.*

ments he was a modest, humble man; one that could forgive and forget injuries, and was above resenting the affronts that some men love to offer to persons of his character. He was a great lover of peace, and not addicted to utter hard censures on such as differed from him in lesser matters, but highly esteemed good men of every communion. He was of a friendly, charitable disposition; of great courtesy of manners; and very prudent in the whole of his behaviour. He was a person of steady, unaffected piety, free from the wild raptures of enthusiasm, and the dull formalities of superstition. He seems to have been one who set a great value upon his time, and when he was not engaged in other pursuits, employed himself much in meditation. When he walked abroad, it was his usual custom to fix his thoughts upon some passage of scripture; so that he maintained upon his spirit a constant savour of divine things. His conversation was free and affable, not at all inclined to moroseness, but he was very communicative, and ready to inform those he conversed with. As to his religious sentiments he espoused those doctrines that are commonly known by the name of Calvinism; and signed the confession of faith set forth by the elders and brethren of several Baptist congregations in London and country in 1688.

Mr. Collins preached his last sermon from those words of our Lord, Matt. ix. 37, 38. "*Then saith he unto his disciples, the harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*" He was not apprehensive of his death at the beginning of his last illness, but had some kind of hope that he should have recovered. But though he was mistaken as to this matter, there is every reason to conclude, from the uniform tenour of his life, and the constant calm he preserved upon his mind both in sickness and health, that death was to him no unwelcome messenger.—“ Upon the first visit I made him, says Mr. Piggott, I inquired how things were betwixt God and his

 PETTY-FRANCE.—*Particular Baptist, Extinct.*

soul? He told me, that *he blessed God all was well.* And all along he was very easy with respect to life or death. He had for a great while sat so loose to this world, that he had no such desires of life as should imbitter his death, or such fears of death, as should render his life uncomfortable. For when a minister, with whom he was very intimate, took notice of his weakness, and apprehending him in danger, said to him, "Sir, I hope you are not afraid to die;" he answered, with great presence of mind, and a cheerful countenance, *I bless God, I have not been afraid to die these forty years.*—He was, during his illness, much inclined to sleep; so that he seldom spoke unless he was pressed to it. We were sometimes ready to flatter ourselves with the expectation of his recovery, but a few days put an end to our hopes, and his valuable life.*—He died October the 30th, 1702, when he must have been somewhat advanced in life, though we are not told his exact age. His intimate friend, Mr. John Piggott, preached a funeral discourse upon his death, from Job xiv. 14. *All the days of my appointed time will I wait, till my change come.* This was afterwards printed, and may be found in the collection of Mr. Piggott's sermons.

NEHEMIAH COX, D. D. whom Crosby styles, "a very excellent, learned and judicious Divine,"† is supposed to have been related to Mr. Benjamin Cox, son to a bishop of that name in the reign of Queen Elizabeth, who was imprisoned at Coventry, in 1643, for disputing against infant baptism. Dr. Cox came originally from Bedford, where he was a member of the church of which the celebrated Mr. John Bunyan was pastor. He was solemnly called to the work of the ministry by that church, October 21, 1671.

* Mr. Piggott's Sermons, p. 279—284.

† Crosby's History of the English Baptists, vol. iv. p. 265.

 PETTY-FRANCE.—*Particular Baptist, Extinct.*

In April, 1673, he received a call to the pastoral office at Hitchin, but did not settle there. In the following year, he was called before the church (at Bedford), and admonished for some misconduct, as appears by an extract from the church-book: "7th of the 3d month (May), 1674. At Cotton-End, Brother Cox did publicly make an acknowledgment of several miscarriages by him committed, and declared his repentance for the same as follows: "Whereas several words and practices have been uttered and performed by me, that might justly be censured to have a tendency to make rents and divisions in the congregation, I do declare myself unfeignedly repentant and sorry for the same." Mr. Cox afterwards settled with a Baptist congregation at Cranfield, in Bedfordshire, where he appears to have been brought into trouble for his opinions. From thence he removed to London, where he was ordained joint-elder with Mr. William Collins, in Petty-France, on the 21st of July, 1675. In this situation he continued till his death, which happened about the time of the Revolution, in 1688. Dr. Cox published a Discourse on the Covenants, in reply to Mr. Whiston's Defence of Infant-Baptism, which was written against Mr. Delaune, 1684.—Also a sermon, at the ordination of an elder and deacons, in a baptized congregation in London.—He appears, from his writings, to have been a man of learning, moderation, and piety. On a blank leaf, at the beginning of a copy of his Discourse on the Covenants, in the possession of Mr. Sutcliff, the following anecdote is recorded in manuscript. "The author lived at Cranfield, where he followed the business of a cordwainer, and during his residence there, was imprisoned for preaching the gospel. When he came upon his trial at Bedford assizes, he first pleaded in Greek, and then in Hebrew; upon which the judge calling for the indictment, wherein he was styled, Nehemiah Cox, cordwainer, expressed his surprise, and declared, that none there could answer him. And upon Mr. Cox arguing, that it was but fair he should plead in what

 PETTY-FRANCE — *Particular Baptist, Extinct.*

language he pleased, he was dismissed.”—Mr. Sutcliff says, he has various times heard the above anecdote repeated in conversation, in the town and neighbourhood of Bedford, and particularly with this addition, that the judge should say to the counsellors, “ Well, the cordwainer has wound you all up, gentlemen.” How far this tradition may be depended upon must be left to the judgment of the reader.*

THOMAS HARRISON, an excellent young minister of the Antipædo-baptist denomination, was born in London, about the year 1667. His early years were devoted to religion, and he commenced an early profession by uniting, at twelve years of age, with the Particular Baptist church in Petty-France, under the ministry of those excellent and judicious Divines, Mr. William Collins, and Dr. Nehemiah Cox. His parents designed him for a secular employment; but were induced to forego their intentions, in consequence of that eager thirst for intellectual knowledge which he discovered in his youth. Accordingly, at a proper age, he was placed under the care of the Rev. Thomas Rowe, with whom he went through a course of studies for the Christian ministry. His excellent qualifications being discovered by the church with which he was in communion, he received a regular call to the work of the ministry, in the month of June, 1689; and shortly after, was chosen assistant to his pastor, Mr. Collins, upon a vacancy in the elder’s office, occasioned by the death of Dr. Cox. In this connexion he laboured about ten years; but, in 1699, accepted an invitation to become pastor of a newly-formed church at Lorimers’-Hall. There, his services were continued not quite three years; being cut off by an untimely death.

His removal was sudden; but to him it was no surprise.

* Mr. Sutcliff’s Appendix to Dr. Ryland’s Sermon, on the Death of the Rev. Joshua Symonds, p. 53-4.

PETTY-FRANCE.—*Particular Baptist, Extinct.*

For he lived in constant expectation of it, as may be collected from an expression he used, more than once, in family-prayer, a little before his decease. He begged of God, "That the tottering of his frail tabernacle might always put him in mind of its falling down." And at the beginning of his last illness, he told a near relation, "he should study no more." A little after, he said, "O how sweet will rest be to me after my weary labour!" At another time, he expressed himself thus: "God is my God, and I have his gracious presence with me. O how precious is the blood of Christ, and how excellent the union betwixt Christ and believers! for 'tis indissoluble." At another time, after taking some refreshment, he exclaimed, "O how refreshing will be the streams of the river of God!" But his distemper affecting his head, he soon grew delirious, and a few days put an end to his excellent and valuable life. He died the 14th of August, 1702, aged only 35 years. His intimate friend, the Rev. John Piggott, preached a sermon upon his death, from 2 Tim. iv. 7, 8; and afterwards published it.

Mr. Harrison was a young minister well qualified for his work. Reading, and close application to study, had stored his mind with a large stock of human knowledge, which he applied to the most useful purposes; and he had a clear apprehension of the fundamental articles of our holy religion. He was a person of great integrity; very serious in the whole of his deportment; and so greatly concerned for the honour of his profession, that he would deny himself in things that were innocent in their own nature, rather than lay a stumbling-block before the openly profane. His close study, and constant preaching, (frequently three times a-day,) greatly exhausted his animal spirits, and enfeebled his strength. Yet, to the last, he discovered a becoming zeal for God, and an ardent concern for the salvation of his fellow-men. In dispensing the word of life, his aim was rather to improve the understanding, than to please the fancy. Christ crucified

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian*, Extinct.

was the sum of his preaching. He took care to deliver the great and important truths of the gospel, in sound, as well as acceptable words; and delivered himself in a strong and correct style. His life was in every respect agreeable to his profession; and he exhibited in the whole of his conduct the several graces that adorn the Christian character.*

NEW BROAD-STREET, PETTY-FRANCE.

PRESBYTERIAN.—EXTINCT.

THE Presbyterian congregation formerly meeting in New Broad-street, Petty-France, assembled originally in a large meeting-house, in Hand-alley, on the east side of Bishops-gate-street, just without the gate. It was erected in the early part of the reign of Charles the Second, for the labours of Mr. Thomas Vincent, famous for his disinterested labours in London, during the time of the great plague. The devastation occasioned by the dreadful fire that immediately succeeded, having deprived many ministers of their parish churches, the loss was made up to some of them, by the plunder of their nonconformist brethren. Several meeting-houses were violently seized, and converted into tabernacles for the conforming clergy; and the robbery was sanctioned by law. Mr. Vincent's meeting-house was among the number that shared this fate; but he afterwards recovered it, and preached there till his death. The society founded

* Mr. Piggott's Sermons, p. 189—194.

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

by Mr. Vincent, continued to meet in Hand-alley, upwards of threescore years; but in 1729, they erected a new meeting-house, in New Broad-street, Petty-France. It was opened by Dr. Evans, on the 14th of December, in that year. This was a large substantial building, with three good galleries, and capable of seating a numerous congregation.

The society was collected soon after Bartholomew-day, by the Rev. Thomas Vincent, who had been ejected from a living in the city, and was, afterwards, very useful as a preacher. Several of his successors were ministers of eminence in their day, and distinguished themselves by their writings no less than by their learning and piety. The names of Dr. Daniel Williams, and Dr. John Evans, who were pastors of this church, will always be mentioned in terms of particular respect. The congregation at the old meeting was very large and substantial, and continued so for some years after their removal to the new place; but for the last thirty or forty years it gradually declined. At length, upon the expiration of the lease, about the year 1780, it was reduced to so low a state, that a renewal became unadvisable; and the church dissolved. Shortly after, the meeting-house was taken down, and the present handsome range of buildings erected on the site. In point of doctrinal sentiment, the ministers of this society have deviated not very materially from the Harmony of Confessions of the Reformed Churches, with the exception of Mr. John Palmer, the last minister, who was reckoned a Socinian.

The ministers of this society, from its origin, have been as follows:

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian*, Extinct.

MINISTERS' NAMES.	As Pastors.		As Assistants.	
	From	To	From	To
Thomas Vincent,	1662	1678	—	—
John Oakes,	1678	1688	—	—
Daniel Williams, D. D.	1688	1716	—	—
Edmund Calamy, D. D.	—	—	1696	1703
John Evans, D. D.	1716	1730	1704	1716
James Read,	1730	1755	1720	1730
John Allen, M. D.	1730	1758	—	—
John Palmer,	1759	1780	—	—

THOMAS VINCENT, M. A.—This laborious and useful minister was born in the month of May, 1634, in the town of Hertford. He was the eldest son of Mr. John Vincent, a native of the West of England, but who died in the rich living of Sedgfield, in the bishopric of Durham. Of this excellent man it was observed, that he was so harassed for nonconformity, that though he had many children, not two of them were born in the same county. Another of his sons was Mr. Nathaniel Vincent, likewise one of the Bartholomew confessors, whose name will appear again in the course of this work. Mr. Thomas Vincent received his grammar-learning first in Westminster-school, and afterwards at Felsted, in Essex. In 1648, he was entered a student of Christ-church, Oxford. There, he conducted himself with so much propriety, that upon his proceeding Master of Arts, in 1654, the president of the college preferred him to the situation of Catechist; an office held only by senior students.

Upon his leaving Oxford, Mr. Vincent became chaplain to Robert, Earl of Leicester. Afterwards, he succeeded

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

to the living of St. Mary Magdalen, Milk-street, in the room of Mr. Case, who was dispossessed for refusing the engagement. Here he continued till Bartholomew-day, 1662, when he was deprived for nonconformity. After this, he was employed sometime in teaching academical learning at Islington, in conjunction with the famous Mr. Thomas Doolittle, whom he likewise assisted in the work of the ministry, which they carried on privately, as the times would allow. The plague raging violently in the city, in 1665, Mr. Vincent acquainted his good friend and colleague with his design to quit that employment, and devote himself chiefly to the visitation of the sick, and the instruction of the healthy, in that time of pressing necessity. Mr. Doolittle, from a sense of the danger to which he would expose himself, endeavoured to dissuade him from his design; but Mr. Vincent not being satisfied with his reasoning, the case was referred to the city ministers. To them, he stated candidly, his reasons for wishing to persevere. Having carefully examined the state of his own soul, he could look death in the face with comfort; and it was absolutely necessary that such vast numbers of dying people should have some spiritual assistance. He could have no prospect of ministerial usefulness equal to that which now presented itself; and he had solemnly committed himself to the disposal of Providence. The ministers having heard his reasons, unanimously declared their satisfaction and joy; and united in prayer for his protection and success.

Mr. Vincent now applied himself to his work with the greatest courage and assiduity. Through the whole visitation, he preached constantly in some parish church, every Lord's-day. The subjects he discussed were pathetic and searching; and the awfulness of the judgment gave a peculiar edge both to preacher and hearers. It was a general inquiry through the week, where Mr. Vincent was to preach on the following sabbath. Multitudes followed him wherever he went, and many were awakened under his ministry.

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

He visited those who sent for him, without fear; and administered such advice as was suited to their necessities. Notwithstanding the danger to which he exposed himself, it pleased God to take particular care of him. For, though the whole number reckoned to have died of the plague in that year, was 68,596, and it proved fatal to seven persons in the family where he lived, yet he continued in perfect health during the whole of the time.* (F)

* Calamy's Account, p. 32. Contin. p. 30.

(F) His account of the plague in his treatise, entitled, *God's Terrible Voice in the City*, is very affecting. He there tells us, that it was in Holland, in 1664, and the same year began in some remote parts of this land, though the weekly bills of the city took notice but of three that then died there of that disease. In the beginning of May, 1665, nine died of it in the heart of the city, and eight in the suburbs. The next week, the bill fell from nine to three. In the next week it mounted from three to fourteen, in the next to seventeen, in the next to forty-three. In June the number increased, from 43 to 112; the next week to 168; the next to 267; the next to 470. In the first week of July, the number arose to 725, the next week to 1089, the next to 1843, the next to 2010. In the first week in August, the number amounted to 2817, the next to 3880, the next to 4237, the next to 6102. In September a decrease of the distemper was hoped for: but it was not yet come to its height. In the first week there died of it 6788: and though in the second week the number abated to 6544, yet in the third week it arose to 7165, which was the highest: and then of the one hundred and thirty parishes in and about the city, there were but four which were not infected; and in those there were but few people remaining that were not gone into the country. In the house where Mr. Vincent lived, there were eight in family; three men, three youths, an old woman, and a maid. It was the latter end of September before any of them were touched. The maid was first seized with the distemper, which began with a shivering and trembling in her flesh, and quickly seized on her spirits. This was on the Monday, and she died on the Thursday full of tokens. On Friday one of the youths had a swelling in his groin; and on the Lord's-day died with the marks of the distemper upon him. On the same day another of the youths sickened, and on the Wednesday following he died. On the Thursday night the master of the house fell sick, and within a day or two was full of spots, but was strangely recovered, beyond his own or the expectations of others. In the fourth week in September there was a decrease,

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct*

After the termination of this dismal calamity, Mr. Vincent gathered a numerous congregation of Nonconformists, whose place of meeting is said to have been in Hand-alley, Bishopsgate-street; but Mr. Wood says, "he preached in a conventicle at Hogsden, near London, till his dying day."† These accounts are to be reconciled thus: During the life time of Mr. Vincent, his congregation met at Hoxton; but after his death they removed to Hand-alley, of the church at which place he certainly was the founder. He continued in the diligent discharge of his office as a faithful and laborious pastor, till death, the great silencer, removed him to his everlasting rest.

The end of Mr. Vincent was triumphantly happy, and truly instructive to those who witnessed it. The night before his death, he broke out in the following language, expressive of his comfort, peace, and joy: "Farewell the world, the pleasures, profits, and honours of the world; farewell sin; I shall ever be with the Lord: farewell my dear wife, farewell my dear children, farewell my servants, and farewell my spiritual children." With the latter, he left the following advice; "Be careful in your choice of a pastor; choose one who in his doctrine, life, and manners, may adorn the gospel; I shall be glad to meet you all in heaven." The approach of the last enemy, he hailed thus: "O noble death, welcome, welcome! Death hath wounded my head; death hath wounded my breast, (which was diseased,) but he hath not wounded my conscience, blessed be God." He then said, "Hasten, hasten, oh hasten death! where is thy

to 5533. In the first week of October, there was a farther decrease to 4929; in the next to 4327, the next to 2665, the next 1421, and the next to 1031. The first week in November, there was an increase, to 1414; but it fell the week after to 1050, and the week after to 652, and so lessened more and more to the end of the year. And the whole number of those that were reckoned to die of the plague in London, this year, was 68,596.

† Wood's Athenæ, vol. ii. p. 622.

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

bow, where thine arrows? Come, come, come, I am yet in the body, I am yet on earth, but it is heaven, heaven, heaven, I would fain be at. I seek death, but cannot find it. How long, O Lord, holy and true." He could scarcely reconcile the thoughts of his recovery, and said to his physician, "Why do you come to keep me out of heaven." His holy longing to be with Christ, he expressed thus:—"Dear Jesus, come and take me away; I have no business here, my work is done, my glass is run, my strength is gone, why shall I stay behind? Oh, come, come; be *as a roe upon the mountains of spices*. How long shall I wait and cry? how long shall I be absent from thee? Oh come, and take me to thyself, and give me possession of that happiness which is above, the vision of thyself, perfect likeness to thyself, full fruition of thyself, without any interruption, or conclusion.—O come, dear Jesus, how long before thou send thy chariots, O come thou down to me, and take me up to thee!"—Having lain silent sometime, a friend desired that he would give him his hand, as a token that the clouds were scattered; which he did, saying, "I am upheld in the arms of a Mediator."* Thus died this excellent saint, and eminent minister, on the 15th of October, 1678, aged but 44 years. Mr. Samuel Slater preached his funeral sermon, on Heb. xiii. 7. *Remember them which have the rule over you, &c.* It was afterwards printed, and contains a particular account of his death and character.

Mr. Vincent was a man of eminent piety, great humility, and remarkable zeal and diligence, and very exemplary in the whole of his conversation. He was a painful and industrious labourer in Christ's vineyard, exerting himself to the utmost for the good of his flock. When a prospect of saving those who were ready to perish presented itself, he willingly risked his life for the attainment of so divine an object; and his labours were crowned with remarkable success. He was a person well

* Mr. Slater's Sermon on the Death of Mr. Vincent, p. 43, 44.

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

accomplished in the most useful parts of learning, and had his mind well stored with scriptural knowledge. He could repeat the whole New-Testament, and book of Psalms, from memory. "This pains he took, (as he often said,) not knowing but they who took from him his pulpit, might in time demand his bible also." Wood says, "he was always held in great esteem for his piety, *by those of his own persuasion;*" which cold compliment is one of the several satires upon his own party. For he was one of the few ministers who had the zeal and courage to continue in the city, amidst all the fury of the pestilence, and to pursue his ministerial work, at the hazard not only of his personal liberty, but even of his life. Persons of any party, who could not esteem such a man, must have very imperfect notions of Christianity, to say nothing of their charity. But Mr. Wood's *candour*, when speaking of Nonconformists, was always reversed.

It has been customary in different nations, and ages, to erect monuments to the memories of those who have benefited mankind by their virtues or their heroic actions. In this manner the world has recorded its worthies. But it has wholly passed over those illustrious individuals, who have consumed their lives in serving the best interests of their fellow-men. These deserve a more durable memorial; and will live eternally in the affectionate remembrance of those who profited by their instructions or example. Such a man as THOMAS VINCENT, who braved the dangers of the pestilence, that he might become the instrument of recovering lost souls, though at the hazard of spending his days in a dungeon, is a hero of a very superior cast, and deserves to have his name immortalized upon pillars of brass. (G)

(G) WORKS—1. *Spiritual Antidote for a dying Soul.* 1665.—2. *God's Terrible Voice in the City by Plague and Fire.* 1667.—3. *Of Christ's certain and sudden Appearance to Judgment.* 1667.—4. *Answer to the sandy Foundation of William Penn, the Quaker.*—5. *Defence of the Trinity, Satisfaction by Christ, and Justification of Sinners.* 1667.—6. *Wells of Salvation*

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

JOHN OAKES.—Of this gentleman our information is very confined. He was ejected by the act of Uniformity from Boreham, in Essex; as appears from Newcourt, who mentions the induction of his successor Paul Ducket, 17th September, 1662. Afterwards, he became pastor of a Dissenting congregation at Little Baddow, a town separated from Boreham only by a small river. Upon the death of Mr. Thomas Vincent, he was invited to London, to succeed him in the pastoral office, which he executed with great acceptance till his death. He was suddenly taken ill in the pulpit, and silenced by his great Master in the midst of his work, in the month of December, 1688; being translated from the duties of an earthly sabbath, to the enjoyment of an eternal sabbatism, in the kingdom of heaven. Mr. Oakes was a man of a very cheerful spirit, of a sweet even temper, of great candour and charity, of unaffected piety, and of an exemplary life and conversation. He published a Sermon, entitled, “Blessed Paul’s Trial and Triumph;” occasioned by the death of Mrs. Elizabeth King, 1687: also, a Sermon in the Continuation of the Morning Exercise, on Prov. xxx. 8, 9. An elaborate and useful discourse on Agur’s prayer, to shew wherein a middle condition in the world is the most eligible.*

opened: or, Words whereby we may be saved. With Advice to young Men. 1669.—7. Fire and Brimstone: 1. From Heaven, in the burning of Sodom and Gomorrah formerly; 2. From Earth, in the burning of Mount Ætna lately; 3. From Hell, in the burning of the Wicked eternally. In several Sermons. 1670.—8. An Explanation of the Assemblies shorter Catechism. 1673.—9. The true Christian’s Love of the unseen Christ. 1677.—10. The Blessedness of Forgiveness: in the Supplement of the Morning Exercise at Cripplegate. 1674.—11. A Sermon in the Morning Exercise against Popery. 1675.—12. A Sermon on Isaiah lvii. 1, 2. 1667.—N. B. Most of the above pieces have gone through several editions: that on the plague, was printed by Dr. Evans, with some account of the author prefixed. Mr. Vincent, also, engaged in a controversy with Dr. William Sherlock.

* Calamy’s Account, p. 300.—Contin. p. 460.

NEW BROAD-SIREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

DANIEL WILLIAMS, D. D.—This eminent Divine was born about the year 1644, at Wrexham, in the county of Denbigh, in North Wales. We know nothing of his parentage, or extraction, nor of the particulars of his early life; but it appears that he laboured under some disadvantages with respect to his education, which would have cramped a common genius, and hindered it from ever rising beyond a vulgar pitch; but the natural vigour and strength of his mind, improved by uncommon diligence and application, made up the want of such assistance. His rising to so great a capacity of usefulness, under so few advantages, must be allowed, instead of detracting, to add considerably to his real worth. This disadvantage appeared in nothing so much as in the want of ease and purity of style, which is commonly formed in younger life.

He was a lover of serious religion from his youth, and was one of the first of the rising generation, who entered upon the ministry after the Bartholomew ejection, in 1662. He says of himself,* “That from five years old, he had no employment but his studies; and that by nineteen he was regularly admitted a preacher.” He freely took his lot with the Nonconformists, at a time when he knew it must expose him to great difficulties: whereas if he could have satisfied himself in the terms of Conformity, his distinguished abilities, and excellent character, would have given him a fair prospect of preferment. When he had spent a few years in preaching occasionally in several parts of England, and found the times so discouraging to Dissenters, that he had little prospect of pursuing his ministry without great hazard, Providence very seasonably opened a way for his services in Ireland; where, even in those times, the government thought fit to treat men of his principles, amidst a swarm of bigotted papists, in a very different manner, from their brethren in England. As he made an occasional visit to the

* Preface to the *Defence of Gospel Truth.*

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

pious Lady Wilbraham, of Weston, in Salop, he received an unexpected invitation to be chaplain to the Countess of Meath, in that kingdom. This offer he readily accepted, and found there an extensive sphere for usefulness.

After some time, he was called to the pastoral office by the congregation of Protestant Dissenters assembling in Wood-street, Dublin. There he had an opportunity of public service for nearly twenty years; and by his labours in the pulpit, by his prudent advice, by improving the interest he obtained in persons of the highest rank, and by several other methods, it pleased God to make him a general blessing. In Dublin, he filled his station with unusual acceptance, in great harmony with his ministerial brethren, and respected by most hearty Protestants in that kingdom. There he married his first wife,* who was not only a lady of distinguished wisdom and piety, but of an honourable family, and considerable estate; so that by the bounty of Providence, he came to be in more plentiful circumstances, and a greater capacity of usefulness than many of his brethren.

During the troubles of Ireland, at the latter end of the reign of King James the Second, he was driven from thence, after escaping some threatening dangers by the tyrannical and violent proceedings of a popish administration. He returned to England in 1687, and made London the place of his retreat. Here he was of great use upon a very critical and important occasion. Some of the court agents at that time, endeavoured to bring the Dissenters in the city, to address the King upon his dispensing with the penal laws. In a conference at one of their meetings, upon that occasion, in the presence of some of the agents, Mr. Williams declared, "That it was with him past doubt, that the severities of the former reign upon the Protestant Dissenters, were rather, as they stood, in the way of arbitrary power,

* See her exemplary character in her Funeral Sermon, by Dr. Calamy.

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

than for their religious dissent ; so it were better for them to be reduced to their former hardships, than declare for measures destructive of the liberties of their country ; and that for himself, before he would concur in an address which should be thought an approbation of the dispensing power, he should chuse to lay down his liberty at his Majesty's feet." He is said to have pursued the argument with such clearness and strength, that the company present rejected the motion, and the emissaries went away disappointed. There was a meeting at the same time of a considerable number of the city clergy, waiting the issue of their deliberations ; who were greatly animated and encouraged by this brisk resolution of the Dissenting ministers. In this matter, the zeal of Mr. Williams, and indeed of most of the Presbyterians of that day, carried them somewhat too far. If there was an impropriety in thanking the King for dispensing with an unrighteous law, it was infinitely more absurd in the Presbyterians to quarrel with their liberty, on account of the quarter from whence it came. The right to worship God according to the dictates of conscience, is antecedent to all legislative restrictions ; and any attempt to abridge that right can be of no force, because it violates the very first principles of religion. The Dissenters of that period were the common foot-ball both of Protestants and Papists. To oppress and ruin them was equally the design of both ; and all their declarations for indulgence, were no better than state tricks to answer some detestable policy. Considering the matter in this light, the reasoning of Mr. Williams will have less weight in the present day, than it had upon his contemporaries.

The affairs of Ireland being in a critical state, many Protestants, who were in constant danger of being sacrificed to the cruelty of Tyrconnel, and his army of cut-throats, retired into England. Several of these received considerable assistance from Mr. Williams, who, also, stirred up the compassion of his acquaintance, which was large and respectable.

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

After the Revolution, he was not only consulted frequently by King William concerning Irish affairs, with which he was well acquainted, but often regarded at court on the behalf of several who fled from thence, and were capable of doing service to the government. He received great acknowledgments and thanks upon this account, when in the year 1700, he went into Ireland to visit his old friends, and to settle some affairs relative to his estate in that kingdom.

After he had spent some time in preaching occasionally about London, with general acceptance and great esteem, he at length settled with a numerous congregation at Hand-Alley, in Bishopsgate-street, where he succeeded Mr. John Oakes, in 1688. From the time of his coming to London, he conversed much with that eminent man, Mr. Richard Baxter, by whom he was greatly esteemed; and when he was indisposed, sometimes preached for him in his turn at the Merchants' lecture, at Pinners'-Hall. Upon Mr. Baxter's death, he was chosen into the lecture in his room, in 1691. A considerable interest was made against him in favour of Mr. Woodcock, who was a learned man, and had been a noted tutor in the university, where he was ejected. It happened that the votes were equally divided; when the choice was determined by lot, which fell upon Mr. Williams. But it was not long before the frequent clashings in the discourses of the lecturers caused a division. Mr. Williams had preached warmly against some antinomian errors, which giving offence to many persons, a design was formed to exclude him the lecture. Upon this Mr. Williams, accompanied by Dr. Bates, Mr. Howe, and Mr. Alsop, went off, and raised another lecture at Salters'-Hall, on the same day and hour; and completed their number by choosing Dr. Annesley, and Mr. Richard Mayo.

It was about this time that Dr. Crisp's works were reprinted in one volume, with some additional pieces by his son, and an attestation prefixed by some ministers of Lon-

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

don to the genuineness of those additions. Upon this occasion Mr. Williams, at the desire of several of his brethren, wrote his "Gospel Truth stated and vindicated." It was first published in 1692, with an approbation annexed of several principal ministers in London. In this work, Mr. Williams discovered great skill as a polemical writer. His method was clear and argumentative; and he discovered considerable candour as well as fairness towards his opponents. Having collected Dr. Crisp's opinions into certain heads, he states under each, what he conceives to be truth and error, and supports his conclusions, by quotations from the Doctor's writings, and from the sacred scriptures. The alarm produced by this book among persons of opposite sentiments, occasioned a violent outcry against the author, who was run down, both from the pulpit and the press, as a notorious heretic. Being attacked with great heat, by Dr. Chauncey, and some other Divines, he wrote a vindication of his book, entitled, "A Defence of Gospel Truth." In this volume he supported the doctrine of a *remedial law*, or the gospel being the law of Christ. Sometime after, he published, his "Man made righteous," upon the subject of Justification, in which he had a sentiment peculiar to himself. To this piece was added, a large appendix, in answer to Mr. Mather, one of the new lecturers at Pinners'-Hall, who had supported the antinomian side of the question in some sermons he preached there, on, "The Righteousness of God by Faith." Towards the close of the controversy, Mr. Stephen Lobb published his "Appeal," in which he charged the *Gospel Truth* with favouring Socinianism. But never was a charge more unfounded. This occasioned an appeal on both sides to Dr. Stillingfleet, Bishop of Worcester, and Dr. Jonathan Edwards, of Oxford, who had written with great learning, and were esteemed masters of the controversy. They both honourably acquitted him of the charge, with many expressions of respect. This debate was closed with a small tract, entitled, "An End to Dis-

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

cord," in which Mr. Williams disclaims the Socinian notion, and distinctly states the different opinions on the subject of Christ's satisfaction.

At length, after seven long years, this wordy war was brought to a conclusion. By the adherents of Dr. Crisp it was called the Neonomian, and by the friends of Mr. Williams the Antinomian Controversy. From the number and respectability of the persons engaged, as well as from the warmth with which it was conducted, an indifferent person would suppose that it involved considerations of eternal importance. The fact, however, was otherwise; and many of the parties came much nearer in judgment they were willing to suppose. The heat arising from controversy produced an alienation of heart, and this, a mode of expression which shewed a determination to differ. The good which it occasioned is scarcely perceptible; for though the errors broached in the writings of Dr. Crisp were amply confuted, yet, he has ever since had numerous followers, who never trouble themselves with the writings of Mr. Williams, or of those who took the same side. As for the opinion of Dr. Crisp, concerning the commutation of persons between Christ and the sinner, it is as dangerous as it is unscriptural; and can be supported only by those who are sunk in the very dregs of Antinomianism. The mischief arising from the propagation of such a sentiment, particularly among the lower classes of society, who have not proper means of information, is incalculable; and while it affords to the unbeliever a strong point of attack, is matter of bitter lamentation to the friends of the gospel. The harm arising from these disputes was by no means trivial: for, besides promoting a bad spirit, they drew an odious line of distinction between two respectable parties among the Dissenters, which strengthened with time, and has been a wall of separation ever since.

The treatment experienced by Mr. Williams during the progress of this controversy, bore evident marks of a bad spirit in his adversaries. Besides the charge of heresy, above-

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

mentioned, some malicious reports were raised against his moral character. His enemies were for strictly canvassing his conduct in all the places where he had resided, even from his younger years. Hereupon he threw himself upon the body of Dissenting ministers in London, who chose a committee on purpose to hear any thing that could be alleged against him, and what he had to offer in his own vindication. The committee took a great deal of pains, heard all pretensions, and spent about eight weeks in the affair; and then made their report to the body of the ministers, who were expressly summoned for this purpose, on the 8th of April, 1695, and met to the number of sixty. They declared, "That 'tis the unanimous opinion of the united ministers, upon the report brought in by the committee, and the further account of those of the committee present, that Mr. Williams is entirely clear and innocent of all that was laid to his charge."

It was a consolation to Mr. Williams, that his congregation stood firmly by him during the whole of his trouble; and he had many hearty friends to assist and comfort him. It was observed by many, that under this persecution God gave him such sedateness and presence of mind, beyond his natural temper, as effectually defeated the designs of his enemies; and he lived to see the minds of many softened who were most incensed against him.

Mr. Williams losing his first wife, was married a second time, in 1701, to Jane, the widow of Mr. Francis Barkstead; a lady of excellent character, as well as considerable fortune. She was the daughter of Mr. George Guill, a French Protestant Refugee, who abandoned a noble estate at Tours, in his native country, for the sake of religion. (H)

(H) Mr. Guill left the following memorandum under his own hand, in his family bible. "On Thursday, October 11, 1685, we set out from Tours, and came to Paris on the 15th of the said month. On the 17th came out the King of France's declaration to drive out the Protestants, who had notice in Paris in four days, which falling out the 21st, was just the

NEW BROAD-STREET, PETTY-FRANCE. — *Presbyterian, Extinct.*

With this lady Mr. Williams lived fifteen years in great harmony, till he was separated by death.

Mr. Williams was a true friend to his country, and a zealous supporter of its civil and religious liberties. In the reign of Queen *Anne*, when a bill was depending in parliament against *occasional conformity*, he exerted himself zealously against it; and it gave him no small trouble when he found it was carried, after having been twice thrown out. In the year 1704, he had an additional occasion for grief at the imposition of the sacramental test upon the Dissenters in Ireland, who, till that time, had been exempted. It was inserted clandestinely as a clause in a bill, with the specious pretence of securing the Protestants of Ireland from the insolence of the Papists. But such was the posture of affairs, in the next reign, that the Irish House of Commons thought differently of the matter: it was resolved, *nem. con.* “That such of his Majesty’s Protestant Dissenting subjects of this kingdom, who had taken commissions in the militia, or acted by commission of array, have thereby done seasonable service to his Majesty’s person and government, and the Protestant interest in this kingdom.” And, “That any person who shall maintain a prosecution against a Dissenter, who has accepted, or shall accept of a commission in the array, or militia, is an enemy to King George and the Protestant interest, and a friend to the Pretender.” Mr. Williams was very much in his judgment for the union with

day whereon our places in the waggon for Calais were retained; and the day before I was warned by letters from Tours, by several friends, that upon false accusations I was sought out by the Intendant, and other magistrates; and that they had written to the Chancellor of France to send after me and arrest me. But it pleased God, that immediately after his signing and sealing the declaration for the open annulling the edict of Nantes, he fell sick and died, while we were on our journey. So I had extraordinary occasion to take notice of God’s providence towards me and mine in such imminent dangers, out of which he hath miraculously saved us.”—*Life of Dr. Williams, prefixed to his Works.*

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

Scotland, in 1707, and urged his friends there to forward it with great earnestness.

Dr. Calamy being upon a visit to Scotland, in 1709, received a diploma for the degree of D. D. from the University of Edinburgh, and another from Glasgow. At the same time, a similar honour being designed for Mr. Williams, and Mr. Joshua Oldfield, their diplomas were sent to London, inclosed in a silver box. This was an honour which Mr. Williams no way affected, or desired, but wrote to Mr. Cars- tares, at Edinburgh, in order to prevent it, but was too late; and as circumstances stood, he could not decently re- fuse it. Mr. Williams always shewed a great regard to the religious interests of that part of Great Britain, and could he have obtained his will, would have had all who were de- signed for the ministry among the Dissenters in South Bri- tain, receive at least a part of their education, in one of its universities. He greatly encouraged a scheme for this purpose; which, however, could not be brought to perfec- tion for want of a general concurrence.

In the latter end of the reign of Queen Anne, he had very dark apprehensions respecting the state of affairs, and great fears about the protestant succssion. Upon this subject, he dealt freely with the great man who was then at the head of affairs,* and with whom he had been long acquainted. But this freedom was not well relished; and so incensed the mi- nister against the Doctor, that he would never forgive him. No man more heartily rejoiced at the dissipation of the storm by the accession of King George, than Dr. Williams. He was appointed to present the address to that Monarch, September 28, 1714, at the head of the Dissenting mini- sters about London; congratulating his Majesty upon his peaceable accession to the throne, in answer to the many prayers offered on his behalf.

Dr. Williams was a constant preacher, and while health

* The Earl of Oxford.

NEW BROAD STREET, PETTY-FRANCE — *Presbyterian*, Extinct.

continued, indefatigable in his work. When, about seven years before his death, he was seized with the first illness that made a visible inroad upon his constitution, he was heard to say, that from his first entrance on the ministry till that time, he had never been obliged wholly to omit preaching for more than five Lord's-days. Afterwards he continued in his beloved work, with unwearied zeal, but under great indisposition of body, till, in a good old age, it pleased God to put a period to his valuable and useful life. He had often expressed his desire, that, if it were the will of God, he might not outlive his usefulness; and his wish was granted. There was scarcely any discernible abatement in the capacities of his mind; but as he had turned the age of man, so bodily disorders greatly embittered life, and began, in a manner unusual to him, to sequester him from his beloved employment. It was but *living a dying life*, as he often expressed himself in his last sickness. At length, God gave him his desire, by calling him home before nature sunk under greater infirmities. He was removed after a short illness, on the 26th of January, 1715-16, in the 73d year of his age. His funeral sermon was preached by his friend and fellow-labourer, Dr. John Evans, from 2 Cor. v. 9. *Wherefore we labour, that whether present or absent, we may be accepted of him.*

Dr. Williams was blessed by nature with an uncommon genius. He possessed a penetrating judgment, a copious invention, a faithful memory, and vigorous affections. These were cultivated by close thought, and diligent reading. As a controversialist, he had the facility of fastening immediately upon the main argument, which he represented in its different bearings, with a degree of force that could be equalled by few writers. Though his pulpit discourses were destitute of that polish which usually accompanies a more liberal education, yet they were admirably adapted to answer the great end of preaching—usefulness to the souls of men. He preached for many years on a Christmas-day to a

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian*, Extinct.

vast concourse of young people, and was the instrument of good to many. In the exercise of his ministry, he studied to approve himself faithful, and was a strenuous assertor of the grace of God. He seldom closed a sermon without a particular address to the conscience. The same love to his Master's interest which inspired him with so much zeal in his ministerial work, made him a warm encourager of the sons of the prophets; and he was a candid, as well as faithful friend, to younger ministers. What he considered to be truth, he ever defended with great courage and boldness, notwithstanding any opposition he might have reason to expect. But his controversial writings abound with candour and impartiality, and contain no unkind or injurious reflections. As he was afterwards consulted upon matters of a public nature, so his prudence, and the wisdom of his advice, were remarkable. Sir Charles Wolesey, who was a wise and learned man, and had been himself employed in public affairs, declared, upon a conversation with him in his journey to Ireland, that his knowledge of the interests of Europe, and the state of the nation, greatly surprised him; and that he talked like a privy counsellor. But he was inflexibly honest; would never be drawn into any state trick; and freely gave up the friendship of the greatest person, who made any attempt upon his honour. What he considered right he pursued with unshaken resolution, and with a blunt integrity; and he admired those qualities in others. To the duty of forgiveness he was always ready; and few men ever had a greater occasion to exercise it. Though a steady Nonconformist upon principle, he had a charitable temper towards the established church. This induced him, at the Revolution, to be very desirous of a *comprehension*, on condition of a free toleration to such Dissenting Protestants as could not be included. And though the temper of the prevailing clergy at that time, made him apprehend that little good was to be expected from that scheme, yet he often expressed a firm persuasion, "That God would in time

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

bring all sober and moderate Protestants nearer together, and find some way of separating them more entirely from the loose and the violent." Though blessed with a plentiful estate, he used it with frugality, that he might be enabled to do the more good to others. Accordingly, the blessing of many who were ready to perish came upon him. Ministers and students, who were in necessitous circumstances, also, received from him frequent and liberal contributions. But his bounty was not confined to his own countrymen; he had an extensive care for the interest of Christ in different parts of the world, and he gave liberally to its support.

As Dr. Williams spent much of his life in benevolent actions, so at his death he fully evinced, that they were the governing principles of his character. The bulk of his estate he consigned to the greatest variety of excellent charities, for the glory of God, and the good of mankind, which are not easily to be met with in the desigus of any one man. Besides the settlement to his wife, and legacies to his relations and friends, he left donations for the education of youth in Dublin, and for an itinerant preacher to the native Irish;—to the poor in Wood-street congregation, and to that in Hand-alley, where he had been successively minister;—to the French Refugees;—to the poor of Shoreditch parish, where he lived;—to several ministers' widows;—to St. Thomas's Hospital;—to the London Workhouse;—to several Presbyterian churches in the country;—to the College of Glasgow;—to the society for Reformation of Manners;—to the society of Scotland for propagating Christian Knowledge;—to the society for New-England, to support two persons to preach to the Indians;—to the maintaining of Charity-schools in Wales, and the support of Students;—for the distribution of Bibles, and other pious books among the poor.—He ordered a convenient building to be purchased, or erected, for the reception of his own library, and the curious collection of Dr. Bates, which he purchased for

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

that purpose, at the expence of between five and six hundred pounds. Accordingly, a considerable number of years after his death, a handsome and commodious building was raised by subscription among the opulent Dissenters, in Redcross-street, Cripplegate, where the Doctor's books were deposited, and they have been gradually receiving additions ever since. It is also a depository for paintings of nonconformist ministers, which are now very numerous; of manuscripts; and other matters of curiosity, or utility. In this place, the Dissenting ministers meet for transacting all business relating to the general body. Registers of births of the children of Protestant Dissenters are also kept here with accuracy; and in a court of law, are equally valid with parochial registers. The librarian, who resides in the house, is usually a minister, chosen from among the English Presbyterians, to which denomination the founder belonged. A full and particular account of Dr. Williams's will, may be seen in Dr. Calamy's Continuation.* (1)

* Calamy's Continuation, p. 972.

(1) WORKS.—1. The Kingdom of God in Power; a Sermon before Sir John Shorter, Lord Mayor, November 20, 1687.—2. The Advancement of Christ's Interest, the governing End of a Christian's Life: a second Sermon before the Lord Mayor, Jan. 9, 1687-8.—3. The Protestants Deliverance from the Irish Rebellion: a Thanksgiving Sermon, October 23, 1689.—4. Of Repentance for National Sins: a Sermon in the Morning Exercise. 1690.—5. Gospel Truth stated and vindicated. 1691.—6. The Vanity of Childhood and Youth. 1691.—7. A Defence of Gospel Truth.—8. Man made Righteous by Christ's Obedience. 1694.—9. The Excellency of a public Spirit: a Funeral Sermon for Dr. Annesley. 1696.—10. A Sermon to the Societies for the Reformation of Manners: preached at Salters'-Hall, May 16, 1698.—11. An Answer to the Report. 1698.—12. An End to Discord. 1699.—13. A Sermon to the Societies for Reformation of Manners, in Dublin, July 18, 1700.—14. A Funeral Sermon for the Rev. John Woodhouse. 1701.—15. A Thanksgiving Sermon for the Success of her Majesty's Forces, November 12, 1702.—16. A Funeral Sermon for the Rev. John Quick, May 7, 1706.—17. A Thanksgiving Sermon, December 31, 1706.—18. A Thanksgiving Sermon for the Union, May 1, 1707.—19. Christian Sincerity: A Funeral Sermon for the Rev. Thomas Doolittle,

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian*, Extinct.

Upon his tomb-stone in Bunhill-Fields, is a long Latin inscription, of which the following is a translation :

Sacred to the Memory
 Of the Rev. DANIEL WILLIAMS, D. D.
 Who was born at Wrexham,
 In the county of Denbigh, in Wales,
 Having been from his childhood
 Deeply tinctured with Piety,
 And trained up in learning
 At a very early period of life,
 He became a Minister of the Gospel,
 And preached with good acceptance
 In many parts of England,
 And afterwards in Ireland,
 Particularly at Dublin.
 Where having spent the meridian of his age
 He left behind him among all true Protestants
 A most honourable remembrance.
 Being driven thence by Popish tyranny
 He removed to London
 Where he flourished for many years,
 And to the very end of his days,
 In the highest reputation.
 He was a man of the most amazing abilities,
 For in him were united
 (How rare the union!)
 The most vivid rays of genius,
 And the most profound sagacity.
 He was well versed in all the parts of divinity ;
 He was a lively, pungent, grave, copious,
 And indefatigable preacher.
 He was so well qualified for his work
 That with equal success,
 As his subjects required,

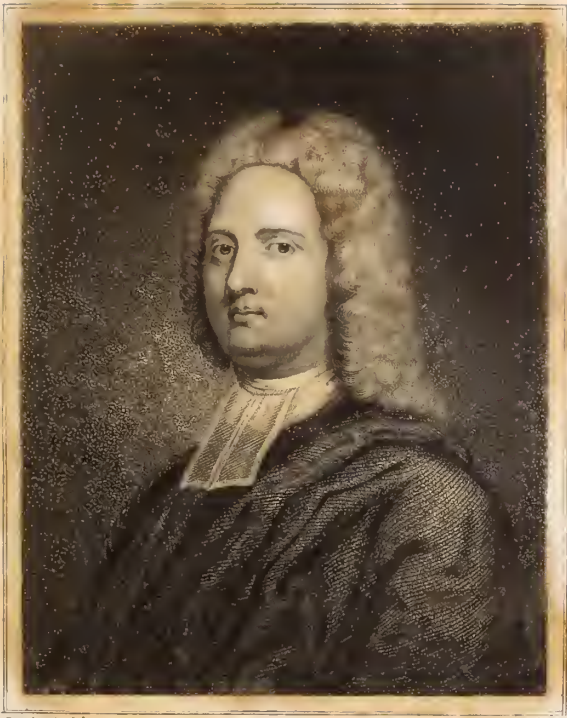
June 1, 1707.—20. A Funeral Sermon for Mrs. Mary Gravenor, November 30, 1707.—21. The Ministerial Office : two Sermons at the Ordination of Dr. Gravenor, and Dr. Wright. 1708.—22. An Inquiry into the present Duty of Protestant Dissenters : preached at Salters'-Hall, January 22, 1711-12.—23. A Preface to Mr. Samuel Clark's Ordination Sermon, at St. Alban. 1712.—24. A Letter to the Author of Free-thinking. 1713.—25. Some Queries relating to the Bill for preventing the Growth of Popery.—26. A Funeral Sermon for the Rev. Matthew Henry, June 27, 1714.

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

He convinced the judgment,
 And raised the affections,
 It is hard to say
 Whether he was the more skilful or vigilant pastor.
 He was ever ready to promote the gospel,
 Not only in his own but other countries,
 By his labours, his substance, and his influence.
 He was wonderfully adapted
 For forming and executing great designs,
 And was not less conspicuous for his wisdom
 Than his integrity,
 In conducting the most arduous and difficult affairs,
 Both of a public and private nature.
 He was eminent for his charity and tender to all,
 And in the midst of an ample fortune
 He was sparing to himself,
 But most munificent to the poor, and especially the public,
 As, after a long series of striking proofs in his life,
 His last Will abundantly testified.
 He spent his days
 In the constant cultivation
 Of every virtue within the sphere of mortality,
 Till full of years and honour,
 He at length was made a partaker
 With the society of the blest above
 Of that consummate holiness
 Which is only to be enjoyed in heaven,
 January 26th, 1716, aged 72.

EDMUND CALAMY, D. D.—Dr. Williams was assisted
 for about seven years, by the celebrated Dr. Edmund Calamy, who removed from Blackfriars to Hand-Alley, in 1696. In this situation he continued till the year 1703, when he removed to Westminster, to succeed the eminent Mr. Vincent Alsop. His connexion with Dr. Williams he always mentioned in terms of particular respect.

JOHN EVANS, D. D.—This pious and excellent Divine was born about the year 1680, at Wrexham, in Denbighshire, North Wales. He descended from a race of ministers for four generations, and, excepting one interruption,



Earle Del.

Hopwood Sc.

John Evans, D.D.
From an original Painting.
In S^r Williams's Library, Red Cross Street.

Published, by J^r Dowling, Warwick Row, St. Dunstons, Steel



NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

quite up to the Reformation. His father, the Rev. John Evans, was a valuable minister at Wrexham, but when the act of Uniformity took place, resided at Oswestry, where he was master of the free-school, which he was obliged to relinquish. Dr. Evans's mother was the daughter of Colonel Gerrard, governor of Chester castle, a woman of an excellent spirit, and of a strong understanding.

At a proper age, our Divine was sent to London, and placed under the care of the Rev. Thomas Rowe. From thence he was removed to Rathmell, in Yorkshire, where the Rev. Richard Frankland presided for many years over a flourishing academy. He entered that seminary May 26, 1697; and Mr. Frankland dying soon after, the remainder of his studies was directed by the eminent Mr. Timothy Jollie. Under these several tutors he enjoyed great advantages; and made considerable proficiency in the various branches of literature.

His first settlement, after leaving the academy, was in the family of Mrs. Hunt, of Boreatton, in Shropshire; the relict of Rowland Hunt, Esq. and sister to Lord Paget. By that excellent lady, as well as by the rest of the family, he was treated with all the kindness and respect of a son, which he always spoke of with singular pleasure. Here he enjoyed all the advantages of an agreeable retirement in a religious family, and pleasant country; together with proper conveniences for study and devotion. During this scene of leisure, he entirely read over Poole's Synopsis, in five large folio volumes, which laid the foundation of his great skill in scriptural criticism. He, also, perused, under the direction of the learned Mr. James Owen, the whole of the Christian writers of the three first centuries, and made judicious extracts, relating to the doctrine and discipline of the primitive church.

While in this family, he began to preach before he was quite twenty. After some time, he received a call to assist his father, in the Independent congregation at Wrexham:

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

and another congregation in the same town, soon afterwards falling vacant, he was desired to settle there; and on the 18th of August, 1702, was ordained to the ministerial office with fasting and prayer, and laying on of hands, by Mr. Talents, of Shrewsbury, Mr. James Owen, of Oswestry, Mr. Matthew Henry, of Chester, and Dr. Benion. There, he lived several years with great acceptance, and in high esteem. At Wrexham he was, on one occasion, called to dispute with the Quakers, in defence of water-baptism, and is said to have baffled the Friends by citing from the Acts of the Apostles, several instances of persons baptized upon their conversion to Christianity, even after the descent of the Holy Ghost.

After some time, Mr. Evans received an invitation to settle at Dublin. But Dr. Williams hearing of it, though he was not satisfied to remove him from Wrexham, yet rather than that he should leave the kingdom, sent for him to London, where he was several years his assistant, and afterwards, at his own desire, joint-pastor, and succeeded him at his death. They lived together in the greatest mutual affection and esteem, notwithstanding the disparity of years, and different sentiments upon some particular points, which they sometimes debated with great freedom, and without any offence. When he first undertook the pastoral charge of the congregation in Hand-Alley, where he spent the principal part of his ministerial life, he devoted a whole week to solemn retirement, and extraordinary exercises of devotion. With this people he laboured many years with great comfort and peace; and it pleased God to bless his ministry, and own his endeavours in various ways to the good of many, both younger and elder, and this in some very remarkable instances.

Besides his labours in his own congregation, he was several years concerned in the Lord's-day evening lecture at Salters'-Hall, which he quitted in 1716; and in October 1723, was chosen one of the six preachers of the Merchants' lecture at the same place, in the room of Mr. Jeremiah Smith. For many years, his church kept a

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

monthly fast, in connexion with the congregations at the Weigh-House, and at Little St. Helen's, till their harmony was interrupted by the fatal Salters'-Hall controversy. In the year 1729, his people built him a new meeting-house, in New Broad-street, Petty-France, which was opened on the 14th of December in that year. A little before this, he received from the Universities of Edinburgh and Aberdeen, in the most handsome manner, and without his knowledge, diplomas creating him Doctor in Divinity.

From the time of his first settlement in London, the superior abilities displayed by Dr. Evans, attracted general attention, and frequently called him forth into public notice. He was often chosen to preside at the ordinations of ministers, and on those occasions conducted himself with great wisdom and gravity. He was peculiarly delighted with having prayed over those persons, who were all born in his congregation, and distinguished by their piety and worth. These were Mr. George Smyth, of Hackney; Mr. Thomas Newman, of Carter-lane; and Mr. John Oakes, of Cheshunt. The pious Matthew Henry, having at his death, in 1714, left his Commentary upon the New Testament in an unfinished state, the task of completing it was assigned to some of the most eminent Dissenting ministers about London. Dr. Evans undertook the Epistle to the Romans, which is pronounced by Dr. Doddridge to be among the best Commentaries upon that Epistle. During the controversy occasioned by the Salters'-Hall synod, in 1719, at which assembly Dr. Evans sided with the non-subscribing ministers, he was engaged in a dispute with Dr. John Cumming, a learned Scots Presbyterian Divine, concerning the *Importance of Scripture Consequences*. Several letters passed between them upon the subject, and it must be allowed that the debate was conducted on both sides with great decency and good manners. The pamphlets of Dr. Evans were pronounced to be written in a masterly manner, with great clearness and judgment, and in a Christian spirit.

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

It was about this time that he published the first edition of the admirable Discourses on the *Christian Temper*, in two volumes, octavo. At their appearance, they met with a very favourable reception from the religious world, and gained the author considerable reputation. Succeeding writers have given strong attestations to their merits; and they still rank high in the department of practical theology. Dr. Doddridge, who has abridged these discourses in the — chapter of his “Rise and Progress,” pronounces them among the best practical treatises in our language; and Dr. Watts, whose judgment will have some weight, observes, “they contain, perhaps the most complete summary of those duties which make up the Christian life, that hath been published in our age.”* The “Discourses on the Christian Temper” have, accordingly passed through many editions; the last in 1802, was printed at Edinburgh, under the superintendance of the late venerable Dr. Erskine.

Many years before his death, Dr. Evans had formed a design of writing *A History of Nonconformity*, from the commencement of the Reformation, to the period of the civil wars, in the reign of Charles the First. His design was to trace its first rise, and the gradual progress it made through the different reigns of our monarchs: to represent the various struggles and sufferings of those who contended for a further reformation; together with the principles, and methods made use of by those who opposed it. For the execution of this work, he had amassed together a vast quantity of materials, suitable to his purpose, at a great expence. With great industry, he read over an incredible number of books upon the subject; insomuch that he thought few had escaped him that related to the period concerning which he proposed to write. The references he made during the progress of reading, filled several quires of paper, and were properly arranged under each year. His design extended to

* Preface to Watts's Sermons.

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

two folio volumes, and he had fairly transcribed, and finished a third part, some years before his death. But his constant employment in the ministerial work, in a large congregation; the great variety of public affairs which passed through his hands; the early decay of his constitution; and various disappointments and troubles in his own private affairs, prevented that close application in the latter years of life, which the nature of the work required; so that, at his death, it was left in an unfinished state. For the proper execution of so laborious and important a work, no person was better qualified than Dr. Evans; and the loss occasioned by his death would have been irreparable, had not the subject been taken up, soon afterwards, by a very judicious and learned person, every way qualified for the undertaking. None of our readers need be informed that we allude to the *History of the Puritans*, by the Rev. Daniel Neal; a work that does immortal credit to the author, and has been of the most beneficial service to the cause of Protestant Dissenters.

His last sickness was a complication of distempers, which gradually broke his constitution, though it seemed built for a longer standing. Though confined from active service, under very painful and distressing circumstances, yet he preserved throughout the greatest submission to the Divine will; and through a long exercise of faith and patience, was ready to wait the Divine disposal. His lingering illness gave him an opportunity of dropping several observations that were instructive and affecting. For a considerable time, he had the sentence of death in himself, and rejoiced in the views of eternity. In the midst of exquisite pain, he would sometimes check himself; "I must not complain, God is good; and the will of the Lord be done." He once said, "Though I cannot affirm in the great expression, worthy an apostle, of a late venerable minister among us, (κ) a little before his

(κ) The learned and pious Mr. WILLIAM LORIMER.

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

death, “ *I have no more doubt of my acceptance with God, than I have of my own existence; yet, I have good hope through grace, and such as I am persuaded will never make me ashamed.*” Though he was sensible of many failings, he said, “ yet he could appeal to God, that he had walked before him in integrity;” and added with much earnestness and tears, I have reason of thankfulness for an early sense of religion, and dedication to God; I have endeavoured to order the main part of my life as before him; and ever desired to be faithful in the ministry: I am conscious of many failings in public and in private life, but I can rest upon the gospel covenant of mercy; I am fully persuaded of its truth, and desire no other salvation.” At another time he added, “ I die in the faith and hope of the gospel I have preached, and now find great comfort in it.” When in acute pain, he spake thus: “ The formality and ceremony of taking down this tabernacle by degrees, is irksome and grievous; how much better were it, if it pleased God, that it might humble all at once! but the will of God be done.” When he looked upon his body swollen by disease, he would often say with pleasure, “ This corruptible shall put on incorruption,—O glorious hope!” He was full of thankfulness to God for any intervals of rest; and when he found himself tolerably easy, said, “ Thank God for it:” when in great pain of body, “ Blessed be God for the peace of my mind.” He told a particular friend who visited him, “ That he was obliged to his friends who expressed so great a concern for his life, but it was not so much his own desire;” adding, “ If I might be continued, however, for further usefulness in the church of Christ, I shall be glad to live; but if not, it is my earnest desire to finish at present.” He spent whole nights, when not able to sleep, in prayer to God for his family, his friends, and the church of Christ; this was the proper breath of his soul. When he heard that stated hours were set apart in prayer to God on his behalf, he said, “ I heartily wish that my affliction may be the

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

means of reviving the spirit of prayer; I shall not think much of any thing I endure, provided it have that effect." He said to an old and intimate friend, "That the greatest difficulty he found in the thoughts of leaving this world, was parting from the company of his brethren, whom he had always loved, and with whom he had conversed with so much pleasure." Some days before his death, he began to write with a trembling hand, some hints of meditation for the use of himself and his friends: the inscription of it was, "What I am as a creature; as a reasonable creature; as a sinful creature; as a redeemed creature; as a creature in a state of trial for eternity; as a sociable creature, and related to other creatures about me." Some of the last words he was heard to utter, were, with lifted hands, "All is well, all is well." In this manner, he finished his course with joy, in the 51st year of his age, May 16, 1730. He was interred in Dr. Williams's vault, in Bunhill-Fields; and Dr. Harris preached his funeral sermon from Acts xx. 24. *But none of these things move me, &c.*

Dr. Evans was a person every way so accomplished, and of such an excellent spirit, that it is difficult to draw his character without seeming to border upon adulation. In person, he was uncommonly tall of stature, yet not lusty; and in his countenance there was something very solemn and pleasing. His mental endowments were of a very superior order. To uncommon discernment, and great solidity of judgment, he united a remarkable vivacity of genius. His industry and diligence were indefatigable; and he could accomplish a great variety of business with ease and dispatch. He was peculiarly formed for active life, and was not easily discouraged. On a variety of occasions he discovered singular prudence, and by his extraordinary vigilance, rendered essential service to the Protestant Dissenting interest. As a preacher, he was correct, serious, and instructive. It might be truly said of him, that he was a labourer in the Lord's vineyard, having consumed his strength in his

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

service, by over study, and unwearied endeavours to promote true godliness. In his private character, he exhibited a bright transcript of the several virtues that adorn the Christian life. His frankness of temper, his disinterested generosity, his sterling integrity, and his decision of character, greatly endeared him to all who had the benefit of his acquaintance. Though his temper was naturally warm, it was without the least tincture of enthusiasm; and he pursued a steady course of regular piety. His principles in religion were sober and moderate; without any zeal for useless speculations, or running into extremes. In general they harmonized with the Confessions of the Reformed Churches. The cause of moderate Nonconformity he ever judged to be a just and noble cause; and was strongly persuaded of the perfection of scripture in opposition to the claims of ecclesiastical tyranny. The Bible was his only rule; he drew his religion from thence; and living and dying, it was his sole support and encouragement. In his esteem and affection for good men, he knew no difference, excepting what was created by different degrees of divine grace.*

Dr. Evans married a lady of good family, and considerable fortune. Of this he unhappily made shipwreck, by placing it in the South Sea Stocks, which failing in the year 1721, proved fatal to multitudes besides himself. This circumstance he kept a profound secret, and it was not known till after his decease; which was thought to have been occasioned, in a great measure, by the weight with which it lay upon his mind. As he left a widow and daughter, contrary to all expectations, unprovided for, a handsome provision was made for them by his church; and his library of books, which consisted of ten thousand volumes, was sold by auction, for their benefit. A catalogue of them is preserved in the Red Cross-street

* Dr. Harris's Sermon on the Death of Dr. Evans, p. 31—34.

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

library. A list of Dr. Evans's publications will be given below. (1.)

(1.) WORKS.—1. A Sermon preached at Chester and Wrexham, Sept. 4, 1704, the Day of Thanksgiving for the Victory at Blenheim.—2. A Sermon preached May 19, 1706, on occasion of the Victory at Ramellies.—3. A Sermon to the Societies for Reformation of Manners, June 20, 1707.—4. A Sermon on occasion of the dreadful Fire in Thames-street, Jan. 13, 1710.—5. A Funeral Sermon, occasioned by the Death of the Rev. Daniel Williams, D. D. Jan. 26, 1715-6.—6. A Sermon at the Evening Lecture at Salters'-Hall, July 15, 1716, upon his leaving that Lecture.—7. An Exposition of the Epistles to the Romans; in the Continuation of Matthew Henry's Commentary.—8. A Letter to Mr. Cumming, concerning the Regard which ought to be had to Scripture Consequences. 1719.—9. God with us, while we are with him: a Sermon preached October 9, 1720.—10. Past Deliverances, and present Calamities improved: a Sermon, Nov. 5, 1720.—11. David's Choice to fall into the Hand of God, rather than into the Hand of Man: a Sermon, October 20, 1721.—12. A second Letter to Mr. Cumming, in Defence of the former. 1722.—13. Practical Discourses concerning the Christian Temper, in Thirty-eight Sermons. The third Edition. Printed in the Year 1723, in 2 Vols. Octavo.—14. A Sermon at the Merchants' Lecture, at Salters'-Hall, December 31, 1723.—15. Sermons upon various Subjects, preached to young People, designed for the promoting early Piety, 1725. 12mo.—16. Paul's comfortable Reflection and Prospect, in View of Death. A Funeral Sermon for Mrs. Ann King, August 24, 1726.—17. Our Hopes of Success from God's Providence, more than from external Means: a Sermon at the Old Jewry, March 22, 1726 7.—18. The King and his faithful Subjects, rejoicing in God; and the Mouths of Liars stopped: a Sermon at Hand-Alley, upon the Occasion of their Majesties' Coronation, Oct 15, 1727.—19. Consolatory Thoughts upon the Death of desirable Relations: a Sermon upon 2 Kings, iv. 26. 1727.—20. The Advantage and Honour of a Religious Descent: a Sermon to young People, December 25, 1727.—21. A Funeral Sermon for the Rev. Mr. John Ratcliffe; preached at Rotherhithe, February 25, 1727-8.—Two Sermons at the opening a new Meeting-place, in New Broad-street, Petty-France, December 14 and 21, 1730.—23. Some Pieces in the Occasional Paper.—To the preceding list, we subjoin Dr. Doddridge's character of our Author as a practical writer.—“EVANS. His style is grave, plain, manly, nervous. His heads are always distinct and well arranged. The Scriptures he quotes are very properly chosen. His thoughts, especially in the application, are thrown close together. His Sermons to young People are scarce and valuable. His Christian Temper, is one of the best practical pieces in our language.”*

* Doddridge's Preaching Lectures.

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

JAMES READ was born on the 6th of October, 1684, at Kidderminster, in Worcestershire. His parents were among the pious inhabitants of that town, where the eminent Mr. Richard Baxter had effected such an extraordinary reformation, that the savour of his ministry continued to be felt there many years afterwards. In his youth, Mr. Read had the happiness to sit under the faithful ministry of Mr. John Spilsbury, whose serious preaching, together with the instructions of his parents, contributed to cherish in his mind an early attention to the concerns of religion. Being intended for the ministry, after passing through a due preparation at the grammar-school, he was placed for academical learning under the care of the learned Dr. Kerr, at Highgate. In his academical studies he was indefatigable, and made considerable progress.

After a liberal education, Mr. Read was examined and approved by the London ministers. He then spent a year or two in his native country, where he met with great acceptance. Having given sufficient proof of his ministerial abilities, upon the recommendation of Mr. Blackmore, then minister at Worcester, he was chosen, August 4, 1707, assistant to the Rev. Thomas Reynolds, at the Weigh-House, where he was many years an acceptable and useful preacher. While in this situation, he was ordained to the ministerial office. The service took place at the Old Jewry, Dec. 19, 1716. His brother, Mr. Henry Read, and three other ministers, were ordained at the same time.

In the year 1719, arose the unhappy difference about subscribing to articles, as a test of orthodoxy. Of the part which Mr. Read took in this affair, we have already given an ample account. (M) Mr. Read was one of the majority who advocated the cause of religious liberty, against all human impositions whatever. The conduct he pursued upon this occasion, gave offence to the church, and, on July 24,

(M) See Art. WEIGH-HOUSE, vol. i. p. 164.

NEW BROAD STREET, PETTY-FRANCE — *Presbyterian*, Extinct.

1720, the majority thought fit to dismiss him, from ministering any longer among them. Here, it is but justice to his memory, to observe, “that they had nothing to say against his moral character, which was pure and spotless.” The cause of his dismissal, as we have already stated, was, because he could not assert with his pastor, Mr. Reynolds, “That he thought them guilty of *idolatry*, or that “they had forfeited their claim to Christian communion, “who pay religious worship to our *Lord Jesus Christ*, the “only Mediator, between GOD and *man*; though they hold “him to be subordinate to his Father; or (as Christ himself has told us), that *the Father is greater than he.*”*

On the 22d of December, 1720, Mr. Read, was chosen assistant to Dr. John Evans, and that with the Doctor’s hearty concurrence and approbation. Some of the members in his former station, not being unanimous in his dismissal, followed him to Hand-alley, and adhered to him as long as he lived. As Mr. Read was employed only on one part of the day, he was chosen, in 1724, to assist his brother twice a month, at St. Thomas’s, Southwark. About this time, also, he was concerned in a lecture on a Tuesday evening, at the Old Jewry, in conjunction with Dr. Chandler, Mr. Godwin, and other ministers. He was, also, member of a society of ministers, that met at Chew’s coffee-house, on a Thursday. Upon the death of Dr. Evans, in 1730, Mr. Read was chosen pastor, and about three months afterwards, the Rev. Dr. Allen was associated with him in the pastoral office. Mr. Read departed this life August 16, 1755, in the 71st year of his age. His funeral sermon was preached by Benson, from 2 Cor. v. 4.

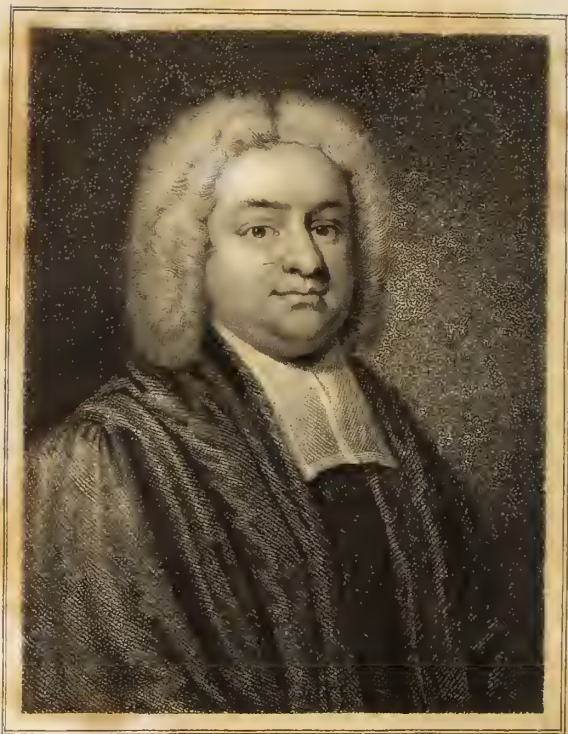
Mr. James Read, was a firm and decided character; diligent in his studies, laborious in preaching, which was plain, practical and faithful; usually turning upon subjects of the

* Dr. Benson’s Sermon occasioned by the Death of the Rev. James Read, p. 30.

NEW BROAD-STREET, PETIT-FRANCE.—*Presbyterian, Extinct.*

greatest importance. He seldom went directly into points of controversy, yet openly vindicated uncorrupted Christianity; giving what he took to be the true scripture doctrine, and earnestly recommending that charity of which he himself was so bright an example. He regularly visited his people when able, but never without some useful and friendly admonitions. Those that were blame-worthy he faithfully reprov'd, and was very compassionate to persons in affliction. He was reckoned a person of great integrity and remarkable prudence; and he maintained a spirit of true candour towards those who differed from him. Many years before his death, he had a severe fever, which very much shattered his frame, and broke an excellent constitution; and for three years, he was prevented from his usual labours. He bore his many afflictions, with a becoming resignation, and was convinced of the wisdom and goodness of that Being, who governs all our concerns. In the evening of his days, when reviewing his former life, he greatly rejoiced that his habitual conduct had been such as his own mind could approve. He was neither depressed with desponding fear, nor elated with rapturous joy; but he had good hope of happiness in a future state, founded on the essential goodness of God, and the rich grace discovered in the gospel. We shall sum up Mr. Read's character, in the words of Dr. Benson:—"He feared God from his childhood, and walked humbly, before him, all his days. He was a faithful, laborious minister, inviolably attached to the cause of Christ's truth, and the liberty of private judgment. He had no creed, but the *holy scriptures*; was a lover of good men, of all denominations; a great friend and patron to young ministers; of an inoffensive, peaceable, courteous, temper and behaviour; ready to do good and communicate, even beyond his abilities. And therefore, generally, esteemed and beloved. After a life of distinguished integrity, great labour, and patient suffering, he died in a good old age; ac-





Hopwood Sculpt

John Allen, M.D.

Obt. 1774.

From an original Painting.

In Possession of the Author.

Published May 1st 1809 by Macreth & Wilson, Stammers Street.

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

knowledging his own imperfections; and looking for the *mercy of our Lord Jesus Christ, unto eternal life.*"* (N)

JOHN ALLEN, M. D.—Mr. James Read being chosen pastor in the room of Dr. Evans, the church resolved to choose a co-pastor. Mr. George Smyth, of Hackney, was first fixed upon for this service; but he declining, the Rev. John Allen, of Nailsworth, in Gloucestershire, was elected, and removed to New Broad-street, in the autumn of 1730. We lament that it is not in our power to lay before the reader a more circumstantial account of this respectable minister: therē are but few of his acquaintance now living, and we have never met with any account of him in print. His birth and education, therefore, we must leave in the same obscurity that we find them.

The first mention that we find made of Dr. Allen, is as pastor of the Independent congregation at Shrewsbury, where he was the immediate predecessor of Mr. John Dobson. From Shrewsbury he removed to Nailsworth, where he continued only a short time; and from thence to London. Here he resided for many years with great reputation, and was held in great esteem by persons of different denominations. He had for many years a large substantial congregation, and raised a handsome contribution, which he carried to the Presbyterian fund. As Dr. Allen was engaged with his own church only on one part of the Lord's-day, he accepted an invitation, in the year 1749, to become afternoon-preacher to the Presbyterian congregation in Hanover-street, Long Acre, under the ministry of the venerable Dr. Earle. This connexion he retained about ten years, but

* Dr. Benson's Sermon, *ubi supra.*

(N) Mr. James Read published but one single Sermon, from John iv. 24. which was preached Dec. 14, 1729, upon the opening of the new meeting-place, in *New Broad-street, Petty-France.* It was printed along with two Sermons of Dr. Evans's, upon the same occasion.

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

resigned in 1759, and was succeeded by the late Dr. Savage. About the same time, he relinquished his connexion with the congregation in New Broad-street, of which, upon the death of Mr. Read, he had been appointed sole pastor. He then retired to Worcester, upon an invitation to accept the pastoral charge of the Presbyterian congregation in that town, in the room of Mr. Benjamin Carpenter, deceased. The motives that induced him to leave London, and accept another charge, in the country, when he was so far advanced in life, we are not able to discover. Probably the interest at the former place had declined, and his situation in other respects might be rendered uncomfortable.

Dr. Allen continued with the congregation at Worcester, about five years; but resigned his charge in 1764, and retired to London. Here he lived some years in retirement, till he was removed by death, on the 31st of December, 1774, in the 73d year of his age. Dr. Allen was a Divine of considerable abilities. He possessed good pulpit talents, and was a faithful, judicious, and acceptable preacher. His religious sentiments were in no extreme, and are said to have approached towards moderate Calvinism. He possessed considerable skill in physic, in which science he took his degree.* He published a few single sermons, which will be specified below. (o)

* *Private Information.*

(o) WORKS.—1. A Funeral Sermon for the Rev. Jeremiah Tidcomb, preached at Queen-street, Ratcliff, May 25, 1740. 2 Cor. v. 1.—2. A Sermon on the Death of John Nicholas, Esq. who died Jan. 17, 1743-4, in the 75th year of his age: preached at New Broad-street. Acts xiii. 36.—3. Rejoice with Trembling: a Thanksgiving Sermon at New Broad-street, Oct. 9, 1746. Psalm ii. 11.—4. The fatherly Pity, and everlasting Mercy of the Lord to them that Fear him: a Sermon at New Broad-street, on the Death of Eleanor, Wife of Mr. John Bigg, who died October 21, 1746, æt. 56. Psalm ciii. 13—18.—5. The Nature and Danger of despising repeated Reproofs: preached at Hanover-street, Long Acre, March 11, 1750, on Occasion of the late Earthquakes. Prov. xxix. 1.—6. A Sermon on the Death of Dr. Obadiah Hughes, who deceased December 10, 1751: preached at Long Ditch, Westminster. 2 Cor. i. 6.

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

His remains were interred in Bunhill-Fields, where upon a flat tomb-stone is the following inscription :

The Rev. DOCTOR ALLEN,
 Who departed this life, December 31st, 1774,
 In the 73d year of his age.
 Well done thou good and faithful Servant.

JOHN PALMER.—Upon the death of Mr. Read, Dr. Allen was some time assisted, and, at length, succeeded by the late Rev. John Palmer. This gentleman was born in London, in the year 1729. His father carried on the business of an undertaker, in Southwark. Both his parents were serious persons, of the Calvinistical persuasion, and members of the Independent church in Collier's Rents, Southwark, under the pastoral care of the Rev. John Rogers. They devoted their son to the ministry, and after giving him a school education, placed him under the care of the learned Dr. David Jennings, under whom he pursued his theological studies. Upon the death of Mr. James Read, in 1755, Mr. Palmer was chosen assistant to Dr. Allen, at New Broad-street; and upon his removal to Worcester, in 1759, succeeded to the pastoral charge.

Mr. Palmer's first publication, we believe, was "A Sermon occasioned by the Death of King George II. preached at New Broad-street, Nov. 2, 1760, on 1 Chron. xxiv. 27, 28." In 1766, he revised, corrected, and prepared for the press, a posthumous work of the Rev. John Alexander, of Birmingham, with whom he had been upon terms of peculiar intimacy. It was entitled, "A Paraphrase upon the fifteenth Chapter of the first Epistle to the Corinthians; with Critical Notes and Observations, and a preliminary Dissertation. A Commentary, with Critical Remarks upon the sixth, seventh, and part of the eighth Chapters to the Romans: To which is added, a Sermon on Eccles. ix. 10. composed by the Author, the day preceding his Death. London. 1766. Quarto." In 1769, Mr. Palmer published

NEW BROAD-STREET, PETTY-FRANCE.—*Presbyterian, Extinct.*

an Oration at the interment of the Rev. Timothy Laughler, of Hackney; which was annexed to Dr. Kippis's funeral discourse upon the same occasion. His next publication, we believe, was a small octavo volume, entitled, "Prayers for the Use of Families, and Persons in Private." This little work passed to a second edition, in 1785, and has been much esteemed by those who are called *rational* Dissenters. In 1779, he published, "Free Thoughts on the Inconsistency of conforming to any Religious Test, as a Condition of Toleration, with the true Principles of Protestant Dissent." It was in this year that he was called to lament the loss of an intimate friend in the Rev. Caleb Fleming, D. D. whose death he attempted to improve, in a sermon at New Broad-street, August the 1st, in that year. This discourse was afterwards printed, together with an oration at the Doctor's interment, in Bunhill-Fields, by Dr. Towers. The text of Mr. Palmer's sermon is, 2 Cor. i. 12. In the same year, he published, in octavo, "Observations in Defence of the Liberty of Man, as a moral Agent; in Answer to Dr. Priestley's Illustrations of Philosophical Necessity." This is a judicious, and able piece upon the subject; and in the following year, he published a defence of it in "An Appendix to the Observations;" occasioned by Dr. Priestley's letters to the author, in defence of the doctrine of Necessity. Mr. Palmer's last publication, which was printed in 1788, was, "A summary View of the Grounds of Christian Baptism; with a more particular Reference to the Baptism of Infants: containing Remarks argumentative, and critical, in Explanation and Defence of the Rite."

Some years before the publication of the last piece, Mr. Palmer had desisted from any ministerial work. The lease of his meeting-house expiring about 1780, the congregation, which was in a very reduced state, did not judge proper to renew it; and the society dissolved. After this, Mr. Palmer wholly left off preaching, and retired to Isling-

 NEW BROAD-STREET.—*Independent.*

ton, where he lived privately to the time of his death. He married a lady of considerable property, and during the latter years of his life, kept up but little connexion with the Dissenters. He was a man of considerable talents, and accounted a very sensible and rational preacher. His pulpit compositions were drawn up with much perspicuity, and delivered with great distinctness and propriety. He allowed himself great latitude in his religious sentiments, and was a determined enemy to any religious test whatsoever. In this particular, he differed from several of his brethren, who, notwithstanding, favoured the application to parliament, for the abolition of subscription to the Thirty-nine Articles. Though he was bred up and educated in Calvinistical principles, yet he gradually relinquished them, and, at length, imbibed the Socinian scheme. He died at his house in Islington, June the 26th, 1790, aged 61 years. Mr. Palmer was for many years one of the trustees for Dr. Williams's charities.*

 NEW BROAD-STREET.

INDEPENDENT.

THIS is a different place from the preceding one, and situated in the opposite street, leading into Moorfields, and is also called New Broad-street. The meeting-house was built in the year 1728, for the congregation under the care

* *Gent. Mag.* for June, 1791,—and *Private Information.*

NEW BROAD-STREET.—*Independent.*

of the Rev. Dr. Guyse. It is a large, substantial, brick-building, with three deep galleries, of five seats each; and will accommodate a large congregation. The church was first formed in the year 1727, being composed of such members as separated from Miles's-lane, upon Mr. Clarke's death, and the choice of Mr. Jollie to succeed him. The separation is thus characterized by a person who lived about the same time. (P) "This division was first promoted by two or three turbulent spirits, who had more heat than real goodness, and were prompted more by personal resentment than by a concern for the glory of God. And which is yet more lamentable, was encouraged by divers ministers, some of whom have seen and acknowledged their error, but too late to make reparation. Those who had the most evident share in it were, Mr. Thomas Bradbury, Mr. Hurrion, Mr. Ridgley, Mr. Hall, Mr. Sladen, and Mr. Bragge: these, and some others, did all they could directly, or implicitly, to make Mr. Guyse popular, and ruin Mr. Jollie's church; but the pit they were digging for others, they have in part fallen into themselves, and they are now as much for pulling Mr. Guyse down, as they were for setting him up. Mr. Guyse left a church at Hertford, unto whom he was under the greatest of obligations, and where he had been useful, to be at the head of a discontented party, who were never easy with any body, nor are they also with him. He has, however, a full auditory."*

While the above meeting-house was building, Mr. Guyse's congregation assembled for public worship, on the afternoon of the Lord's-day, at Girdlers'-Hall. There they

(P) The person here alluded to was a layman, an intelligent man, and a member of Dr. Doddridge's congregation, at Northampton. He afterwards removed to London, and drew up an account of Dissenting places of worship in the metropolis, from 1695 to 1731. The manuscript is still in existence, and is characterized by many just sentiments, amidst some free remarks upon the characters of persons living when he wrote.

* MS. *penes me.*

NEW BROAD-STREET.—*Independent.*

continued for about a twelvemonth, till their removal to their new place. As this meeting-house is conveniently situated, it has been fixed upon at various times for lectures, and other public services, among the Dissenters. The ancient Merchants' lecture upon a Tuesday morning, formerly at Pinner's-Hall, was removed here about thirty years ago; but it has, of late years, been very badly attended. In the course of the present year, an attempt has been made to revive it, by publishing a course of subjects. But the revolution that has taken place in the habits of mankind, during the last hundred years, makes it very improbable that any morning lecture will succeed. The present lecturers are Mr. Joseph Barber, Mr. John Clayton, sen. Mr. John Goode, Mr. George Ford, Mr. John Humphreys, and Mr. George Burder. Mr. Coward's lecture, on a Friday morning, formerly at Little St. Helen's, and afterwards at Camomile-street, was removed to this place for a short time, but returned again to Camomile-street. For several years past there has been a lecture at Broad-street, on a Lord's-day evening, which is fully attended, and by far the most popular among the Dissenters. There is a printed list of the preachers, who are about twelve in number.

The church meeting in Broad-street is now in a flourishing state, and has always held a respectable rank among the Independent churches. The ministers who have presided over it have been as follows :

MINISTERS' NAMES.	As Pastors.		As Assistants.	
	From	To	From	To
John Guyse, D. D.	1727	1761	—	—
William Guyse,	—	—	1728	1758
John Stafford, D. D.	1758	1780	—	—
Benjamin Gaffee,	1800	18 ..	—	—

JOHN GUYSE, D. D.—This pious and eminent Divine was born in the year 1680, in the town of Hertford. His parents were pious persons, and gave him a strictly religious education. Having become an early subject of divine grace, he was admitted, at fourteen years of age, a member of the church of Protestant Dissenters in that town. His views being directed to the ministry, he spent his youthful years in close application to study, under the direction of several able and worthy instructors; particularly the Rev. John Payne, of Saffron Walden, in Essex, under whom he received his academical learning.

Mr. Guyse entered upon the ministry in his twentieth year, and was soon chosen assistant to the aged and worthy Mr. William Haworth, who had been ejected from St. Peter's church, in St. Alban's, and was afterwards, for twenty years, pastor of the Dissenting congregation at Hertford. This connexion had not subsisted long when Mr. Haworth was removed by death, and the church unanimously invited Mr. Guyse to succeed him in the pastoral office. This, after a considerable time, he was induced, though with great reluctance, and self-diffidence, to undertake. Here he continued his labours for many years with great acceptance and success; though he had, in the mean time, several pressing invitations to leave Hertford. But he deemed it his duty to continue with his congregation, and guard them against the influence of those who, at that time, were very industrious in disseminating Arianism. In so doing, he nobly sacrificed his worldly interest, as the offers he received from other quarters were greatly to his temporal advantage. In order to confirm his people in what he considered to be the truth upon this subject, he printed, during his residence at Hertford, a small volume of sermons on the *Person of Christ*; wherein he endeavoured to place the evidence and importance of his true and proper divinity, in a clear and convincing light. These were followed, about two years afterwards, by some sermons on the *Godhead of the Holy Spi-*

 NEW BROAD-STREET.—*Independent.*

rit. At this period, also, he published his excellent discourse, on the *Evil of Self-seeking*, preached at a meeting of ministers at Royston. We believe it was before he left Hertford, that he published, “Remarks on a Catechism, published under the Title of the Assemblies’ shorter Catechism revised, and rendered fit for general Use.” The Assemblies’ own Catechism is likewise added, as an appendix to the Remarks. The work to which that of Mr. Guyse was a reply, and which had an anti-calvinistical tendency, was the production of the Rev. James Strong, minister of a Dissenting congregation at Ilminster, in the county of Somerset, and who died May 21, 1738, in the 53d year of his age, within three months after his preaching the funeral sermon for the excellent Mr. Henry Grove.

In the year 1727, some circumstances arose that appeared to Mr. Guyse, clearly to direct his removal to London. His health was impaired; the stated labours of the Lord’s-day were too much for his bodily strength, and were constantly succeeded by a hectic, feverish habit, to a degree which threatened his being wholly laid aside. His physician and friends judged that a change of air and situation, and a diminution of his ministerial labours, by the help of an assistant, would be the means of improving his health. The Rev. Matthew Clarke, pastor of the congregation in Miles’s-lane, dying in March, 1726, the Rev. Timothy Jollie, his assistant, was chosen by a majority of the church to succeed him. But soon afterwards, a shameful breach took place. The separatists defended their conduct in this affair, by alleging the unsoundness of Mr. Jollie’s faith; but the charge was as unfounded as the tempers of these people were bad. The true cause was the credulity of some, and the narrow contracted spirit of others. However, being encouraged by several ministers at that time, they formed themselves into a distinct society, and invited Mr. Guyse to become their pastor. It appears that he had some reluctance in leaving his people at Hertford; but was effectually silenced by the

reasoning of a senior minister, the Rev. Robert Bragge. It was to this effect: "There are several reasons for a minister's lawfully leaving his people, and this is certainly one; when, upon full trial, his labours are too great for his health. Christ does not call his servants to *kill* themselves in his service; he is too *good* a Master to require it, and too *great* an one to need it." Mr. Guyse, accordingly, removed to London, and was set apart over the people who separated from Miles's-lane, on the 26th of July, 1727. His sphere of activity and usefulness was now greatly enlarged, and he was enabled to exert himself to the most beneficial and important purposes.*

Mr. Guyse had not been long settled in London, before he was called to take his part in several lectures, and to conduct various public services among the Dissenters. He annually preached a sermon to young people, on a Christmas-day; which service was attended with very good effect, and several sermons that he preached upon the occasion were published. Soon after his coming to London, he was chosen into Mr. Coward's Friday lecture, at Little St. Helen's. In the volume of sermons preached at that lecture, and published in 1729, there are two by Mr. Guyse. They are entitled, "Christ the Son of God the great subject of a Gospel-ministry." The manner in which Mr. Guyse discussed this subject, gave great offence to some persons; and Mr. (afterwards Dr.) Samuel Chandler, immediately drew up a reply to the author, which he published under the following title: "A Letter to the Rev. John Guyse, occasioned by his two Sermons, preached at Little St. Helen's, on Acts ix. 20. In which the Scripture Notion of preaching Christ is stated and defended: and Mr. Guyse's Charges against his Brethren are considered, and proved groundless. By Samuel Chandler. 1730." To this Letter Mr. Guyse drew up a reply. It is entitled, "The Scripture Notion of preaching Christ further cleared and vindicated: in a Letter

* Dr. Conder's Sermon on the Death of Dr. Guyse, p. 23—25.

NEW BROAD-STREET.—*Independent.*

to the Rev. Mr. Samuel Chandler, in Answer to one from him to the Author, in which Mr. Chandler's charitable Temper; his Treatment of Sacred Things, his Misrepresentations, his Notion of preaching Christ, and his Charge of Uncharitableness, &c. are considered. By John Guyse. 1730." As there is no end to strife, and even good men are sometimes too prone to indulge in it, so these angry disputants having drawn the sword, were not sufficiently cooled that it should be laid aside. Mr. Chandler produced, in the same year, "A second Letter to the Rev. Mr. John Guyse; in which Mr. Guyse's Latitude, and Restrictive Ways of preaching Christ, are proved to be entirely the same; the Notion of preaching Christ's Person is examined; the Scripture Account of preaching Christ is further cleared and defended; the Charge alleged against him, of defaming his Brethren, is maintained and supported; and his solemn Arts in Controversy are considered and exposed. By Samuel Chandler. 1730." To this, Mr. Guyse rejoined, not in a separate publication, for he intended to take no public notice of Mr. Chandler's second Letter, but in a postscript to a sermon, which he published in the same year, occasioned by the death of the Rev. John Asty. Here closed the controversy, after many angry words had been used on both sides. It is a satisfaction to observe, that notwithstanding the ill temper with which the debate was conducted, the combatants afterwards met at a friend's house, and were cordially reconciled; a circumstance which reflects the highest honour on the memory of both these gentlemen.

Mr. Guyse's reputation as a scholar and a Divine, occasioned his receiving, in the year 1732, the degree of Doctor in Divinity. It was conferred upon him in the most respectful manner, and without his knowledge, by the University of Aberdeen; "and this title of honour and esteem he accepted, with a modesty and decency becoming the Christian." In the same year, a society was instituted in London, called the King's Head Society, (from the tavern where the

NEW BROAD-STREET.—*Independent.*

meetings were held,) for the purpose of forming a fund to assist young men in a course of academical education for the ministry. In this design, Dr. Guyse joined heart and hand, and continued a zealous member of the institution to the time of his death. He was, also, one of the trustees for the direction of Mr. Coward's liberal bequests to the interests of literature and religion. In the year 1733, Dr. Guyse was concerned with several other ministers of the Independent persuasion, in preaching a course of sermons at Berry-street, upon the principal heads of the Christian religion. These discourses were afterwards printed in two volumes, octavo. They are fifty-four in number, and nine are by Dr. Guyse. Upon the death of Dr. Ridgley, in the following year, our author was chosen to succeed him in the Merchants' lecture upon a Tuesday morning, at Pinners'-Hall.

Dr. Guyse had been several years engaged in preparing for the press, a large and valuable work, and in 1739, he gave to the public the first volume of his "Paraphrase on the New Testament." It was originally published in the quarto form, and the third and last volume appeared in 1752. This was a work which cost him a great deal of labour and close study, and is executed with a great degree of care and exactness. "He has shewn herein (says Dr. Conder) his solid judgment and learning, and without any affectation and needless pomp of criticism, has given the reader as full a view of the sense of the best interpreters, and as comprehensive an insight into the scope and meaning of the New Testament, as is ever likely to be met with, in the same compass of words. It is indeed a performance too well known, to need any other than its own recommendation."* Dr. Doddridge, who quotes it several times in terms of particular respect, designates it as "A pious and ingenious paraphrase."† But Dr. Savage observes, that

* Dr. Conder's Sermon, *ubi supra*, p. 25, 26.

† Doddridge's Family Expositor, vol. ii. p. 77.

“ it lies open to one great objection ; that the author, fearful of swerving from commonly received interpretations, instead fixing the precise sense of a passage, hath blended together, in his paraphrase, the several senses which orthodox writers have proposed : so that the reader, with all the meanings before him, is frequently at a loss, and perhaps the more so, to know what the passage actually imports.”* It may be observed, however, that the paraphrase is remarkably full, and, in many places, very judicious. The pious spirit it breathes renders it well adapted to be read in families ; and as there is, in a manner, a scheme of a sermon upon every text, it is particularly useful to ministers. The reputation of the author, the serious spirit diffused through his pages, and the marks of learning and ingenuity which he discovers, secured the work a good reception from the public, as well from persons of different sentiments, as from those whose views corresponded with his own. It has passed through several editions, in Scotland as well as in England.

Dr. Guyse was favoured, for many years, with a considerable share of health ; but in the latter part of life, he was afflicted with a very painful lameness in his leg, and also with a gradual decay in his sight, till, at length, he grew totally dark. This, it was apprehended, would put a period to his public labours, especially as he had always used his notes at large : “ But God afforded him his heavenly supports, so that, with a remarkable degree of resignation and cheerfulness, he persevered in his ministrations as health permitted, and that with little sensible inconvenience to any, but himself.”† It appears that the preaching of Dr. Guyse was more acceptable to some persons after he became blind, on account of the disuse of his notes, than it was previous to that event. An anecdote to this purpose is recorded by the late Mr. Toplady, but as the manner in which

* Prot. Diss. Mag. vol. iii. p. 446.

† Dr. Conder's Sermon, *ubi supra*.

it is related, makes it somewhat dubious, we shall insert it in the note. (Q)

Dr. Guyse, notwithstanding his great age, and visible decay of strength and vigour, was enabled to persevere in his delightful work, till within a few weeks of his decease.— His latter end, to a remarkable degree, was peace. He was enabled to leave the world with great composure, and in hope of a blessed immortality. To some friends who attended him in the last week of his confinement, he witnessed a good confession. He often declared his faith to be fixed upon the Rock of Ages; that his mind was unclouded; and his hopes rested upon the blood and righteousness of the Redeemer. “Thanks be to God (says he) I have no doubt, no difficulty upon my mind, as to my eternal state; if I had I could not bear what I now feel! I know in whom I have believed; here my faith rests; the peculiar doctrines of the gospel which I have long preached, are now the support of my soul, I live upon them every day, and thence I derive never-failing comfort.” At another time, “How good is my God to me! how often has he made good to me that promise, *As thy days, so shall thy strength be.*” His last request to those present was, that they would read and pray with him. On reading 2 Cor. chap. v. which yielded to him great satisfaction, he commented upon the words to this effect: ver. 1. *For we know that if our earthly house of this tabernacle were dissolved, &c.* “Oh, when shall it be

(Q) “The late Dr. Guyse (says Mr. Toplady) lost his eye-sight in the pulpit, while he was in his prayer before sermon. Having finished his prayer, he was, consequently, forced to make no use of his written papers, but to preach without notes. As he was led out of the meeting, after service was over, he could not help lamenting his sudden and total blindness. A good old gentlewoman, who heard him deplore his loss, answered him, ‘God be praised that your sight is gone. I never heard you preach so powerful a sermon in my life. Now, we shall have no more notes. I wish, for my own part, that the Lord had took away your eye-sight twenty years ago, for your ministry would have been more useful by twenty degrees.’—*Toplady’s Posthumous Works, p. 158.*”

dissolved indeed! When shall this mortal put on immortality!" Ver. 2. *In this we groan, earnestly desiring to be clothed upon, &c.* "This, this is my earnest desire; and what I am waiting for." Ver. 4. *For we that are in this tabernacle do groan, being burdened;* "For this I groan daily, and ere long shall groan no more." Ver. 5. *Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of his Spirit.* "This I have, this I do enjoy, and therefore I am confident.—I am not afraid of death, I am afraid I should err on the other hand, in being too desirous of it." Thus, on the morning of the Lord's-day in which he died, it still was the language of his heart and lips, "When shall I get through this valley?" And some of the last words he was capable of pronouncing, so as to be understood, were, "Oh my God, thou who hast always been with me, wilt not leave me."* In this confidence of faith he departed to the world of spirits, on the 22d of November, 1761, in the 81st year of his age. Mr. Brewer delivered the address at his interment in Bunhill-fields: and his funeral sermon was preached by Dr. Conder, on Psa. xxxvii. 37. *Mark the perfect man, &c.*

Dr. Guyse's character and conduct were in every point of view uniform and amiable. In the avowal of his religious principles he was open; in his adherence to them steady and consistent; and he was never ashamed to own or vindicate them, when opposed. His ministerial talents were distinguished and popular. His compositions were deemed solid, regular, well digested, and highly scriptural. His knowledge and reading in the scriptures were remarkable; as evidently appeared after the loss of his sight. As a pastor, he was active, faithful and affectionate; an example to the flock, both in faith and godliness; and as he had the welfare of his people greatly at heart, so there were few ministers more highly esteemed and honoured by their people. His

* Dr. Conder's Sermon on the Death of Dr. Guyse, p. 29—31.

natural temper was exceedingly sweet and engaging, and he filled up the several relations of life in the most happy and exemplary manner. It has been observed, that, "the tempers of some good people are such, that they will not well bear to be followed home; but it was greatly the reverse here: Dr. Guyse was always best beloved by those who had the opportunity of knowing the most of him." This excellency of natural disposition, improved by a spirit of real religion, excited him to an activity which rendered his life very important and desirable. A great number of poor ministers and others, applied to him as their constant friend and patron, and received liberal supplies from the funds of which he had the disposal. Religious young men, designed for the ministry, found him a kind and faithful adviser; and to the poor in general he was an active friend, laying aside, annually, a tenth part of his income for charitable uses.* Dr. Guyse was the intimate friend and correspondent of Dr. Doddridge, who bequeathed him a ring as a token of his esteem. A list of his publications will be given below. (R)

* Dr. Conder's Sermon, *ubi supra*, p. 27, 28.

(R) WORKS.—1. The Evil of Self-seeking; preached at a Meeting of Ministers, at Royston, 1718. Phil. ii. 21.—2. Jesus Christ, God-Man: or, the Constitution of Christ's Person, with the Evidence and Importance of the Doctrine of his true and proper Godhead; considered in several plain and practical Sermons, on Rom. i. 3. 1719.—3. A Sermon on the Plague at Marseilles. Amos iv. 12. 1720.—4. The Holy Spirit a Divine Person; or, the Doctrine of his Godhead represented as evident and important, in several practical Sermons, on 1 Cor. xii. 11. 1721.—5. The standing Use of the Scripture to all the Purposes of a Divine Revelation; and more particularly to Patience, Comfort, and Hope: with the Method, Wisdom, and Advantage of understanding it, and giving it due Entertainment; in several Sermons, on Rom. xv. 4. Col. iii. 16.—6. Remarks on a Catechism, published under the Title of "The Assemblies' shorter Chatechism revised, and rendered fit for general Use."—7. A Religious Education recommended, on Prov. xxii. 6. for the Charity-School in Horsleydown, Southwark. 1727-8.—8. Youths' Obstructions in their Way to Christ, and eternal Life, May 1, 1728.—9. Youth reminded of a Judgment to come. Dec. 25, 1728. Eccles.

 NEW BROAD-STREET.—*Independent.*

Upon Dr. Guyse's tomb-stone, in Bunhill's-fields, is the following inscription :

Here lyes the Body of
Mrs. ELIZABETH GUYSE,
Wife of the Rev. JOHN GUYSE, D. D.
Who departed this life Sept. 27, 1745,
Aged 68 years,

Also,

Here lye interred the remains of
The Rev. Mr. WILLIAM GUYSE,
Son of the above Mrs. Elizabeth Guyse,
Who departed this life Dec. 8, 1759,
Aged 54 years.

Also,

The Remains of
The Rev. JOHN GUYSE, D. D.
Who departed this life the 22d day of Nov. 1761,
In the 81st year of his age.
Whose life, character, and excellent writings,
Will long perpetuate his memory.

Mrs. JOANNA GUYSE,
Relict of the Rev. William Guyse,
Ob. Jan. 20, 1774,
Aged 60 years.

xi. 9.—10. Christ the Son of God, the great Subject of a Gospel Ministry, opened and recommended ; in two Sermons, preached at Mr. Coward's Lecture, in Little St. Helen's. Acts ix. 20. 1729.—11. Early Seekers of Christ encouraged ; a Sermon preached at Petty-France, May 1, 1729. Prov. viii. 17.—12. A present Remembrance of God in the Days of Youth, explained and enforced ; preached Dec. 25, 1729. Eccles. xii. 1.—13. A Letter to Mr. Samuel Chandler, upon preaching Christ. 1730.—14. A second Letter to Mr. Chandler, upon the same Subject. 1730.—15. A Sermon occasioned by the Death of the Rev. John Asty ; preached at Ropemakers'-alley, Feb. 8, 1730. To which is subjoined, a Postscript, relating to Mr. Chandler's second Letter to the Author upon preaching Christ. John xi. 25, 26.—16. And yet there is room, explained and applied, particularly to young People, May 19, 1730. Luke xiv. 22.—17. The Improvement of present Time : preached January 1, 1731, for the Benefit of the Gravel-lane Charity-School. Eccles. ix. 10.—18. Nine Sermons, in the Berry-street Collection : viz. (1.) God and his natural Perfections. John iv. 24. (2.) The original State

NEW BROAD-STREET.—*Independent.*

WILLIAM GUYSE.—During the chief part of his residence in London, Dr. Guyse was assisted by his only son, the Rev. William Guyse, a gentleman of excellent abilities, and agreeable ministerial talents; but the imperfect and precarious state of his health, and too modest opinion of himself, prevented his meeting the wishes of his father, and of the congregation, to undertake the office of co-pastorship. He was much esteemed in his day as a pious and accurate preacher, and passed through the world with an unblemished

of Man, and the Covenant of Works. Eccles. vii. 29. (3.) Christ's personal Ministry, Miracles, and prophetic Office. John i. 18. (4.) Pardon of Sin, Justification, and Adoption. Rom. iii. 24, 25. (5.) Worshipping God only, and that in his own appointed Way, and doing all to his Glory. Matt. xv. 8, 9. (6.) The Love of God, and universal Obedience. 1 John, v. 3.—(7.) Duties relating to the Holy Spirit. Ephes. iv. 30. (8.) Justice, Honesty, Truth, and Sincerity. Psalm xxv. 21. (9.) The Death of the Body, and separate State of the Soul. Eccles. xii. 7. 1734.—19. The Minister's Plea for the People's Prayers. 1 Thess. v. 25. at the Separation of the Rev. John Halford, to the pastoral Office, at Horsleydown, October 24, 1734.—20. Reformation on the Gospel Scheme: a Sermon at Salters'-Hall, to the Societies for Reformation of Manners, June 30, 1735. Heb. ix. 10.—21. A Sermon at the Ordination of the Rev. William Johnson, at Ryegate, in Surry, October 6, 1736. 1 Cor. iv. 1.—22. God's Alarm to Great Britain: or, an Inquiry into our public Mercies and Abuses of them, our Danger and Way of Deliverance: a Fast Sermon, January 9, 1739-40.—23. The Tendency of Liberality to Riches, and of Coveteousness to Poverty: a Sermon preached at the Old Jewry, March 3, 1741-2, to the Society for the Relief of the Widows and Orphans of Protestant Dissenting Ministers.—24. A Sermon occasioned by the Death of the Rev. John Hubbard; preached at Stepney, July 24, 1743. Phil. i. 21.—25. A Sermon at the Ordination of the Rev. Thomas Gibbons, at Haberdashers'-Hall, October 27, 1743. Phil. i. 9—11.—26. Youth's Monitor: in six annual Sermons, preached to young People in New Broad-street. Third edition, 12mo. 1747.—27. An Exhortation to the Rev. Thomas Towle, at his Ordination, March 24, 1747-8.—28. A Sermon at the Ordination of the Rev. John Angus, at Bishop's Stortford, October 26, 1748. Col. ii. 5.—29. The unchangeable Duration of God's Kindness and Covenant: a Sermon on the Death of the Rev. Mordecai Andrews, February 25, 1749-50. Isaiah liv. 10.—30. A Paraphrase on the New Testament, 3 vols. 4to. 1752. N. B. Seventeen of the preceding Sermons, together with the Exhortation, were collected together, and reprinted by the Author, in one volume octavo, 1756.

NEW BROAD-STREET.—*Independent.*

reputation to the last. For many years he preached in his turn at the Lord's-day morning lecture, in Monkwell-street, and also at the evening lecture in White's-row, Spitalfields. Mr. Guyse was of a very nervous habit, and subject to great dejection of spirits; and was incapacitated for preaching a considerable time before his death. His removal, more than two years before the death of his aged father, was a very affecting providence; and it was generally apprehended, would have so far depressed the spirits of the venerable parent, as to render him unfit for further service. But it pleased God in a remarkable manner to support him; so that he endured the trial with composure, and cheerful acquiescence to the divine will. Mr. Guyse died at his house, in Artillery-lane, after a tedious illness, on the 8th of Dec. 1759, at the age of 54 years. He was interred in Bunhill-fields, beneath a handsome tomb, where the remains of his mother had been deposited upwards of fourteen years before. Mr. Guyse was a tall, well-made man; thick set; and his features well-proportioned. In the latter part of life, his complexion was strongly coloured with a yellow tinge.* We do not recollect that he ever appeared in print. A considerable time before his death, the late Dr. Stafford, was chosen co-pastor with his father.

JOHN STAFFORD, D. D. was born in the month of August, 1728, in the town of Leicester. His ancestors, for many generations, were remarkable for zeal in supporting the great truths of the gospel; which being transmitted to his immediate parents, they carefully instructed him, every Lord's-day, in the Assembly's catechism, pressing earnestly upon his attention, the practice of early piety. These seasonable admonitions, as it appears, made a lasting impression upon his mind, and he became experimentally acquainted with the grace of the gospel, which gave him

* *Private Information*

unspeakable delight. This produced in him an ardent desire of communicating the same truths to others. Upon his going into the world, it appears that he lost all sense of religion, but his convictions again returned, and he was at length restored to a settled peace.

Some peculiar providences, which took place soon afterwards, induced him to leave his secular employment, which was that of a woolcomber, and devote himself to the work of the ministry. An opportunity presenting itself, at this time, he entered the academy at Northampton, and continued there two years, till the death of his tutor, the celebrated Dr. Philip Doddridge. He then removed to the academy at Plaisterers'-Hall, Addle-street, London, under the tuition of Dr. Marryat; and after his decease, to Mile-End, under Dr. Conder, with whom he finished the remainder of his seven years studies, and for whom he ever retained the most affectionate regard. After his removal to London, he joined himself in communion with the Independent church in New Broad-street, under the pastoral care of Dr. Guyse. The account of his religious experience, which he delivered in writing upon this occasion, is preserved in print, and annexed to his funeral sermon, by Dr. Fisher.

Some of his first ministerial labours were spent at Royston, and St. Neot's, where he preached during several months. Upon his return to London, Dr. Guysc being very infirm, and his son, the Rev. William Guyse, his assistant, declining to engage with his father as co-pastor, the proposal was made to Dr. Stafford, who, on the 30th of March, 1758, accepted the call, and on May the 11th, was ordained to the pastoral office. Dr. Gibbons delivered the introductory discourse; Dr. Conder preached; and Mr. Hall gave the exhortation.

Soon after his entering on the pastoral charge, he formed a society of the younger part of his hearers, who met weekly for conversation on religious subjects, for discussing difficult passages of scripture, and for prayer and praise. This meet-

NEW BROAD-STREET.—*Independent.*

ing he punctually attended for many years, and had the pleasing satisfaction to see a spirit of prayer and love diffused among them. If his young friends married, or began business, he used to desire a few of them to meet him with the family, and there ardently committed them to the divine favour and protection; assisting them with his counsel, and sometimes with his purse. As he ever retained a grateful remembrance of the assistance afforded to his early studies, by the congregational fund, he was always a strenuous pleader for it upon the return of the annual collection in his own church; and contributed largely himself.*

Several years after his settlement in New Broad-street, a circumstance took place, that contributed in a very considerable degree to lower the reputation of Dr. Stafford in the religious world. A person of considerable property having bequeathed a very handsome sum to be paid annually to the minister of the church (as it was generally understood) for the time being, Dr. Stafford conceiving it to be left to himself and family, laid claim to the whole property, and defended his claim in a court of law. Though the Doctor's own church, as well as the relatives of the deceased, conceived him to be in the wrong, yet, on account of the manner in which the will was worded, the court felt obliged to give it in his favour; though not without great reluctance, and, as we are informed, a strong censure upon his conduct in this affair.† That impartiality which we hope ever to maintain, has induced us to notice this circumstance, though we expect to incur censure. But we are happy in having a safe precedent for our guide. In scripture, the weaknesses, as well as the virtues, of good men, are faithfully recorded. There, we are made acquainted with both sides of the human character; and posterity is neither nauseated nor deceived, by a continued strain of panegyric.

* Dr. Fisher's Sermon on the Death of Dr. Stafford, p. 22—32.

† *Private Information.*

Dr. Stafford continued pastor of the church in New Broad-street until the time of his death, a period of nearly forty-years. He was blessed with a remarkable share of health and spirits, which continued with him till nearly the close of life. About June, 1799, he was exercised with frequent spasms in his stomach, attended with violent pain; and these frequently returning, greatly interrupted his public labours. He preached his last sermon, October the 6th, and was abroad for the last time, November the 10th, to administer the Lord's-supper; when in the most impressive manner, he solemnly, and with many tears, resigned himself, and people, into the Lord's hand, to receive prosperity or affliction, chastening or consolation, life or death, at his pleasure; and earnestly prayed, that if no more permitted to meet together on earth, they might all meet around the Redeemer's throne in heaven. About a month before his decease, upon an inquiry respecting the state of his mind, in the view of his departure, he answered, "I have been favoured for so many years, with an habitual readiness for death, that I never expected to meet with much difficulty in it. I find the same faith, the same hope, the same trust, the same precious promises to support me,—that I have not one trouble on my mind, either respecting this world, or that to come." A few days before his death, he was overheard saying, "So shall I be ever, ever, ever, with the Lord." To the last he was perfectly sensible and resigned, waiting for his great change, which took place about two o'clock in the afternoon of Saturday, the 22d of February, 1800, in the 72d year of his age.* Dr. Fisher preached his funeral sermon, from Isaiah xxviii. 16. *Behold I lay in Zion—a tried stone.*

Mr. Barber, who delivered the address at Dr. Stafford's interment, gives the following account of his character and last moments: "From a long acquaintance with our de-

* Dr. Fisher's Sermon, *ubi supra.*

ceased brother, I have esteemed him as a true believer in the Son of God; a man of real religion, and an able and faithful minister of the gospel. He possessed an habitual seriousness of spirit, and his general walk and conversation was becoming the gospel he preached unto others. What he was as a minister, a Divine, his printed works, especially his sermon on the seventh chapter of the Epistle to the Romans, sufficiently shew. Whoever reads those discourses with understanding and attention, must acknowledge that the author was a man of considerable abilities, and great judgment in the things of God; a workman that needed not be ashamed, rightly dividing the word of truth. He was a truly evangelical, spiritual and practical preacher. Many of you know, and I wish others to know, that his end was remarkably peaceful. His last illness was lingering; and death made its advances by slow degrees; and it was apparent that he suffered a vast deal of pain in his body, but was all along very happy in his soul. Whilst the outward man decayed, the inward man was renewed day by day. I visited him several times in his affliction, and always found him quite calm, and resigned to the will of God. At my first visit he was in his bed, and said, "Here I lie, waiting to know the pleasure of my Lord. If he has any more work for me to do, I know he will raise me up again; but, if not, he will take me to himself; and this will make way for some other person, who will be capable of doing him active service." At another time he said, "I now leave the Lord to choose for me, whether it be for life or death. I have sometimes chosen for myself, and have made a wrong choice; but as to this, I leave it entirely with him, because I know it is impossible for him to err."*

Dr. Stafford's first publication was, "The Scripture Doctrine of Sin and Grace considered, in Twenty-five plain and practical Discourses on the Whole seventh Chapter of

† Dr. Fisher's Sermon, *ubi supra*, p. 34—36.

NEW BROAD-STREET.—*Independent.*

the Epistle to the Romans." 8vo. 1772. In the following year it came to a second edition, in duodecimo. His next, and last publication, was, a Funeral Sermon for his eldest daughter, Elizabeth Stafford, who died March 29, 1774, in the 15th year of her age; containing a particular account of her last illness, and religious character.

Upon his tomb-stone, in Bunhill-fields, are the following inscriptions; from whence it appears that he was some way related to the Rev. Benjamin Robinson, mentioned in the first volume of this work.

In Memory of
The Rev. BENJAMIN ROBINSON,
Ob. 30th April, 1724,
Æt. 58.

Mrs. ANN ROBINSON,
Wife of the Rev. Benjamin Robinson,
Ob. 29 Nov. 1728,
Æt. 58.

Their Children.

Mrs. JOANNA COAPE,
Wife of Henry Coape, Esq.
Ob. April 20th, 1773.

ELIZABETH,	ANN,
MARTHA,	HANNAH,
BENJAMIN,	SARAH.

The Rev. John STAFFORD, D. D.

Forty-two years Pastor of the congregational church
Meeting in New Broad-street.

In refuting error he was skilful,
In defending truth he was bold,
In his work as a Christian minister, and
In his duty as a pastor, he was zealous and faithful.
Who departed this life Feb. 22, 1800,
In the 72d year of his age.

Mrs. HANNAH STAFFORD,
Ob. Dec. 5, 1806, in the 70th year of her age.
She was daughter of Samuel Blythe, Esq.

Dr. STAFFORD's Five Children,
Benjamin Robinson Stafford, Ob. Aug. 30, 1773.
Elizabeth, March 29, 1774, Æt. 15½
Phœbe, October 4, 1778.
Jemima, Sept. 12, 1779.
Lydia, April 28, 1784.

 PINNERS'-HALL.—*Independent, Extinct.*

BENJAMIN GAFFEE, the present minister at New Broad-street, was educated at Homerton, and ordained over this church, December 31, 1800. Mr. Brooksbank began with prayer; Dr. Fisher stated the business of the day, asked the usual questions, and received the confession of faith; Mr. Nathanael Child, one of the deacons, related the principal steps the church had taken since the death of their late venerable pastor, and particularly as it respected Mr. Gaffee; Mr. Gaffee, of Hatfield-Broad-Oak, Essex, uncle to him ordained, offered the ordination prayer; Mr. Goode gave the charge, from Acts xviii. 24, 25; Mr. Barber prayed; Mr. James Knight preached to the church; Mr. Ford, of Stepney, concluded the business of the day with prayer.

 PINNERS'-HALL.

INDEPENDENT.—EXTINCT.

PINNERS'-HALL, situated in Pinners'-Hall-Court, Old Broad-street, sustained, for more than the period of a century, the reputation of one of the most celebrated places of worship among the Dissenters. This celebrity was attained chiefly in consequence of a lecture, set on foot in the reign of Charles the Second, and conducted here upon a Tuesday morning, during the whole of that period, by some of the most distinguished preachers, among the Protestant

 PINNERS'-HALL.—*Independent, Extinct.*

Dissenters. It was during the operation of King Charles's declaration for *Indulgence*, in 1672, when the Nonconformists had some rest, that the Presbyterians and Independents, to show their agreement among themselves, as well as to support the doctrines of the Reformation, against the prevailing errors of the day, resolved to establish this weekly lecture, under the encouragement and patronage of the principal merchants and tradesmen, of their persuasion, in the city of London. Four Presbyterians were joined by two Independents, to preach by turns; and to give it the greater reputation, the principal ministers for learning and popularity, were chosen as lecturers. These were Dr. BATES, Dr. MANTON, Dr. OWEN, Mr. BAXTER, Mr. COLLINS, and Mr. JENKYN.—Dr. Manton opened the lecture. The labours of these illustrious men, in this extra service, met with uncommon acceptance, as well as great success; and they went on for some years, with tolerable unanimity. At their first setting out, indeed, there were some little bickerings about some high points of Calvinism; occasioned by one of Mr. Baxter's first sermons. The words he preached upon were these: *And ye will not come unto me that ye might have life*; from which he took occasion fully to justify the great God, and lay the blame of man's destruction upon himself. In order to do away any misrepresentation which might attach to him from the preceding discourse, he preached in his next turn upon these words: *Without me ye can do nothing*. Mr. Baxter being much censured on account of what he had advanced, published a sheet upon the occasion, which he called, "An Appeal to the Light." The clamour continuing, he complained to Dr. Manton, who, on his next turn, at the close of his sermon, pretty sharply rebuked the people for their rash mistakes, and unbecoming reflections upon so worthy and useful a person.* The Doctor managed his reproof

* Harris's Life of Dr. Manton, p. 43, 44.

PINNERS'-HALL.—*Independent, Extinct.*

with so much wisdom and decency, that it was well taken; and the lecture continued pretty much in the same state till 1694, when it split upon the same rock, occasioned by the reprinting Dr. Crisp's works.

At this time, all the old lecturers, with the exception of Dr. BATES, had been removed from off the stage; and their places were supplied by Mr. HOWE, Mr. MEAD, Mr. ALSOP, Mr. COLE, and Mr. WILLIAMS. The latter, who had succeeded Mr. Baxter in the lecture having written very pointedly against the tenets of Crisp, gave great offence to some persons, and an attempt was made to exclude him the lecture. But as this could not be easily accomplished, some turbulent spirits set themselves busily to work, in sowing the seeds of discord among the supports of the lecture, and even among the lecturers themselves; inso-much that, at length, an opened breach ensued. Four of the lecturers, Dr. Bates, Mr. Howe, Mr. Alsop, and Mr. Williams, removed to Salters'-Hall, where they set up another lecture, on the same day and hour, and chose two ministers, Mr. Mayo, and Dr. Annesley, to complete their number. Of the men, who could drive away from their lecture, four Divines of so much learning, wisdom, and piety, we cannot speak in terms of sufficient reprobation; nor can we too highly estimate the loss of their labours. The fatal consequence of this division was a separation of the two denominations of Presbyterian and Independent, and they continued ever after to hold separate meetings. With Mr. Cole, and Mr. Mead, who remained behind at Pinners'-Hall, were associated four other Divines, selected from the Independent denomination. These were Nathaniel Mather, Timothy Cruso, Stephen Lobb, and Thomas Gouge. For many years this lecture continued in a very respectable state. It was numerously attended, both by ministers, and other people, who, many of them, travelled several miles for that pur-

 PINNERS'-HALL.—*Independent, Extinct.*

pose. (s) Upon the expiration of the lease of Pinners'-Hall meeting, the lecture was removed for a short time to Little St. Helen's, and from thence to New Broad-street, where it now continues. It is at present in a very low state; and in order to promote a revival, the lecturers have agreed to preach upon set subjects. The respectability attached to the situation of lecturer at Pinners'-Hall, rendered it an object of ambition to be elected to that office; and as considerable sums have been bequeathed for the purpose, the preachers are allowed a handsome compensation for their services.

We have taken some pains in order to procure a complete list of the Pinners'-Hall Lecturers, but without success. The catalogue now offered to the public, we cannot vouch for being perfect: it is possible the dates may, in some instances, be inaccurate, and the order of succession inverted. It will serve, however, to assist some other person in forming a more complete list.

PINNERS'-HALL LECTURERS.

Dr. William Bates,
 Dr. Thomas Manton,
 Dr. John Owen,
 Mr. Richard Baxter,
 Mr. William Jenkyn,
 Mr. John Collins.

John Howe,	chosen 1677	in the room of Dr. Manton.
Matthew Mead,	1683	Dr. Owen.
Vincent Alsop,	1685	Mr. Jenkyn.
Thomas Cole,	1687	Mr. Collins.

(s) We have been told that Mr. Olding used constantly to walk from Deptford, to attend this lecture; and Mr. Amos Harrison, did the same from Croydon.

PINNERS'-HALL.—*Independent, Extinct.*

Daniel Williams, chosen	1691	in the room of	Mr. Baxter.
Nathaniel Mather,	1694		Dr. Bates.
Timothy Cruso,	1694		Mr. Howe.
Stephen Lobb,	1694		Mr. Alsop.
Thomas Gouge,	1694		Mr. Williams.
John Singleton,	1694		Mr. Cole.
John Nesbitt,	1697		Mr. Mather.
Matthew Clarke,	1697		Mr. Cruso.
John Galpine,	1699		Mr. Mead.
Thomas Rowe,	1699		Mr. Lobb.
Richard Taylor,	1700		Mr. Gouge.
Francis Glascock,	1705		Mr. Rowe.
John Collins,	1706		Mr. Glascock
Thomas Ridgley,	1706		Dr. Singleton.
Thomas Bradbury,	1712		Mr. Galpine.
Robert Bragge,	1714		Mr. Collins.
John Foxon,	1717		Mr. Taylor.
Thomas Hall,	1723		Mr. Foxon.
John Hubbard,	1726		Mr. Clarke.
John Hurrion,	1727		Mr. Nesbitt.
Peter Goodwin,	1732		Mr. Hurrion.
John Guyse,	1734		Dr. Ridgley.
Richard Rawlin,	1738		Mr. Bragge.
Zephaniah Marryat,	1743		Mr. Hubbard.
Samuel King,	1748		Mr. Goodwin
Samuel Pike,	1754		Dr. Marryat.
Samuel Brewer,	1758		Mr. Rawlin.
John Conder,	1759		Mr. Pike.
Richard Winter,	1759		Mr. Bradbury
Thomas Gibbons,	1761		Dr. Guyse.
James Webb,	1762		Mr. Hall.
Joseph Barber,	1769		Dr. King.
William Bennet,	1781		Dr. Conder.
Daniel Fisher,	1782		Mr. Webb.
Benjamin Davies,	1785		Dr. Gibbons.
John Clayton,	1793		Mr. Bennett.

PINNERS' HALL.—*Independent, Extinct.*

John Goode,	chosen 1795	in the room of	Dr. Davies.
George Ford,	1796		Mr. Brewer.
John Humphries,	1799		Mr. Winter.
George Burder,	1806		Dr. Fisher.

Pinners'-Hall, was an ancient building, of a moderate size, and the roof of a very peculiar construction. There were six galleries to the meeting, or two tiers, one of them being raised above the other. The congregation to whom the place belonged, and which assembled there only in the morning, was collected in the reign of King Charles the Second, by the Rev. Anthony Palmer, ejected from Bourton-on-the-Water. He was assisted some time, by the Rev. George Fownes, and succeeded by the Rev. Richard Wavel, likewise Bartholomew Confessors. All these ministers were zealous Calvinists. Their successors, though divines of considerable eminence in their day, were of a very different stamp, and preached in a manner to empty pews. It is a most surprising circumstance, how a number of Christians, and many of them of long experience, should, from a warm, evangelical pastor, fix upon one, who, however learned and amiable, strove to keep his people in the dark, as to his sentiments concerning the leading doctrines of the gospel. But Pinners'-Hall affords not the only melancholy instance of this nature. The lease of the meeting-house expiring in 1778, the church, after subsisting more than a century, became extinct.

As the people to whom Pinners'-Hall properly belonged, occupied it only in the morning, it was let out in the afternoon to various other congregations in succession. But before we notice these, the order of time requires us to mention, that, for a considerable number of years, a congregation of Particular Baptists, rented the meeting-house on the Saturday, or seventh-day. This society was collected in the reign of Charles the Second, by the Rev. Thomas Bampfield, who died a *Martyr* in *Newgate*, in 1684. Many

PINNERS'-HALL.—*Independent, Extinct.*

years after his death, the society removed to Curriers'-Hall, Cripplegate, where we shall give a further account of it. The first church that occupied Pinner's'-Hall, in the afternoon of the first day, as far as our information reaches, was one of the Independent persuasion, under the pastoral care of the Rev. Thomas Cole, who died in 1697, and afterwards of Dr. John Singleton, who, at Midsummer, 1704, removed his people to Lorimers'-Hall. The next church that assembled at Pinner's'-Hall, in the afternoon, was that under the care of the celebrated Dr. Isaac Watts. After preaching there upwards of four years, his congregation removed, at Michaelmas, 1708, to their new meeting-house, in Duke's-Place, Berry-Street. The next in succession, was a congregation of Particular Baptists, under the pastoral care of the Rev. Joseph Maisters, who removed hither from Joyners'-Hall, in 1708. His successor, Mr. Thomas Richardson, in the year 1723, removed his people to Devonshire-square, as we have seen in a foregoing article.* From that time, to the year 1741, we believe that Dr. Hunt preached on both parts of the day at Pinner's'-Hall. About that period, Mr. Weatherley's congregation of General Baptists, removed thither from Artillery-lane, Spital-fields, and continued to assemble there under successive pastors, till the expiration of the lease, in 1778, when they removed to Dr. Savage's meeting-house, in Berry-street. About Midsummer, 1771, Dr. Jeffries, who was then pastor of this church, resigned the use of the place, on every alternate Sabbath, to another General Baptist society, at Horsleydown, of which the late Mr. Joseph Brown was pastor. Upon the expiration of the lease, he also removed his church to Berry-street, where both societies met alternately, till 1781, when they removed to Worship-street.

The lease of Pinner's'-Hall expiring in 1778, and Dr. Fleming's congregation of Independents dissolving about the

* See Joyners'-Hall.

PINNERS'-HALL.—*Independent, Extinct.*

same time, a fresh lease of the place was taken by Mr. Anthony Crole, formerly a minister in the Countess of Huntingdon's connexion, but who separated from it upon the ground of discipline, and formed a church at Pinners'-Hall, according to the congregational order, in the year 1779. This respectable man continued to preach here with great acceptance, to a numerous church, till the year 1797, when the lease of the place being expired, they removed to another meeting-house at Founders'-Hall, where we purpose to give a further account of Mr. Crole. Shortly after their removal, the ancient meeting-house was taken down, and all traces of it are now entirely obliterated.

The ministers of the old Independent church at Pinners'-Hall, were as follows:

MINISTERS' NAMES.	As Pastors.		As Assistants.	
	From	To	From	To
Anthony Palmer,	16..	1678	—	—
George Fownes,	—	—	16..	1678
Richard Wavel,	1678	1705	—	—
Jeremiah Hunt, D. D.	1707	1744	—	—
James Foster, D. D.	1744	1753	—	—
Caleb Flemming, D. D.	1753	1778	—	—

ANTHONY PALMER, M. A. was born about the year 1618, at Great Comberton, in Worcestershire. In 1634, being sixteen years of age, he became a student of Baliol College, Oxford, and was admitted a Fellow, on the 29th of November, 1640. In the following year, having proceeded Master of Arts, "he entered into holy orders." The nation being then divided into two parties, Mr. Palmer sided with the Presbyterians, and took the covenant. After some time, the rich rectory of Bourton-on-the-Water becoming vacant,

Mr. Palmer was presented to it in October, 1649; and resigned his fellowship. He afterwards took the engagement, and was appointed an assistant to the commissioners for ejecting scandalous, ignorant, and insufficient ministers and school-masters. At the restoration, he was violently forced from his living by some of the neighbouring gentry; as was his curate for disusing the common-prayer. About the same time, his house was plundered by some soldiers. In the *Annus Mirabilis* is an account of some remarkable judgments that befel two of his persecutors; one of whom was soon after suddenly stricken with death, and the other smitten in a very strange manner.

Upon the act of Uniformity taking place, Mr. Palmer retired to London, where he gathered a congregation, which met at Pinners'-Hall, and of which he continued pastor till his death. Wood charges him with being privy to a plot against the government, for which several persons suffered in December, 1662. But this appears to be among the numerous stories, invented and propagated by that malicious writer. "Afterwards (says Wood), he carried on the trade of conventicling to his last, and thereby obtained a comfortable subsistence from the brethren." At length, after passing through much evil, as well as good report, he was taken quietly to rest, on the 26th of January, 1678, in the 60th year of his age; and was interred in the burial ground adjoining to Old Bedlam, near Moorfields.*

Mr. Palmer was a man of good ministerial abilities, of the congregational persuasion, and somewhat inclined to the distinguishing sentiment of the Baptists. Anthony Wood has pourtrayed his character with the strongest traits of party zeal; but his testimony will have little weight with persons of impartiality, and candour. Bigland, in his collections for the county of Gloucester, gives a fairer representation.

* Wood's *Athenæ Oxon.* vol. ii. p. 633.

 PINNERS'-HALL — *Independent, Extinct.*

“The high esteem (says he), in which his memory is held by his followers, compensates for the extreme severity with which the royalists have marked his character. It may be candid to determine from such opposite descriptions, that he was a man of strong parts, enterprising and undaunted in the prosecution of what he thought his duty; and it is but just to allow that no part of his private life could justify any suspicion of his integrity.” Mr. Palmer published several pieces, which will be mentioned in the note. (T)

GEORGE FOWNES, M. A. was a native of Shropshire, and received his grammar-learning at Shrewsbury. Upon his father's death, his mother sent him to the University of Cambridge, where he was reckoned a considerable scholar, and a bright genius. In those times of confusion, he fell in with the Presbyterians, and in a course of time was presented to the living of High-Wycombe, Bucks. This he resigned before the restoration, upon his embracing the sentiments of the Baptists. After this he continued preaching, though at no fixed place, and met with some difficulties. In the early part of the reign of King Charles the Second, he came to London, and assisted Mr. Palmer, at Pinner's-Hall. He also preached a lecture in Lothbury. Upon the death of Mr. Palmer, in 1678, he removed to Bristol, to succeed Mr. Hardcastle, as pastor of the church in Broadmead, and in that situation continued till his death.

At Bristol, Mr. Fownes met with much rough treatment from the persecuting spirit which then prevailed. At the time of

(T) WORKS.—1. A Scripture-Raile to the Lord's Table; against Mr. John Humphrey's Treatise of free Admission to the Sacrament. 1654.—2. Memorials of Godliness and Christianity; with the Way of making Religion one's Business.—3. The Christian's Freedom by Christ; or, God's Deed of Gift to the Saints.—4. The Gospel New-Creature; wherein the Work of the Spirit is opened, in awakening the Soul; to the gaining of Pardon of Sin, and an Interest in Jesus Christ, is plainly opened. 1658.—5. The Tempestuous Soul calmed by Jesus Christ.—He has, also, written some other things, the titles of which have not reached us.

 PINNERS-HALL.—*Independent, Extinct.*

what was called the Presbyterian plot, Sir Robert Yeemans apprehended him in the pulpit, and committed him to Newgate. By virtue of a flaw in the *mittimus*, he was, after six weeks, removed by a Habeus Corpus to the King's-Bench, and acquitted, to the no small vexation of his enemies. Meetings being, at that time, often held in the fields, he was taken on the highway, in Kingswood, upon suspicion of his coming from a meeting, though it could not be proved. He was then committed to Gloucester jail, for refusing the corporation oath, and riding within five miles of a corporation. This was a great hardship, because he had resigned his living previous to the restoration, and his case did not come within the meaning of the act. When the officers brought him to Gloucester Castle, they declared publicly he should not come out alive. His *mittimus* was for six months, during which time, they endeavoured to suborn witnesses to swear a riot against him, though he was the only rioter named in the bill. Upon his trial, when the witness came to swear, he looked back on the justices of the sessions, and said, "Lord! gentlemen, what would you have me do? I cannot swear any thing against this person." However, they impannelled a jury, and proceeded. Mr. Fownes pleaded his own cause very pleasantly, telling them, "That he and his horse could not be guilty of a riot without company." Hereupon, the jury went out, and soon returning, the foreman gave in the verdict, *Not Guilty*. The bishop's chancellor, being one of the justices on the bench, said with an emphasis, "What, not guilty?" The foreman replied, "No, not guilty; for can George and his horse be guilty of a riot without any other company? I say not." However, he was remanded back to prison. After six months, he demanded his liberty of the jailor, who told him, that he had orders not to let him go. A bond was demanded for his good behaviour, with sureties; but as he knew that preaching would be a forfeiture of it, he refused to subject himself to such a bond; and so continued in pri-

 PINNERS' HALL.—*Independent, Extinct.*

son. At the assizes, he made his appeal to the judge; but Justice *Player*, and Justice *Newton*, told him that, if he let that man go, he would draw all the country after him. And so he was kept in Gloucester jail for two years and a half, till it pleased God to release him by death, on the 29th of November, 1685. This imprisonment was the more cruel, as Mr. Fownes was severely afflicted with the stone. A physician declared that his confinement was the cause of his death; and that it was as much murder, as if they had run him through with a sword.* (u)

RICHARD WAVEL, B. A. was the youngest son of Major Wavel, of Lemeston, in the Isle of Wight, where he was born on the 3d of April, 1633. His father was a strong cavalier, but designing his son for the ministerial profession, sent him first to a grammar-school, and afterwards to Magdalen College, Oxford, where he proceeded Bachelor of Arts. He was then placed in the family of Mr. William Reyner, of Egham, in Surry, an eminent Divine, and member of the Westminster Assembly, under whose direction, he studied divinity. Being properly qualified for the pulpit, he was employed by Mr. Reyner, to preach for him on one part of the Lord's-day; and marrying his wife's daughter, continued to assist him as long as he continued in his church at Egham.

Upon the act of Uniformity taking place, Mr. Wavel was wholly to seek for a livelihood. He had the offer of some good livings, if he would conform; particularly one in the vale of Whitehorse, valued at *two hundred* a year. But his conscience not satisfying him to do this, he cast himself upon the providence of God. Being asked by a friend about that

* Calamy's Continuation, p. 144—146.

(u) A more particular account of Mr. Fownes may be expected from the pen of Mr. Isaac James, in his History of the Dissenters in Bristol; a work that has been long looked for by the public.

PINNERS'-HALL.—*Independent, Extinct.*

time, whether he could live upon a good conscience? his answer was, that "A little with a good conscience, would well content him." He, therefore, fixed in a grammar-school, and met with good encouragement; but was so molested with citations, that he was forced to throw it up.

Mr Wavel continued preaching privately at Egham, in his own house, where he had a small auditory that helped to support him. But, being narrowly watched by persons in power, a warrant was issued out to seize his body and goods; and he was forced to desist from preaching. Upon the death of Mr. Palmer, in 1678, he was chosen pastor of the Independent congregation at Pinners'-Hall. The laws against Dissenters, being executed with great rigour, Mr. Wavel told his people that, if they would venture their purses, he would venture his person, which he did; preaching constantly three times on a Lord's-day, at different places, and was often taken. His people, also, were put to no small expence. Once he was found to give bail for his appearance at the sessions, and when he came there, held up his hand as a criminal; but he was brought through by the favour of Sir Harry Tulse, at that time Lord-Mayor. The title of gentleman being given to Mr. Wavel in the indictment, a person who sat upon the bench said, "He knew not why he should be called a gentleman." Sir Harry said, that he was a gentleman, and his kinsman too; and that he had coveted his acquaintance, but could never obtain it, on account of his reservedness. Sir Harry so contrived matters, that the person who was disposed to bear the hardest upon him, was kept engaged in company, till the trial was over.

During his last illness, which continued but a fortnight, he enjoyed a continued serenity of mind, expressing to those about him, his desire to depart, and rejoicing that his work was finished. A minister who visited him, observing, "That he had suffered much for his Master, Christ;" his answer was, "He owes me nothing." As he sat in his chair, he

lifted up his hands, and blessed his children; and as he was going to his bed, died in his chair, on the 9th of December, 1705, in the 72d year of his age.

Mr. Wavel was a man of great integrity, and much given to charity. He would often say, "If I cast my bread upon the waters, I am sure to find it after many days." When any sought to restrain him, by reminding him of the number of his children, he would say, "Mine will never want; their heavenly father will provide what is necessary, and more is hurtful." Accordingly, though his income never was very considerable, yet, by the blessing of God upon his discreet management, he brought up a numerous family. He was a man of great pleasantry, and the many judicious observations he made upon persons and things, which he was ready to communicate, rendered his conversation very instructive. He was of congregational principles; but a person of great liberality. It was his principal, and constant practice, to receive all whom Christ had received, without any debate about things of a doubtful nature. His preaching was plain, and tended much to exalt Christ, and the free grace of God; yet it was his dying advice to his church, that they should choose one to succeed him, of whom they should have some ground to hope, that he would preach Christ crucified more than he had done. He excelled in prayer, more especially upon particular occasions, to which he would apply scripture expressions with great propriety. It was a most frequent petition in his prayer, which he would express with a warmth and relish that was very remarkable, "Father glorify thy name; Father glorify thy Son."*

JEREMIAH HUNT, D. D.—This learned Divine was born in London, June 11, 1678. His father dying when he was not more than two years of age, he was left, together with two sisters, to the care of a tender mother, who,

* Calamy's Contin. p. 85—88.

PINNERS'-HALL.—*Independent, Extinct.*

when he grew up, intended to put him to trade. But the bias of his mind to learning, and the ministerial profession, changed her purpose, and with the assistance of some relatives, who were in good circumstances, she gave her son a liberal education. When he had been sufficiently instructed in grammar-learning, he commenced his academical studies under the Rev. Thomas Rowe, a celebrated tutor in London. From under his tuition, he went to Edinburgh, and from thence, about September, 1699, to Leyden, in Holland. There he attended the lectures of the several Professors in philosophy, civil-law, and divinity; studied ecclesiastical history, and sacred geography, under the very learned Frederic Spanheim; and was the hearer of Perizonius, on universal history. Out of the many who attended this course of useful lectures, which lasted ten months, some few entered themselves to be publicly examined every Saturday, on the lectures of the preceding week. Amongst these was Mr. Hunt, who acquitted himself upon these occasions, to the entire satisfaction of the Professor, and of the students in general.

The Dutch Professors, at that time, were men of great renown for ability and skill in the several branches of literature. This occasioned a great resort of young men from different parts of Europe; and Mr. Hunt met with a considerable number of his own countrymen. The minister of the English church at Leyden, at that time, was a Mr. Millan, a gentleman distinguished for his learning and piety, and whose discourses were particularly adapted to students in divinity, and to lead them into a knowledge of the scriptures, and of Jewish learning. For many months together, he preached upon the genuineness and authority of the scriptures of the Old Testament, as they appeared from the Masoretic Doctors, and other Jewish writers; which afforded much instruction and entertainment to the English students, who were, also, greatly benefitted by his conversation. In the month of January, 1699-1700, a Rabbi, from Lithua-

nia, a man of knowledge and virtue, opened a lecture for teaching Jewish learning. Five or six of the English students, besides others, had the curiosity to attend this lecture; and among the number were Mr. Millan, and Mr. Hunt. The Rabbi having carried his pupils through the Hebrew grammar, proceeded to explain the Misna, the great repository of ancient Jewish learning. But it was not long before many of them became disheartened, and relinquished the study. Mr. Millan, and Mr. Hunt, however, held out, and by unwearied perseverance, overcame their difficulties. The latter afterwards declared, that "he had reaped such pleasure and improvement from the lectures, as abundantly compensated all his past labour and toil." It ought not to be omitted, that in the course of the year just mentioned, the Rabbi renounced Judaism, and was baptized in St. Peter's church, at Leyden, by Professor Trigland.

Mr. Hunt began to preach while in Holland, and took his turn, with two other candidates for the ministry, at Leyden, in supplying a small English congregation at Amsterdam, which was then vacant. It was at this time, most probably, that he first began to preach without notes, agreeably to the universal custom abroad. In 1701, Mr. Hunt returned to England, and not long afterwards, was chosen to preach at Tunstead, near Norwich, as assistant to the aged Mr. John Green. He continued at Tunstead three years, and was earnestly desired to settle there; but some considerations of no small moment, prevented his compliance. During this short period, however, he conducted himself in a manner that secured the respect of many families in that neighbourhood, long afterwards.

Mr. Hunt coming afterwards to London, was chosen, in the year 1707, pastor of the Independent congregation at Pinnars'-Hall, and continued in that connexion for seven and thirty years, to the time of his death. During this time, he was member of a society, consisting of ministers only,

 PINNERS'-HALL.—*Independent, Extinct.*

which met at Chew's Coffee-house, on a Thursday. The gentlemen of this society formed, but did not complete a design of composing a Concordance of things to the Bible. During the Salters'-Hall controversy, in 1719, Mr. Hunt took part with the non-subscribing ministers.* In the year 1729, the University of Edinburgh, out of regard to his distinguished merit, complimented him with the highest honorary title in their gift, that of Doctor of Divinity; "a piece of respect, (says Dr. Lardner,) not to be slighted by any man of letters. Nevertheless, such was his modesty, that it gave more satisfaction to his friends than to himself." In 1735, he joined some other ministers of learning and reputation, in a course of sermons against Popery. The subject he discussed, was, "The sources of corrupting both natural and revealed religion, exemplified in the Romish doctrine of penance and pilgrimages." About this time, he managed a dispute with some Roman Catholic priests, at the Bell-tavern, in Nicholas-lane.

In his latter years, Dr. Hunt was afflicted with several severe fits of the stone and gravel, the acute pains of which he bore with exemplary patience and resignation. For about a year before his death, there was a visible decay in his constitution: and he seemed to feel it himself; his prayers and conversation turning much upon his approaching change. But when he spoke of death, it was with great calmness, and composure; declaring, that "he was more afraid of the pain of dying, than of the consequences of dying." In this respect, however, he was greatly favoured. About a month previous to that event, he seemed more brisk and cheerful than he had been for some time; which gave his friends some hope of his longer continuance. But this was soon dissipated. For, as he was walking a little way into the country, to see a friend, he had an unhappy fall, which

* Kippis's Life of Lardner, p. 9.

bruised his leg. At first, no danger was apprehended; but, on the fourth day it threw him into a fever, the place mortified, and the mortification brought on a lethargy. Though he answered sensibly when roused, yet he soon fell into a dozing again, from which he never awoke. His death was so remarkably easy, that a friend who stood by his bed-side, observed, that "though he never could bear to see any one die before, yet he saw nothing formidable, or to give him any uneasiness, excepting that he was losing his dear and faithful friend." Dr. Hunt departed this life, on the 5th of September, 1744, in the 67th year of his age. His intimate friend and relative, Dr. Lardner, preached his funeral sermon, from John xiv. 2. *In my Father's house are many mansions, &c.*

The character of Dr. Hunt is drawn by Dr. Lardner at great length, and in a high strain of panegyric. We shall content ourselves with a brief outline. To extensive erudition, he united great strength of mind, and an uncommon memory. His judgment was so exact, that when he had once fixed the sense of a text, his memory would retain it for many years; and, in a very little time, he could easily recollect the method in which he had treated it, the inferences he had made, and the whole amplification. This was surprising, as he had no notes. He was known, on half an hour's recollection, to preach a sermon he had delivered about fourteen years before; and he himself said, he did not believe he had missed three sentences. This was not a peculiar case; as he was in the habit of fixing his sermons upon his memory. His method of preparation for the pulpit, was to make himself, by a careful and diligent examination, master of his text and subject; and having well digested his thoughts, he clothed them in the language which offered in the delivery, not neglecting, however, to secure propriety and perspicuity of expression. He possessed, to a high degree, the talents requisite for such a mode of preaching. In the course of his ministry, he regu-

PINNERS'-HALL.—*Independent, Extinct.*

larly preached over nearly the whole of the New Testament, and the book of Proverbs. Afterwards, he went through a course of sermons on the main doctrines of the Christian revelation, with their connexion and influence upon each other. Though he seldom committed his sermons to writing, yet they were not extemporaneous effusions, but the fruit of much study, and close examination. In composing his sermons, he consulted the original, and the ancient versions, not omitting to look into the most celebrated critics and commentators. He carefully considered the words themselves, their connexion, and the main scope of the writer. But notwithstanding all this pains, and his many excellent qualifications, Dr. Hunt was a most unsuccessful preacher. The reason is obvious: his discourses were of too dry, critical, and uninteresting a nature to rouse the attention of the bulk of hearers; and were at the same time destitute of that evangelical savour which distinguished the preaching of his predecessors. Dr. Lardner, indeed, highly extols his preaching, as “scriptural, critical, paraphractical, and consequently instructive. Also, as very practical, and sometimes pathetically so at the conclusion. As his preaching (continues the Doctor) was mightily suited to form in man a rational conviction of the truths of religion, and to carry them on to perfection so his audience, though not numerous, has usually consisted of the most knowing and understanding Christians.” But, however rational the preaching of Dr. Hunt might be, it certainly failed in the most important requisite, and in that which should be the end of all preaching—usefulness to the souls of men. It is no wonder, therefore, that he should have but few hearers, and that these consisted only of “enlightened and judicious Christians.”

To proceed to other parts of Dr. Hunt's character. “His talents for instructing and improving the mind, (says Dr. Lardner) were not confined to the pulpit. His conversation, also, was a great blessing to many. I believe there

 PINNERS'-HALL.—*Independent, Extinct.*

are several families of God's people, beside those of his own congregation, where the younger, and perhaps some of the elder branches, are not a little indebted to him for a rational religion, and a well-grounded faith in the gospel.—If our friend was a man of great capacity, and various learning, yet sincere piety, uncommon meekness of temper, and mildness of speech and behaviour, most amiable and unaffected modesty, and remarkable inoffensiveness and peaceableness, are as distinguishing parts of his character, as learning and knowledge.—The benevolence of his temper, his sincerity, disinterestedness, and communicativeness, rendered him a most desirable and valuable friend.—I have reason to think, that he was liberal to the poor to the utmost of his circumstances, if not beyond them. And he has wished, that men of wealth would sometimes visit the habitations of the poor and sick; supposing, that a near view of their scanty accommodations might soften their temper, and dispose them to afford all the relief that is in their power.—Upon the whole, (says Dr. Lardner,) I always esteemed Dr. Hunt as useful a minister as any in his time. Which opinion has been as much founded upon the usefulness of his conversation, as of his preaching and writing.”*

Dr. Hunt entertained a great contempt for the whole body of infidels, who pretend to condemn revelation, without ever having carefully studied and considered it. Notwithstanding the airs of superior importance, which they are apt to give themselves, he looked upon them as a sort of men, who have only a very superficial knowledge both of scripture and antiquity. To this ignorance, he partly ascribed their infidelity. As Dr. Hunt was the intimate friend of Lord Barrington, who was a member of his church, he frequently visited his lordship at his seat, at Tofts, in Essex; where he sometimes met with Mr. Anthony Collins, the celebrated *Free-Thinker*. As they were all men

* Dr. Lardner's Sermon on the Death of Dr. Hunt, p. 24—48.

of letters, and had a taste for scripture-criticism, it is said to have been their custom, after dinner, to have a Greek Testament laid upon the table. In one of these conversations, Mr. Collins observed, that he had a very great respect for the memory of the apostle Paul; and added, "I think so well of him, who was both a man of sense, and a gentleman, that if he had asserted he had worked miracles himself, I would have believed him." Lord Barrington immediately produced a passage in which that apostle asserts his having wrought miracles. Mr. Collins seemed somewhat disconcerted; and soon after took his hat, and quitted the company. When Lord Barrington, in another conversation, asked Mr. Collins what was the reason that, though he seemed himself to have very little religion, he yet took great care that his servants should attend regularly at church, his reply was, that "he did this to present their robbing or murdering him."* Dr. Hunt had a strong persuasion that the succeeding age would be as remarkable for enthusiasm, as his own was for infidelity; inasmuch as the two extremes mutually produce, or occasion each other. "His prediction (observes a late writer) hath already, in some degree, been accomplished. Enthusiasm hath strongly seized a part of the people, while infidelity has prevailed among others, so that betwixt them both, rational religion has suffered not a little. But let not her friends be discouraged; for in the due order of Providence, she will, I doubt not, revive with fresh lustre and beauty, and at length draw all men after her."†

Dr. Hunt did not publish so much as might have been expected from a man of his learning. He printed but a few single sermons. (x) and "An Essay towards explaining the

* Biog. Brit. vol. i. p. 626, note G. ART. BARRINGTON.

† Kippis's Life of Lardner, p. 35.

(x) WORKS.—The following are the titles of his single Sermons.—
1. Before the Societies for the Reformation of Manners: at Salters'-Hall.

History and Revelations of Scripture, in their several Periods. Part I. To which is added, a Dissertation on the Fall of Man. 1734." This volume carried the review of the Divine Dispensations no further than to the end of the book of Genesis; and it is to be regretted that the learned author did not complete his design. After his death, four volumes of his Sermons on the Being and Attributes of God, and various other subjects, to which were added some tracts, were published by Dr. George Benson. They were collected from the author's manuscripts, and from notes taken by his friends, as he preached. When it is considered from what imperfect sources this collection was formed, it is not surprising that it did not give satisfaction, nor render any great credit to the author's name. Consequently, they are now but little known; and less read.

JAMES FOSTER, D. D.—This celebrated Divine was born at Exeter, on the 16th of September, 1697. His grandfather was a clergyman of the Church of England, at Kettering, in Northamptonshire; and his father, who imbibed the principles of Dissent from a religious uncle, who had the care of his education, followed the business of a fuller.

At five years of age, our Divine was sent to the free-

1716. Deut. xxxii. 9.—2. On the Death of the Rev. Joseph Masters, April 21, 1717. Prov. xiv. 32.—3. On the Death of Mr. Thomas Hollis, Sept. 12, 1718. Phil. i. 21.—4. On the Death of Grey Neville, Esq. May 5, 1723. James i. 27.—5. On the Death of Mr. Samuel Hollis, May 24, 1724. Eccles. xii. 1.—6. On the Death of Mrs. Hannah Hollis, December 20, 1724. Psalm ciii. 13, 14.—7. On King George's Accession, Aug. 2, 1725. 1 Kings, x. 9.—8. Mutual Love recommended upon Christian Principles. 1728.—9. On the Death of Thomas Hollis, Esq. Jan. 31, 1730. 1 Cor. xv. 56, 57.—10. On the Death of the Rev. John Kinch, LL. D. April 11, 1731. 2 Peter, i. 12—14. — 11. The Sources of corrupting both natural and revealed Religion, exemplified in the Romish Doctrine of Penance and Pilgrimage: preached at Salters'-Hall, Feb. 27, 1734-5. Mark vi. 12.—12. On the Death of John Hollis, Esq. Jan. 4, 1735-6: 1 Peter, i. 24, 25.

PINNERS-HALL.—*Independent, Extinct.*

school at Exeter, where he made so rapid a progress in grammar-learning, that his master, a Mr. Thorpe, spoke of him in the warmest terms of applause, and boasted of him as the glory of his school. Here he commenced his acquaintance with Dr. Coneybeare, afterwards Bishop of Bristol. From the grammar-school he was removed to an academy for educating Dissenting ministers, then under the care of Mr. Joseph Hallet, senior, in the same city, where he went through the different courses of study necessary to qualify him for the ministerial profession. By his abilities and improvement, he soon acquired the admiration both of his tutor and fellow-students.

Mr. Foster began to preach in the year 1718, when he was in his twenty-first year; and he was much admired in different places where he occasionally officiated. At this time the controversy respecting the doctrine of the Trinity, and a subscription to articles of faith as a test of orthodoxy, was carried on with great warmth among the Dissenters, particularly in the West of England. As Mr. Foster sided with what was called the heterodox party, he met with much opposition, but was countenanced, and held in high esteem by many worthy persons, particularly by Mr. James Pierce, of Exeter. Thus circumstanced, he was induced to close with an invitation from a Dissenting congregation at Milborne-Port, in Somersetshire. There he continued till his sentiments becoming disagreeable to some of his hearers, who were zealous in the cause of orthodoxy, the situation became uneasy to him. He then removed to the house of Mr. Nicholas Billingsley, a brother minister, at Ashwick, an obscure retreat under the hills of Mendip, in the same county. While concealed in this asylum, he preached to two poor, plain congregations, one at Colesford, and the other at Wokey, near Wells; but both together raised him a salary of only fifteen pounds per annum. For some years he lived in this state of humble poverty, but retained his usual cheerfulness, and applied with close application to

 PINNERS' HALL.—*Independent, Extinct.*

study. "His chief view (says a worthy Divine, who knew him well,) was to maintain his own integrity, and promote the honour of his great Lord; bearing difficulties with a rational firmness, and calm submission to the divine will." At Ashwick he commenced an intimacy with Mr. Herbert Stogdon, a minister of similar views, and who supplied the two congregations at Colesford and Wokey, alternately with him.

It was during this retreat, in the year 1720, that Mr. Foster published an "Essay on Fundamentals, with a particular Regard to the Doctrine of the ever-blessed Trinity, &c." "Designed to check that censorious and uncharitable spirit which was then so prevalent, by shewing that the Trinitarian notion is not one of the fundamentals of Christianity; or, in other words, one of those doctrines, a belief of which is made an express condition of happiness in the sacred writings." Subjoined to the Essay is a sermon, entitled, "The Resurrection of Christ proved, and vindicated against the most important Objections of the ancient Jews, or modern Deists, and his Disciples shewn to be sufficient Witnesses of the Fact." These pieces are said to be written with much ability, spirit, and good temper; "but the essay (observes one of his biographers) instead of allaying, increased the clamours of his opponents, who were fruitful in their invention of such calumnies as might blacken his character, and render him obnoxious to the ignorant and bigotted. Their conduct, however, excited no other sentiment than that of pity in his enlightened and candid mind, and did not tempt him, either in his actions, or language, to transgress the rules of that Christian charity and forbearance for which he pleaded."* This amiable temper cannot but be highly commended by those who differ the most widely from Mr. Foster, in their views of the doctrines of the gospel; and so far as the former part of this account was

* General Biography, vol. iv. ART. FOSTER.

PINNERS'-HALL.—*Independent, Extinct.*

true, it merits the severest censure. Argument, and not abuse, is the only proper weapon for subjugating error.

From Ashwick, Mr. Foster removed to Trowbridge, in Wiltshire, where he preached for some time to a small Presbyterian congregation, which did not actually consist of more than twenty or thirty persons. During his residence in this place, in consequence of reading Dr. Gale's treatise on Infant Baptism, he became a convert to the opinion, that baptism of adults by immersion is the true scriptural rite; and was afterwards baptized according to that mode in London. By adopting this opinion and practice, he gave a strong proof of his integrity: for it was calculated to narrow his prospects of worldly success, by preventing his settlement in the great majority of Dissenting places, where his freedom of sentiment would not otherwise prove unacceptable; and he could entertain but little expectation of meeting with a Baptist church from which his want of orthodoxy would not exclude him. This variation of sentiment produced no difference between him and the people at Trowbridge; but so insufficient was the utmost income which they could contribute to his support, that he entertained some thoughts of quitting the ministry, and of betaking himself to a secular employment. At one time he is said to have deliberated about learning the trade of a glover, from the person in whose house he boarded. But he was diverted from this by the unexpected kindness, and generosity of Robert Houlton, Esq. who took him into his house as chaplain, and became his patron and friend. By this means he was introduced to wider circles, and more respectable connexions, in which his talents and character soon attracted much notice and admiration. A virulent pamphlet, supposed to be written by a clergyman, and published at that period, fell foul both upon his *Essay*, and his patron; putting the latter under a curse for taking him into his house, and bidding him *God-speed*.

In the year 1724, Mr. Foster removed to London; being chosen to the joint-pastoral charge, with Mr. Joseph Burroughs, of the General Baptist congregation, in Paul's-Alley, Barbican, in the room of the learned Dr. John Gale, deceased. To this office he was ordained on the 1st of July, in that year; and maintained the connexion with great reputation for more than twenty years. In the year 1728, he engaged in a Lord's-day evening lecture at the Old Jewry, which he carried on till nearly the time of his death, with a degree of popularity which is said to have been unexampled among Protestant Dissenters. "Here (says Dr. Fleming) was, a confluence of persons of every rank, station, and quality. (γ) Wits, free-thinkers, numbers of clergy; who, whilst they gratified their curiosity, had their prepossessions shaken, and their prejudices loosened. And of the usefulness and success of these lectures, he had a large number of written testimonials from unknown, as well as known persons."*

In the year 1731, Mr. Foster published a valuable treatise, entitled, "The Usefulness, Truth, and Excellency of the Christian Revelation defended against the Objections contained in a late Book, entitled, "Christianity as old as the Creation, &c." This performance reflects much credit on the abilities and ingenuity of the author, and is written with great clearness of thought and expression. It met with

(γ) It has been thought not improbable, that curiosity drew the celebrated Mr. Pope to become occasionally one of his hearers. In the epilogue to his Satires, he has taken occasion to celebrate him in the following lines:

Let modest FOSTER, if he will excel
Ten metropolitans in preaching well.

Bishop Warburton, in his note upon this passage, has the following ill-natured, priestly remark: "This confirms an observation which Mr. Hobbes made long ago, that there be very few bishops that act a sermon so well as divers Presbyterians and fanatic preachers can do."

 PINNERS'-HALL.—*Independent, Extinct.*

such general approbation from the judicious and candid of all parties, that repeated impressions were soon demanded by the public. Even Dr. Tindal, against whose work it was written, is said always to have spoken of it with great respect. In the year 1734, Mr. Foster published in octavo, a volume of "Sermons," on various interesting subjects. This was so well received, that a fourth edition was called for in the year 1745; and, it encouraged the author to present the public with three additional volumes, of which the last appeared in 1744. The whole four volumes passed to a fifth impression, in 1755. One of the sermons in the first of these volumes, on the subject of heresy, engaged our author in a controversy with Dr. Henry Stebbing, then one of the King's chaplains, and preacher to the Society in Gray's-Inn. As the pamphlets published upon this occasion by the two disputants, and which appeared in 1735, and two following years, are numerous, the titles shall be preserved in the note. (z) In the course of the controversy, Mr. Foster's skill in disputation, acquaintance with scripture criticism, and just views of Christian liberty, appeared to eminent advantage. It was subsequent to the publication of his sermons, that some sentiments he had advanced upon the leading doctrines of the gospel, which he explained according to the Socinian scheme, were severely animadverted

(z) The first pamphlet published in this controversy, was entitled, "A Letter to Mr. Foster, on the Subject of Heresy. By Henry Stebbing, D. D." This produced, "An Answer to Dr. Stebbing's Letter, on the Subject of Heresy. In a Letter to the Doctor. By James Foster." To this Dr. Stebbing replied, in "A second Letter to Mr. Foster, on the Subject of Heresy." This was followed by, "An Answer to Dr. Stebbing's second Letter on the Subject of Heresy: in which the whole Controversy is fairly stated and re-examined. By James Foster." To this tract succeeded, "A true State of the Controversy with Mr. Foster, on the Subject of Heresy; in Answer to his second Letter. By Henry Stebbing, D. D." "An Answer to Dr. Stebbing's true State of the Controversy with Mr. Foster, on the Subject of Heresy; by James Foster," closed the Debate. These pieces collected together form a moderate size octavo volume.

 PINNERS'-HALL.—*Independent, Extinct.*

upon by Mr. John Brine, a minister of some note among the Particular Baptists, and a rigid Calvinist. Of this attack, it does not appear that our author took any public notice.

Towards the close of the year 1744, Mr. Foster accepted the pastoral charge of the Independent congregation at Pinners'-Hall, in the room of Dr. Jeremiah Hunt, deceased. It appears from this circumstance, that our author was an advocate for free-communion. The church at Barbican holding his services in high estimation, was unwilling to part with him, and earnestly desired the continuance of the connexion, notwithstanding his accepting the pastoral relation in the other church. This, however, he declined, being against pluralities; but he was very thankful for the respect and attention shewn to him upon this occasion. In the year 1746, Mr. Foster was called upon to perform a melancholy office, which made an impression on his tender and sympathising mind that was painfully felt by him ever afterwards. This was to attend the Earl of Kilmarnock, one of the rebel lords, who was then in the tower, under sentence of death. He accompanied this unfortunate nobleman to the scaffold, and afterwards published, in a small octavo pamphlet, "An Account of the Behaviour of the late Earl of Kilmarnock, after his Sentence, and on the Day of his Execution." Shortly after its appearance, there came forth another pamphlet, by way of answer, entitled, "Kilmarnock's Ghost." It was the production of the Rev. Malachi Blake, (A) a worthy Dissenting minister, at Blandford,

(A) Mr. MALACHI BLAKE, descended from a collateral branch of the family of that great officer and patriot, Admiral Blake. His father, the Rev. Malachi Blake, a nonconformist minister, resided at Blagdon, in the parish of Pitminster, four miles from Taunton. This gentleman, by his pious labours, laid the foundation of the Dissenting congregation at Wellington, in the county of Somerset. After the defeat of the Duke of Monmouth, to whose cause he had been friendly, he was obliged to flee from home, and went to London, disguised in a lay dress, with a tie-wig and

 PINNERS-HALL — *Independent, Extinct.*

and was written from an apprehension that Mr. Foster had been superficial, if not erroneous, in the advice he gave to that peer. Mr. Foster's conduct in this affair was, also, animadverted upon by some other writers, at the same time.

In December, 1748, the Marischal College of Aberdeen, conferred upon him the degree of Doctor of Divinity. On this occasion, he received very handsome letters from Principal Blackwell, and Professor David Fordyce. In 1749, Dr. Foster published, in quarto, the first volume of his "Discourses on all the principal Branches of Natural Religion, and Social Virtue." The second volume appeared in 1752. One chief view of the author in this work, was to render both the principles and proofs of natural religion, which equally concern all without distinction, fully intelligible, by omitting, as much as possible, all philosophical and scholastic terms, and reducing more involved and abstruse demonstrations to a plainer form. To the second volume, are annexed offices of devotion, suited to the principal subjects, which have been pronounced to be compositions of great merit, in their kind. These volumes have now fallen into great disrepute, and are but little read. Nor is this circumstance, in a religious view, to be greatly regretted.

sword. He had three sons, John, Malachi, and William. Malachi, the second son, was educated for the ministry among Protestant Dissenters. He was first settled at Langport; from whence, in 1716, he removed to Blandford, and continued his connexion with the congregation in that town, till his death, February 15, 1760. He was a man of eminent piety, and a diligent, faithful minister. He embraced those sentiments which are usually termed evangelical; but was of a candid spirit, zealous for what appeared to him to be the cause of Christ, and far from the indiscreet fury of a bigot. He supported an excellent character throughout life, and by a peaceable, humble spirit, preserved the esteem of all who were acquainted with him. Besides the pamphlet above mentioned, he published, "An Account of the Fire at Blandford, in 1731, with an Address to the Inhabitants, and a Sermon on the Occasion;" also, "A Charge at the Ordination of the Rev. James Kirkup, at South Petherton, Somersetshire, Nov. 11, 1747."—*Prot. Diss. Mag.* vol. vi. p. 281.

 PINNERS' HALL.—*Independent, Extinct.*

Systems of Natural Religion, as they are very improperly called, (B) have been of great disservice to Christianity, for which they have been often substituted. Their usual tendency has been to divert the mind from the study of the scriptures, and promote an indifference, if not a sceptical disregard to the leading doctrines of revelation. The most remarkable circumstance attending Dr. Foster's work is, that it was ushered into the world with the names of two thousand subscribers, comprehending some of the most distinguished personages in the kingdom. This was a most unusual thing, and affords convincing proof of the great estimation which the abilities of our author had obtained among persons of different persuasions.

It has been intimated above, that after his attendance upon Lord Kilmarnock, Dr. Foster lost much of his natural vivacity. In the month of April, 1750, he was attacked by a violent disorder, from the effects of which he never wholly recovered; though he continued to preach, as often as he was able, till January, 1752-3. In that month he had another attack, which appears to have been of the paralytic kind; after which, he continued in a declining way till the middle of October, when the dead-palsy struck his right side. After this, he remained calm and sensible, till he breathed his last, on the 5th of November, 1753, in the 57th year of his age. His funeral sermon was preached at Pinners'-Hall, by Dr. Caleb Fleming, from Acts xi. 23, 24. Another discourse, upon the same occasion, was delivered at the evening lecture, in the Old Jewry, by the late Mr. Charles Bulkley, on John v. 35.

From the preceding narrative, the reader will be able to form some estimate of the character of Dr. Foster. His

(B) Upon close examination, it will be found that much of what has been called Natural, comes under the head of Revealed Religion. The writers upon this subject would form but a very meagre system without the aid of the Jewish Legislator.

PINNERS'-HALL.—*Independent, Extinct.*

abilities, natural and acquired, appear to have been of a superior kind; but it was as a preacher that he gained the greatest celebrity. His popularity is said to have been occasioned by the following circumstance. A physician of rank and eminence happening to pass by the meeting-house where he was preaching, during a shower of rain, went in for shelter. He heard a few sentences, and was so charmed, that he staid the whole of the time, and afterwards spoke of him, upon all occasions, with emphatical esteem as a preacher. He appears to have possessed a fine genius, a lively imagination, and an uncommon sprightliness and vivacity of address. His elocution was just, and his language masterly. He had a happy talent at reasoning, and expressed himself with perspicuity, elegance, and energy. His voice was naturally strong, distinct, and harmonious; and his action grave, and expressive. Such qualities could not fail to arrest the attention. It was probably to these circumstances, rather than to his benevolence, that he was indebted for so large a share of popularity. Benevolence, however, formed a leading feature in his character. This was evidenced not only in his compassion to the distressed, but as it formed the basis, and we might add the essence of his religious creed. To this attribute he made his sentiments, as well as actions, subservient. As Dr. Foster was far gone in the Socinian scheme, and laid but little stress upon the peculiar doctrines of revelation, he was charged by some persons with deism and infidelity. The accusation, however, as far as respected a belief in the evidences of Christianity, was undoubtedly false. This appears from the excellent sentiment that follows: "I take this opportunity to declare, in an age in which scepticism prevails to a high degree, that I esteem it an honour to be a *firm believer*; and from devotedness of mind, a preacher and public advocate for the Christian institution; and think all those justly chargeable with great baseness, pusillanimity, and hypocrisy, who either preach, or profess it, for the sake of popu-

 PINNERS'-HALL.—*Independent, Extinct.*

larity, or any worldly consideration whatsoever, without being themselves real and hearty Christians.”*

As he exalted reason to the supreme rank, and made her the arbiter of his opinions, it is no wonder that he rejected those doctrines which are purely matters of revelation; which could never be discovered by the intellect of man, even in its most perfect state, much less in its present deformed condition. (c) It was upon this account that some persons charged him with infidelity; and it is no injury to him to observe, that the grand doctrines of human redemption, and divine influence, formed no part of his creed. This is evident from the following passages: “His life and labours, (says Dr. Fleming,) did uniformly recommend the beneficial, useful spirit of the gospel, in all the divine virtues that are social and personal. For he was convinced, the great design of Christ’s ministrations was *moral*, viz. to promote virtue, and advance the interests of morality in the world, in order that the grace and mercy of God may be manifest in the execution of his office, as head over all things to his church.” Again, “he understood the great design of Christ’s mediation to be, the reconciling men to God, by promoting virtue, and advancing the interests of truth and goodness in the world.” His being *full of the Holy Spirit*, Dr. Fleming explains of his charity, and his correct deportment in civil, social, and religious life.

Another prominent feature in the character of Dr. Foster,

* Discourses on Natural Religion, vol. i. p. 269.

(c) Though reason be the ornament and glory of human nature, and not to be resigned to the opinions of any fallible creature, it is, nevertheless, imperfect, and must bow with submission to the unerring appointments of the all-wise God, even though we cannot account for them. The institution of sacrifices under the law, and their general prevalence among heathen nations, are quite as unaccountable as the appointment of the great Christian Sacrifice. The difficulty is solved only by revelation: *Without shedding of blood there is no remission.* See the ninth and tenth chapters of the Epistle to the Hebrews.

 PINNERS'-HALL.—*Independent, Extinct.*

was, his integrity ; and this was unquestioned. The preceding narrative has furnished the reader with some remarkable proofs of it, while he resided in the country. His proposal to learn a secular employment, rather than seek for succour in the establishment, was an early instance of his steadfastness in the principles of nonconformity ; and he confirmed it, after his removal to London, by declining the large offers made to him by Dr. Rundle, Bishop of Derry. On all occasions he followed closely the convictions of his own mind, preserving, at the same time, the utmost candour towards those who differed from him. He zealously asserted the rights of conscience, and the superior claims of private judgment, in all matters of faith and worship. No one saw more clearly, or exposed with greater strength, the groundless claims of implicit faith, and the extravagance of a blind credulity. In one of his earliest publications, we find the following excellent sentiments. “ I always had, (says he) I bless God, ever since I began to understand, or think to any purpose, large and generous principles, and there was never any thing, either in my temper or education, which might incline me to narrowness and bigotry. And I am heartily glad of the opportunity, which now offers itself, of making this public, serious profession, that I value those, who are of different persuasions from me, more than those who agree with me in sentiment, if they are more serious, sober and charitable.”* An anecdote of Dr. Foster, that will be read with interest, shall close this account of him. A gentleman, who afterwards took orders in the Church of England, one day called upon the Doctor, to converse with him upon the scepticisms which then oppressed his mind. After the necessary introduction, he began to state his objections, when the Doctor, with great gravity, stopped him with this question : “ Have you asked a solution of your

* See his *Essay on Fundamentals.*

 PINNERS'-HALL.—*Independent, Extinct.*

difficulties from God this morning? Have you prayed to the Fountain of all light for information?" Upon receiving an answer in the negative, he rejoined, "Sir, you will excuse my gratifying your curiosity upon the subject of revelation, while you are chargeable with the breach of one of the first duties of natural religion."*

Besides the pieces already mentioned, Dr. Foster published three Sermons upon funeral occasions. 1. Upon the death of Mrs. Mary Wilks. Eccles. vii. 2. 1732.—2. On the death of the Rev. Thomas Emlin; preached at Barbican, Aug. 16, 1741. Heb. viii. 12.—3. On the death of the Rev. John Ashworth; preached at White's-alley, Oct. 31, 1742. Isa. xl. 6. It may not be improper to mention, that the celebrated Mr. Whiston, in the latter part of his life, received baptism from Dr. Foster, and became a member of his church.†

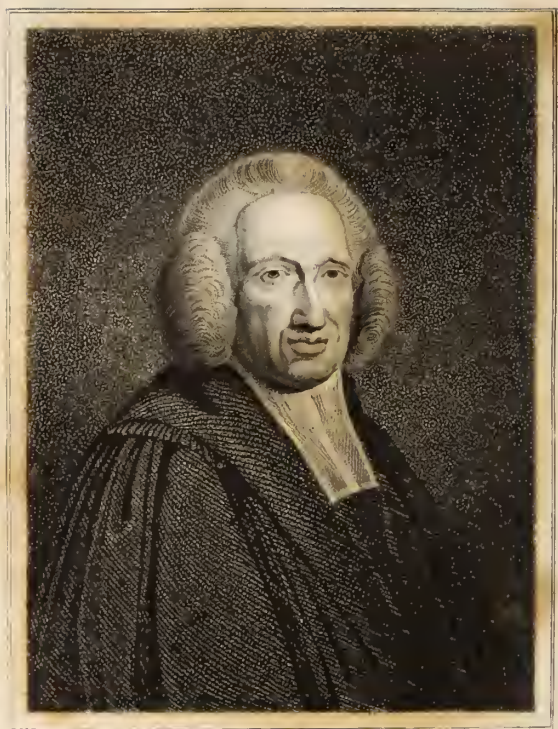
Dr. Foster was interred in Bunhill-fields, where a handsome monument was erected over his tomb; but it is now gone to decay, and the inscription illegible. The following is copied from an early volume of the Gentleman's Magazine.

Here lie the Remains of
JAMES FOSTER, D. D.
Born at Exeter, in Devonshire, 16 Sep. 1697,
Early trained up to academical studies,
And prepared for the sacred work, to which
he devoted himself,
By diligent researches into the holy Scriptures,
And the assistance they afford as a guide to
natural reason,
As also by serious piety, elevated thought,
Happy facility in composing, and fluency of
expression;

* Prot. Diss. Mag. vol. iii. p. 309.

† Dr. Fleming's and Mr. Bulkley's Sermons on the Death of Dr. Foster—*British Biography*—and *General Biography*, Art. FOSTER.





W. Verelsteden sculp.

W. Verelsteden sculp.

Caleb Fleming D.D.

Obt. 1779.

From an original Painting.

In S. Williams's Library, Red-Cross-Street.

Published, July 1st 1800, by Macmillan & Wilson, Skinner-Street.

 PINNERS'-HALL.—*Independent, Extinct.*

His judgment in divine things not guided by
 the opinion of others,
 Produced many discourses and writings out of the common way,
 Some in defence of the divine religion,
 But most in recommending love towards God
 and men.
 Notwithstanding the censures which fell upon him,
 He was candid towards all whom he believed
 sincere,
 Beneficent to the neglect of himself,
 Agreeable and useful in conversation,
 And careful to avoid even the appearance of evil.
 He began his ministry in the west country
 under great discouragements ;
 Was ordained pastor in July, 1724, at
 Barbican in London,
 And after 20 years service there,
 Removed to Pinners'-Hall in the same city.
 In Dec. 1748, the University of Aberdeen, in Scotland,
 Conferred on him unsought the degree of D. D.
 His eloquence procured him many hearers of
 different persuasions,
 Till at length, by his great assiduity in preaching and writing,
 He sunk into a nervous disorder,
 Which increasing upon him for 2 or 3 years,
 Put an end to his life, 5 Nov. 1753,
 In the 57th year of his age.

CALEB FLEMING, D. D. descended from respectable
 parents, and was born at Nottingham, in the year 1698.
 He early discovered an uncommon taste for literature, as
 well as an inclination to the ministerial character, which his
 parents encouraged by placing him under proper masters for
 instruction in classical, as well as other branches of learning.
 At sixteen years of age, he applied himself to the study of
 logic, ethics, natural philosophy, and astronomy, in which
 he had the assistance of the Rev. John Hardy, a learned
 and liberal Divine, who, for many years, took the care of a
 small number of pupils, at Nottingham. From the instruc-
 tions of the same gentleman, he had also particular advan-
 tages for improvement in theological knowledge, which

PINNERS-HALL.—*Independent, Extinct.*

became his favourite pursuit. For his knowledge of geometry, trigonometry, and algebra, he was indebted to the instructions of a Mr. Needham. After continuing some years at Nottingham, engaged in a secular employment, he removed to London.

In the metropolis, Mr. Fleming contracted an intimacy with the Rev. John Holt, who was afterwards, for a number of years, one of the tutors in the Dissenting academy at Warrington. This gentleman greatly assisted and encouraged him in his studies; and by his advice, he further improved himself in classical knowledge, particularly in an acquaintance with the Greek and Hebrew languages. At this time, he does not appear to have determined upon the ministerial profession. He had, however, laid that foundation of learning and knowledge, that abundantly qualified him to enter upon it with respectability.

Previously to his engaging in the ministry among Protestant Dissenters, his abilities and acquirements attracted the notice of Dr. Thomas, afterwards Bishop of Winchester, who was desirous of providing for him in the established church. With this view, he recommended him to the regard of Sir George Fleming, then Bishop of Carlisle, who sent him a presentation to a living in Cumberland, with the promise of a further ample provision. At the same time, Dr. Thomas apprehending his circumstances to be narrow, very benevolently made him an offer of advancing a handsome sum to defray the expences of his removal to so great a distance. Mr. Fleming was not wanting in grateful acknowledgments to these worthy prelates, for their liberal offers; which were made at a time when he had very pressing reasons for embracing them. For having married early, he had a wife and several children to maintain; and having quitted the secular employment in which he had engaged for several years, he was destitute of all resources to provide for them. But as he entertained conscientious scruples against complying with the terms of conformity, which, after the most ma-

PINNERS'-HALL—*Independent, Extinct.*

ture deliberation, he found invincible, he was obliged, as an honest man, to decline the proposals of his compassionate and friendly patrons. In forming his determination upon this subject, he was encouraged by the magnanimity of his wife, who gave him the fullest and tenderest assurances of her cheerful readiness to undergo the most extreme hardships, rather than obtain relief at the expence of his integrity and peace. From this time he resolved to engage in the work of the ministry among Protestant Dissenters.

Not long afterwards, he commenced his pulpit labours, by preaching occasionally in different places in the country, and near the metropolis. Upon the death of Mr. John Munckley, in 1738, he was chosen to succeed him as pastor of the congregation in Bartholomew-close. To that people he had a very honourable recommendation by Dr. Avery, who had been one of their ministers. Soon after his election, he was ordained to the pastoral office, in the manner generally practised by Dissenters; being recommended to the favour of God, and the affectionate regard of his people. On this occasion he would not consent to deliver any other confession of faith, than a general declaration of his belief in the revelation of the gospel. He also refused to submit to the ceremony of imposition of hands, considering it not to be of any just meaning, where no extraordinary gifts are, or can be communicated.

Mr. Fleming continued to officiate in this situation till the year 1753, when on the declining health of Dr. Foster, then minister to the morning society at Pinners'-Hall, he was appointed to the office of assistant-preacher, still officiating in the afternoon at Bartholomew-close. Upon the death of Dr. Foster, which happened not long afterwards, he was chosen to succeed to the pastoral office, being warmly recommended by his predecessor. It was not long after this appointment, before the society in Bartholomew-close, being greatly reduced, and that chiefly by the death

 PINNERS' HALL.—*Independent, Extinct.*

of its aged members, was dissolved, most of the remaining few uniting themselves to the society at Pinners'-Hall; where Dr. Fleming (who had now received the degree of Doctor of Divinity) continued to officiate, till disabled by the growing infirmities of far advanced age, which did not wholly lay him aside till within some months short of two years before his death. This last event took place, July 21, 1779, in the 81st year of his age. Mr. John Palmer preached his funeral sermon, at New Broad-street, from 2 Cor. i. 12. *For our rejoicing is this, &c.*

Dr. Fleming, in early life, enlisted himself under the banners of Socinus, and ever afterwards, became a zealous champion for the tenets of that reformer. This gave a peculiar cast to his temper and character, and frequently involved him in disputes with his brethren. He has been greatly extolled as an able and judicious defender of divine revelation. This, however, must be understood chiefly of the facts upon which revelation is founded; for as to its doctrines, they most of them afforded him subject of ridicule, and he was determined to believe no more than his reason could fathom. His printed sermons afford the most wretched specimens of divinity; and he has shewn how easily the plainest passages of scripture can be perverted. The enmity he discovered to those doctrines which are the peculiar glory of the gospel dispensation, occasioned many of his brethren, and those not *Calvinists*, to discourage his labours, and treat him with coolness. Of this he grievously complains; but to the friends of the Saviour, it will be ground for rejoicing, that the Presbyterians in general were not then prepared to relinquish their attachment to the main truths of the gospel. Dr. Fleming must be allowed the praise of integrity; and he avowed his principles with great openness and frankness. His learning, though considerable, was by no means profound; but he possessed an acute and vigorous understanding. In the cause of civil and religious liberty, he engaged with great ardour; and he considered

PINNERS'-HALL.—*Independent, Extinct.*

the interposition of human power in matters of religion, as the principal source of the corruptions of Christianity. Though Dr. Fleming was neglected and discountenanced by the bulk of his brethren, he, nevertheless, enjoyed the friendship and esteem of a few, whose sentiments were congenial with his own. Among these, the most conspicuous were Dr. Hunt, and Dr. Lardner. With the latter he frequently corresponded by letter, notwithstanding they lived but a few doors from each other, in Hoxton-square.

Dr. Fleming, as far as regarded the number of his publications, may be set down as a very considerable author. For nearly half a century, almost each succeeding year produced at least one pamphlet, and often more. These are most of them upon temporary subjects, and, consequently now but little known. Several of his pieces being published without his name, were but little noticed at the time; others, however, were better received; and some of them are said to be curious and valuable. His writings would have been more generally acceptable, had they been free from a certain quaintness and obscurity of style. Aiming at originality and strength of expression, he often lost perspicuity, and never attained to elegance. There are instances, also, in which he was singular, not to say whimsical, in his positions.* Dr. Fleming appears to have had an uncommon itch for disputing; and as he set down for fools and enthusiasts, all who were not Socinians, many eminent Divines, as well as laymen, were the objects of his animadversion. Of this number were Watts, Bradbury, Pike, Whitefield, Wesley, Bishop Sherlock, Soame Jenyns, &c. but it does not appear that any of them undertook to answer his writings. Against Chubb, the Deist, he advocated the cause of Christianity; and by way of stricture upon some writings of Watts, Bishop Sherlock, and others, he defended Socinianism. With Mr. Cornthwaite, a Sabbatarian Baptist, he

* Kippis's *Life of Lardner*, p. 96.

maintained a controversy upon the observance of the seventh-day Sabbath; and he pleaded for the baptism of infants, in opposition to Mr. Joseph Burroughs, a learned minister among the General Baptists. Some of his writings are directed to the defence of civil and religious liberty; and others to maintain the principles of Protestant Dissenters, against the claims of ecclesiastical establishments.* Of his several pieces, a catalogue shall be given in the note below. (D)

* Mr. Palmer's Sermon on the Death of Dr. Fleming.

(D) WORKS.—The following is a list of most of the pieces published by Dr. Fleming.—1. An Essay on public Worship. 1729.—2. An Answer to the Dispute Adjusted, on the Repeal of the Corporation and Test Acts. 1732.—3. The Jesuit Unmasked, on the Death of Charles I. 1735.—4. St. Paul's Heretic; or, several Characteristics of an Heretic, &c. 1735.—5. The fourth Commandment abrogated by the Gospel. 1736.—6. A plain and rational Account of the Law of the Sabbath, in Defence of the former. 1736.—7. A Letter to Dr. Cobden, in Defence of Dissenters. 1738.—8. Remarks on Mr. Thomas Chubb's Dissertation on Providence. 1738.—9. Remarks on his Vindication of the true Gospel. 1739.—10. Delays dangerous about the Repeal of the Test Act. 1739.—11. Some Thoughts upon the Grounds of Man's Expectations of a future State, from the Principles of Reason, &c. 1739.—12. Animadversions on T. Chubb's Discourse on Miracles. 1741.—13. Plea for Infants. 1742.—14. A Catholic Epistle, &c. 1744.—15. The Religion of Nature not set up in Opposition to the Word of God, nor the Religion of Jesus in Opposition to the Religion of Nature. 1744.—16. The Pædo-Baptist defended against Mr. Burroughs. 1745.—17. An Essay on Redemption. 1745.—18. An earnest Address to Britons. 1745.—19. The Immorality of profane Swearing. 1746.—20. Truth and modern Deism at Variance, against Chubb. To which is added, Remarks on Dr. Watts's Treatise, entitled, "The Glory of Christ as God-man." 1746.—21. A modern Plan, upon which the Minds and Manners of Youth may be found. 1748.—22. A Comment on Warburton's Alliance between Church and State. 1748.—23. True Deism the Basis of Christianity, in Answer to Chubb. 1749.—24. A Letter to the Lay-Expositor, in Defence of his Comment on Warburton's Alliance. 1749.—25. The Character of Thomas Bradbury, taken from his own Pen. 1749.—26. A Manual for common Christians; or, plain Reasons for Infant Baptism. 1750.—27. The Economy of the Sexes, on Divorce, Poligamy, and Celibacy. 1751.—28. An apologetical View of the moral and religious Sentiments of the Right Hon. Lord Viscount Bolingbroke. 1752.—29. Theophilus to Gaius, against Forms of Prayer. 1753.—30. A

 PINNERS'-HALL.—*Independent, Extinct.*

With Dr. Fleming the old Independent congregation at Pinners'-Hall became extinct.

Sermon on the Death of the Rev. Dr. James Foster. 1753.—31. An Apology for a Protestant Dissent, occasioned by the Prosecution of certain Gentlemen, who have refused to serve the Office of Sheriff. 1755.—32. Three Letters on Systematic Taste, against the Centaur not Fabulous, &c. 1755.—33. A Scale of first Principles, religious and moral, proper to the Sentiments and Life of Man; chiefly calculated for the Service of Youth; designed upon the Model of Dr. Worthington's *Form of Sound Words*. 1755.—34. No Protestant Popery: a Letter to Mr. Pyke, occasioned by his Assemblies' Catechism analysed, explained, &c. 1756.—35. A Letter to Mr. John Wesley, occasioned by his Address to the Clergy. 1756.—36. Three Questions resolved against Popery. 1757.—37. Necessity not the Origin of Evil, against Mr. Soame Jenyns. 1757.—38. A Survey of the Search after Souls, by Dr. Coward, Dr. Samuel Clarke, Mr. Baxter, Dr. Sykes, Dr. Law, Mr. Pickard, and others, wherein the principal Arguments for and against the Materiality are collected, &c. 1758.—39. A Defence of the Survey. 1759.—40. A Sermon on St. Paul's Orthodoxy, at Pinners'-Hall, July 24, 1759, on Titus ii. 15. 1759.—41. The Nature, Design, and End of Christ's Death: addressed to those Deists who disbelieve in Revelation. 1760.—42. The Equality of Christians in the Province of Religion. 1760.—43. The Merits of Christ exemplary; or, an Interpretation of Peter's Account of Christ's bearing our Sins in his own Body on the Tree. 1761.—44. The Palladium of Great Britain and Ireland; or, historical Strictures of Liberty, from before the Reformation down to the present Time. 1762.—45. The Doctrine of the Eucharist. 1763.—46. Christ's Temptation in the Wilderness, a Proof of a Divine Mission, &c. 1764.—47. The Claims of the Church of England seriously considered. 1764.—48. An Antidote for the Rising Age. 1765.—49. The Friendship and Virtue of David and Jonathan. 1765.—50. Another Defence of the Unity. 1766.—51. The Root of Protestant Errors examined, against Mosheim. 1767.—52. Civil Establishments in Religion a Ground of Infidelity.—53. A Letter from a Protestant Dissenting Minister to the Clergy of the Church of England, occasioned by the alarming Growth of Popery in this Kingdom. 1768.—54. A Supplement to Dr. Chauncy's Letter to Mr. T. B. Chandler. 1768.—55. The Open Address of New Testament Evidence, or three plain Monuments, &c. 1771.—56. Free Thoughts on a Free Inquiry into the Authenticity of the two first Chapters of St. Matthew's Gospel. 1771.—57. Discourses on the three essential Principles of the Gospel Revelation, which demonstrate its Divine Original. 1772.—58. Religion not the Magistrate's Province, occasioned by the late Application to Parliament. 1773.—59. A Dissertation on Self-Murder. 1773.—60. The Ingratitude of Infidelity. 1775.

 CARPENTERS'-HALL.

Dr. Fleming was interred in Bunhill-fields, where upon his tomb-stone is preserved the following inscription :

Under this stone are interred the Remains
Of the Rev. CALEB FLEMING,
Many years Pastor of a congregation of Protestant Dissenters
in this Metropolis.

He was distinguished for his piety and integrity,
And his indefatigable attention to the study of the sacred writings.
He was a steadfast assertor of the right of private judgment,
And considered the interposition of human power and authority
in matters of religion,

As the great source of the corruptions of Christianity.
Always animated by a warm zeal for the interests of religious liberty.
He was equally influenced by a firm attachment
To the rights of his country, and of human nature.

He died July 21st, 1779,
In the 81st year of his age.

CARPENTERS'-HALL.

CARPENTERS'-HALL is situated in London Wall, opposite the noble building for the reception of lunatics, called Bedlam. About seventy years ago, it was hired by a lunatic of a more dangerous description, who exhibited here, for some considerable time, till the strong arm of the civil power interfered, and some officious magistrate read him a lecture of a less palatable nature, than those which he had been accustomed to deliver. Of this strange adventurer we shall present the reader with some curious particulars, which will supply the want of further particulars respecting Carpenters'-Hall.

JACOB ILIVE.—This singular man was the son of a printer, and himself bred to the same profession; but ap-

CARPENTERS'-HALL.

plying himself to letter-casting, he conducted, at the same time, the joint-concern of a foundery and a printing-house. It is said that he knew the letters by the touch; which remarkable circumstance renders it less surprising that he was an expeditious compositor. It was not, however, as a mechanic that he became known—his ambition led him to be a writer as well as printer of books; and not being sound in his mind, he produced some strange works. In 1733, he published an "Oration," designed to prove, *The Plurality of Worlds,—That this earth is Hell,—That the Souls of men are the apostate Angels,—That the fire which will punish those who shall be confined to the globe after the day of judgment, will be immaterial,—And that future punishment will not be eternal.* It appears from the preface to this piece, that it was written in the year 1729, without any design of being made public; but the author having read it at various times to his mother, Mrs. Jane Ilive, (E) she ordered in her will, that he should read it publicly, as soon as convenient after her decease. He accordingly pronounced it at Brewer's-Hall, September the 10th, and at Joiners'-Hall, September the 24th, 1783. In this strange performance, the author unveils his deistical principles, and takes no small liberty with the sacred scriptures, especially the character of Moses. Emboldened by this first adventure, our author determined, henceforward, to become the public teacher of infidelity, or, as he calls it, "The religion of Nature." For this purpose, he hired the use of Carpenters'-Hall, where, for some considerable time, he delivered his Diatribes, which consisted chiefly of scraps from Tindal, and other deistical writers. In the course of the same year, our author published a second part

(E) Mrs. Ilive was the daughter of Thomas James, a benefactor to Sion College Library, and descendant of Dr. Thomas James, Librarian of the Bodleian. She died August the 29th, 1733, aged 63 years. It appears from the above oration, that she held sentiments very similar to those of her son.

CARPENTERS'-HALL.

of the above performance, which he entitled, "A Dialogue between a Doctor of the Church of England, and Mr. Jacob Ilive, upon the Subject of the Oration."

The year 1756, proved fatal to Mr. Ilive's liberty, as well as to his lectures. For, publishing "Modest Remarks upon the Discourses of the Bishop of London," (Dr. Sherlock,) which proving not quite so modest as the author promised in his title, he was sent to Clerkenwell-Bridewell, where he was confined from June 15, 1756, till June 10, 1758; after which he attempted no more public lectures. During his confinement, he published, "Reasons offered for the Reformation of the House of Correction in Clerkenwell, &c. 1757." He also projected several other reforming treatises, enumerated in Gough's British Topography. It appears that Mr. Ilive, also, attempted to restore the company of Stationers to their primitive constitution. Besides the above treatises, he published in 1757, a pretended translation of, "The Book of Jasher;" said to have been written by one Alcuin, the name of a British monk, of considerable note. The account Mr. Ilive gives of the translation, is full of glaring absurdities; but the publication, in fact, was secretly written by him, and printed off by night. Mr. Ilive died in the year 1763.*

* Gough's British Topography, vol. i. p. 637,—Reed's Rise of the Infidel Societies,—and Biographical Dict. Art. ILIVE.

CAPEL-COURT, BARTHOLOMEW-LANE.

THIS place is scarcely worth notice, but having inserted it in our list, we shall just observe, that the Society of Relyau Universalists, which now meets in Windmill-street, occupied some years ago, a large room on the first floor of a house in Capel-court, Bartholomew-lane. Of the rise of this Society an account has been already given in the life of its founder, Mr. Rely, under the article **CROSBY-SQUARE**; and we shall have occasion again to mention them when we come to speak of Windmill-street.

FOUNDERS'-HALL, LOTHBURY.

INDEPENDENT.

THE meeting-house at Founders'-Hall is of ancient date, and was occupied for nearly the period of a century, by a Scots Presbyterian congregation, which was the earliest of that denomination in London. It was collected in the reign of Charles the Second, and continued to assemble at Founders'-Hall, till the year 1764, when they built a new meeting-house, in London Wall. After this, a lease of Founders'-Hall meeting was taken by the Independent congregation under the pastoral care of the Rev. Joseph Barber, then assembling at Little St. Helen's. This church, it is well known, originated in a separation from the church a

FOUNDERS'-HALL, LOTHBURY.—*Independent.*

the Three Cranes, of which Mr. Samuel Pike was pastor. Mr. Barber, after preaching upwards of thirty years at Founders'-Hall, upon the expiration of the lease, in 1797, united his people with the Independent congregation at Aldermanbury Postern, under the pastoral care of the Rev. Thomas Towle; and upon Mr. Towle's death, in 1806, assumed the sole charge of the united society. At that place we shall make further mention of Mr. Barber. Upon his removal, a fresh lease of the meeting-house, was taken by the Independent congregation at Pimmers'-Hall, of which Mr. Crole was pastor; and by this church it is now occupied.

The meeting-house is situated at the top of Founders'-Hall Court, and is accessible by means of a flight of stairs, the lower part being occupied for a tavern. The building is of an oblong form, the size moderate, and the whole fitted up with great neatness. There are four galleries, one being raised a tier above the rest. The congregation is in a respectable state, and the church upon the Independent board.

As this church is but of modern date, the history of it is extremely short: we have to record the life and labours of only one pastor, who finished his course but a few years ago. The present minister is the second in succession.

MINISTERS' NAMES.	From	To
Anthony Crole,	1778	1803
John Thomas,	1804	18..

ANTHONY CROLE.—This worthy minister was a native of Scotland, and born in the year 1740, at the village of Fettercairn, in the shire of Kincardine, about twelve miles from Montrose. At seven years of age he had the misfortune to lose his father, who was a serious man; but this

FOUNDERS'-HALL, LOTHBURY.—*Independent.*

want did not deprive him of the inestimable privilege of a religious education. His pious mother discharged, with affectionate fidelity, the important trust that devolved upon her; and it pleased God that her instruction and example made a deep and lasting impression upon his mind. To the pious labours of a worthy school-master, under whose care he was placed, Mr. Crole ascribed much of his early improvement in religious knowledge. This good man used to catechise his pupils, and, with great seriousness, and in a manner suited to their understandings, would explain and inculcate the important truths and duties of religion. A text of scripture explained upon one of these occasions, greatly affected the mind of Mr. Crole. It was this: *One day is with the Lord as a thousand years, and a thousand years as one day.* Many years afterwards, when he visited the place of his nativity, he had the satisfaction to find his venerable preceptor still living. Though age had deprived him of his sight, his faculties were unimpaired; and he enjoyed the exquisite pleasure, not only of hearing his former pupil preach with great acceptance, but also of receiving from him every expression of affectionate and grateful remembrance.

Upon his leaving school, Mr. Crole was apprenticed to a cabinet-maker, and, in this situation, he was not only regular and decent in his general conduct, but his integrity and industry were truly exemplary. He was assiduous in attending on the means of religious instruction; and, at the age of sixteen, received the Lord's-Supper. After the expiration of his apprenticeship, he left his native country; and though he passed through scenes of great temptation, still retained a strong sense of religion, and was remarkably circumspect in his morals. At about twenty-two years of age, he removed to London; and having established a business for himself, it pleased God to prosper him, so that he lived very comfortably. He now availed himself of every opportunity to hear the gospel. Mr. Cruden, of Crown-

FOUNDERS'-HALL, LOTHBURY.—*Independent.*

court, was the minister whom he chiefly attended ; but the preaching of Mr. Madan, was the means of bringing him to clearer views of the gospel. Soon afterwards, he became a member of a small, but respectable society, which then met in Archer-street, and more lately in Castle-street, Leicester-square. Here, after much solicitation, he was prevailed upon to deliver his sentiments on some religious subject, which had been previously proposed for discussion. The unaffected simplicity, seriousness, and ability with which he delivered his sentiments on these occasions, gained him the esteem of his hearers, and convinced them that his talents ought to be employed in the service of the sanctuary.

It was a considerable time, however, before Mr. Crole exercised his gifts in public. His first sermon was delivered at Mr. Messer's meeting-house, in Grafton-street ; where, on the failure of an expected supply, a friend observing Mr. Crole in the gallery, went to him, and brought him most reluctantly into the pulpit. Though greatly agitated on this occasion, not daring, as he afterwards told his friends, to lift up his eyes during the whole service, yet his labours were very acceptable to the congregation. From this time, he received many applications to preach ; but as he wished to pass through a course of preparatory studies, he, with this view, relinquished his business, and went to the College of Trevecca. There he diligently, and successfully applied himself to recover his knowledge of the Latin, and to gain an acquaintance with the Greek and Hebrew languages. The patroness of that institution, the late Countess of Huntingdon, know how to appreciate his talents ; but did not fully enter into his ideas respecting the necessity of improving them by an unremitting application to academical studies. She, therefore, urged him immediately to commence his ministerial labours. As far as he could with propriety, Mr. Crole resisted her ladyship's importunity in the most respectful and decided manner, giving her to understand, that his principal object in coming under her

 FOUNDERS' HALL, LOTHBURY.—*Independent.*

roof, being the acquirement of knowledge, he could not continue in the college, unless he was permitted to enjoy those literary advantages which he had been encouraged to expect.

In this connexion Mr. Crok continued three years; and from the testimony of his fellow-students it appears, that such was his diligence in study, so exemplary his conduct in the family, and so evident his superiority in knowledge and experience, that they revered him as a father. For some time he itinerated; and in this service his labours were abundant. His zeal, prudence, and fortitude were worthy of the best times of Christianity; and though he laboured under many discouragements, and, in some instances, was cruelly mal-treated; yet, through good report and evil report, honoured and carressed by the friends, or despised and persecuted by the enemies of religion, he failed not to declare the whole counsel of God. Nor did he labour in vain, but was the instrument of great good to the souls of many; and he had the consolation, at a late period of life, to hear of some remarkable instances, in which his early labours had been followed with a blessing to those who were never personally known to him.

But while this excellent man was thus faithfully and successfully labouring to bring sinners to Christ, he was, for a considerable time, harassed with the most distressing doubts respecting his own interest in the Redeemer; and, though he frequently administered seasonable and acceptable words of consolation to the weary and heavy laden, yet his own soul was bowed down with sorrow. Though the great Head of the church was now honouring him with many seals to his ministry, and his friends were abundantly satisfied respecting his call to the work, yet the state of his mind on this subject, was such as can scarcely be conceived by those who have not been in a similar situation. His ideas of the awful responsibility attached to the character of a minister

of the gospel, were accompanied with the most humiliating and painful apprehensions of his own unworthiness and insufficiency. He was now strongly tempted to relinquish the ministry, into which he feared that he had unwarrantably intruded himself. But he was restrained by the dread of adding the guilt of treachery to that of rashness, and at the same time, being convinced of the truth and importance of the doctrines which he preached, and somewhat encouraged by the success of his former labours, he was not altogether without hope that the Lord might be pleased to put honour upon his word, and bless the ordinances of his own institution, however unworthy the instrument by whom they were dispensed.

In this state of darkness Mr. Crole was suffered to continue for some time; and while it lasted, his mind was often so entirely absorbed in gloomy thought, that he would scarcely have provided himself with necessaries, or have been sensible to the want of them, had not the kind circumstances of his friends, and a rooted dislike to the very appearance of affectation, roused him to pay some attention to the things of this life. Under the pressure of this burden his work dragged on heavily, and he grew almost weary of life. But, at length, the light broke in upon his mind, and he was indulged with such manifestations of the divine favour as entirely removed his fears; and, from that time to the day of his death, it is believed that he never once doubted his interest in the Redeemer, nor his call to the work of the ministry.

About the year 1776, Mr. Crole returned to London, and first preached at Cumberland-street chapel; where, on receiving an unanimous call from the congregation, he was ordained to the pastoral office. With this people he continued his ministry for some time with great acceptance, unwearied diligence, and considerable success. But some differences arising in the congregation, chiefly respecting forms of worship, and church order, Mr. Crole, and a con-

FOUNDERS'-HALL, LOTHBURY.—*Independent.*

siderable number both of the church and congregation, agreed to withdraw peaceably, and to adopt the Independent mode of worship and discipline. Pinners'-Hall meeting becoming at that time vacant, a lease of it was taken by this respectable society, which, united in the strictest bonds of Christian love, continued to meet there for many years. But the lease expiring in 1797, and Pinners'-Hall being about to be taken down, Mr. Crole's church removed to Founders'-Hall, lately occupied by Mr. Barber's congregation. In this situation he continued till his death. But few ministers were more entirely beloved by their people than Mr. Crole, and few congregations were happier in the pastoral relation. Upon this subject his heart overflowed with joy and gratitude to the day of his death. By a clause in his will, he expressly desired that the officiating minister at his interment, should present his cordial thanks to the church and congregation for their steady attachment, affectionate sympathy, and unwearied patience under the disappointments and inconveniences arising from the frequent interruption of his ministerial services; and, above all, for the many prayers they had offered on his account.

For many years Mr. Crole was favoured with an uncommon share of health; and notwithstanding his other engagements, used to preach constantly thrice, and occasionally four times on the Lord's-day, besides a lecture on Wednesday evening. Being, from an experience of its usefulness, a strenuous advocate for the catechising of children, he constantly appropriated one evening in the week to that important and profitable employment. As he was remarkably fond of children, so none could feel more strongly the importance of the rising generation. His happy facility, and engaging manner of illustrating and enforcing the great subjects of religious instruction, so entirely engaged the affections of his catecheumens, that these weekly exercises were always anticipated with pleasure, and remembered with gratitude.

During the last five years of his life, Mr. Crole was exercised with great bodily affliction; which he bore with that manly fortitude and Christian resignation to the Divine will, which nothing but real religion could inspire. So far was he from repining, even when the symptoms of his disorder were most alarming, and the pain most excruciating, that he always spoke with evident satisfaction of the honour that was conferred on him, in being thus called to experience and exemplify the power of divine grace. From the first attack to the termination of his disorder, he was repeatedly given over by the most skilful physicians; but contrary to the expectations of his friends, was several times raised from the borders of the grave, and each time appeared to resume his work with greater zeal and affection. On some of these occasions, his conversation appeared like that of an inhabitant of the celestial world. Though Mr. Crole's illness was of long continuance, and his dissolution had been often expected, yet, in the event, his departure was sudden; but it was tranquil and easy. He departed this life on the 3d of July, 1803, in the 64th year of his age. His remains were interred in Bunhill-fields, before a large concourse of spectators, when the Rev. A. Waugh delivered an address at the grave; and on the following Lord's-day, the Rev. M. Wilks preached his funeral sermon at Founders'-Hall, from 2 Sam. iii. 38.

The character of Mr. Crole was of that exemplary nature as to secure him a large portion of respect, and render him an object worthy of imitation. "As a husband and father, he was prudent, affectionate, and faithful in the discharge of every duty resulting from these interesting relations. As an instructor of youth, his ability and integrity were generally confessed and admired. As a member of civil society, he was not only remarkably inoffensive, but always ready to do good to the souls and bodies of his fellow-creatures of every denomination. As a Christian, he exemplified the meekness, the dignity, and the purity of Christianity. In

 FOUNDERS'-HALL, LOTHBURY.—*Independent.*

him, religion appeared at once venerable, dignified, and engaging. As a minister of the gospel, he was not less diligent in the study than animated in the pulpit. He despised the meanness, and abhorred the dishonesty of delivering crude and indigested discourses to those whose improvement in knowledge and establishment in faith, whose comfort, growth in grace, and salvation, were not only the professed objects of his ministry, but objects dearer to him than life itself. He was unwearied in his endeavours to get at the mind of the Spirit in the oracles of truth; and unreserved and undaunted in communicating the result of his inquiries. It was his constant study to shew himself approved unto God, a workman that need not be ashamed, rightly dividing the word of truth. Not walking in craftiness, or handling the word of God deceitfully; but, by manifestation of the truth, commending himself to every man's conscience as in the sight of God."*

Mr. Crole's abilities were respectable; he published, however, but little: the following are the only pieces that have come to our knowledge. 1. *Theotekton*: or, Meditations on Mark vi. 3.—2. *Practical Remarks on Religious Profession in general, and on the Nature and Advantages of evangelical Churches.*—3. *A Sermon, preached at the opening of Cheshunt College.*

JOHN THOMAS.—Mr. Crole was succeeded, after a vacancy of nine months, by Mr. John Thomas, a student in the academy at Hoxton, of which Mr. Simpson is tutor. He was set apart to the pastoral office in Founders'-Hall, March 28, 1804. Mr. Clayton prayed and read the scriptures; Mr. Thorpe delivered an introductory discourse; Mr. Simpson offered the ordination prayer; Mr. Nicol delivered the charge from Acts xx. 28. Mr. Wilks offered the general prayer; Mr. Burder preached to the people from Heb. xiii. 17. and Mr. Atkinson concluded with prayer.

* *Evang. Mag.* for October, 1803.

OLD JEWRY.

ENGLISH PRESBYTERIAN.

THE OLD JEWRY takes its name from the Jews, who formerly inhabited, in great numbers, this quarter of the city. It is also remarkable from another circumstance: King Henry VI. is said to have had his principal palace in the Old Jewry. From a passage in Crosby's History of the Baptists, it should seem that this denomination had formerly a meeting-house in this street. "Mr. Jeremiah Ives (says that author) was pastor of a baptized congregation in the Old Jewry, between thirty and forty years."* The precise spot upon which it was situated is not now to be discovered, nor any other particulars relating to the society. Of Mr. Ives, we shall make further mention under the article Coleman-street.

The present meeting-house in the Old Jewry, was built about the year 1701, for the Presbyterian congregation under the care of the eminent Mr. John Shower. The church, however, was of much earlier date. By comparing some facts recorded by Dr. Calamy, in his account of the ejected ministers, the congregation in the Old Jewry appears to have been gathered by the Doctor's father, Mr. Edmund Calamy, who was ejected by the Bartholomew Act, in 1662, from the living of Moreton, in Essex. Coming afterwards to London, he preached for some years at his own house, in Aldermanbury; but upon King Charles Indulgence, in 1672, he hired the use of Curriers'-Hall, and converting it into a meeting-house, preached

* Crosby's Hist. English Baptists, vol. iv. p. 248.

OLD JEWRY.—English Presbyterian.

there till his death, in 1685. The congregation continued to assemble there several years after his death; and after occupying the place about twenty years, removed, about 1692, on account of its being too small, to a larger meeting-house in Jewin-street. As the congregation increased rapidly under the ministry of Mr. Shower, the same difficulty continued to operate, and the new place soon proved as inconvenient as the former one. This rendered another removal necessary. Accordingly, a large and substantial meeting-house was erected in the Old Jewry, to which place Mr. Shower and his congregation removed some time in the year 1701. Though the act of Toleration had then been passed some years, and the Dissenters enjoyed legal security, it was nevertheless considered of so precarious a nature, that concealment was still thought to be necessary. Some private houses were, therefore, erected between the meeting-house and the street, that the former might be sheltered from public notice, and the more effectually secured from danger.

The meeting-house in the Old Jewry being conveniently situated, it has been used at various times for conducting public lectures among the Dissenters. The first service of this nature was a Lord's-day evening lecture, set on foot in the year 1702, and conducted jointly for some time by Mr. Samuel Rosewell, and Mr. Benjamin Grosvenor. It was raised and supported by some young citizens of considerable rank, and met with great success, particularly among young people, for whom it was chiefly designed. Mr. Grosvenor declining after some years, Mr. Rosewell conducted it alone till 1713, when he removed the lecture to Founders'-Hall. After this, Dr. Ridgley, Mr. Billingsley, and Mr. Wood, were concerned in a catechetical lecture at the Old Jewry. But this useful exercise was dropped in 1723, to make way for a lecture of a different kind. In the course of the same year, a new lecture was set on foot on a Tuesday evening, for the purpose of stating and defending the evidences

OLD JEWRY.—English Presbyterian.

of natural and revealed religion. It was designed only for the winter half year, and the first preachers were Mr. Lardner, and Mr. Chandler, then in the vigour of their ministry; but, after some time, Mr. Chandler conducted it alone. In the year 1728, a Wednesday evening lecture was opened at the Old Jewry, for the celebrated Dr. Foster, who had then acquired considerable popularity as a preacher; and continued it with great reputation, till nearly the time of his death. Upon his being laid aside, the late Mr. Charles Bulkley, a minister likewise of the General Baptist denomination, was chosen to conduct the lecture in his stead. It is within the recollection of many of our readers, that some years ago, Mr. Joseph Fawcett, minister of a Dissenting congregation at Walthamstow, and famous for his pulpit oratory, exhibited on a Lord's-day evening at the Old Jewry, where he attracted a large crowd of admirers. In more recent times, the late learned Mr. John Fell commenced a series of discourses at the Old Jewry, upon the evidences of Christianity; but being removed by death when he had delivered only the fourth lecture, the remainder were undertaken by the late Dr. Henry Hunter, at his own meeting-house, London Wall.

The meeting-house in the Old Jewry, is a large, substantial brick-building, neatly fitted up with pews, and contains three galleries of considerable size. The church and congregation, till the death of Dr. Chandler, were very large and wealthy: under Dr. Amory they declined considerably, but have been revived by the present pastor; and are at present, for numbers and influence, among the most respectable of the Presbyterian denomination. As the lease of this meeting-house is upon the point of expiring, and the people have not been able to obtain a renewal upon terms any way to their advantage, they have taken a piece of ground in Jewin-street, where they are building a new meeting-house, nearly opposite to the spot where, upwards of a century ago, their forefathers assembled for divine worship. This

 OLD JEWRY — *English Presbyterian.*

circumstance has been considered to be not a little remarkable. The old place, we understand, is to be shut up in the month of June, and, the new one opened in the course of the ensuing autumn. The foundation-stone of the latter place was laid by Dr. Rees, on the 5th of September, 1808, being Bartholomew-day, old style—a day of peculiar interest to Protestant Dissenters, and of affecting notoriety to the whole Protestant church. At the time of laying the first stone, Dr. Rees delivered a very suitable address, which was printed in the *Monthly Repository*, for November, 1808.

In the subsequent list of ministers who have officiated in this church, the reader will find the names of some zealous and faithful men; as also of some considerable Divines, who, by the learning and talents which they displayed in defending their principles, did honour, not only to the cause of Dissenters, but to that of our common Christianity. In point of religious sentiment, there has been considerable variation between the former and present state of this church, both among ministers and people. The first five ministers upon our list were decided Calvinists; the four next, of somewhat a lower standard; and the subsequent ones acknowledged Arians. (F) The lives of some of these worthies will be read with interest; and we shall endeavour to record them with faithfulness and impartiality.

(F) As it is possible some readers may put a misconstruction upon the author's candour in using names of party distinction, he wishes it to be distinctly understood, that he totally disclaims any thing that might lead to it. The words *Calvinist* and *Arian*, he uses as terms neither of honour nor reproach; but for the sake of convenience, and in order to give the reader an idea, as nearly as possible, what was the real fact.

 OLD JEWRY.—*English Presbyterian.*

MINISTERS' NAMES.	As Pastors.		As Assistants.	
	From	To	From	To
Edmund Calamy, Jun.	1662	1685	—	—
Samuel Borfet,	1685	1691	—	—
John Shower,	1691	1715	—	—
Timothy Rogers, M. A.	—	—	16..	1708
Joseph Bennett,	—	—	1708	1726
Simon Browne,	1716	1723	—	—
Thomas Leavesley,	1723	1737	—	—
Samuel Chandler, D. D.	1729	1766	1726	1729
Henry Miles, D. D.	—	—	1737	1744
Richard Price, D. D.	—	—	1744	17..
Thomas Amory, D. D.	1759	1774	—	—
Nathaniel White,	1774	1783	1766	1774
Abraham Rees, D. D.	1784	18..	—	—

EDMUND CALAMY, M. A. was son to Mr. Edmund Calamy, a famous Puritan Divine, and many years minister of Aldermanbury, from whence he was ejected soon after the restoration. This his eldest son was born about the year 1635, at St. Edmund's-bury, in Suffolk. In his early years he was carefully instructed by his father, and when he had acquired a sufficient fund of learning, was transferred to the University of Cambridge, where he was entered of Sidney-College, March 28, 1651. In 1654-5, he took the degree of Bachelor of Arts; and removing to Pembroke-Hall, proceeded Master of Arts, in 1658. Afterwards he became Fellow of the College, and on the 20th of April, 1659, was presented to the living of Moreton, in Essex, which he held till the Act of Uni-

OLD JEWRY.—*English Presbyterian.*

formity ejected him in 1662. He then retired to London, and kept a meeting privately in his own house in Alder-manbury.

Upon the declaration issued for indulgence, in 1672, Mr. Calamy set up a public meeting in Curriers'-Hall, near Cripplegate. But when the Dissenters were again presented, he had recourse to his former method of private preaching; and though he was very assiduous in his labours, yet he escaped imprisonment, notwithstanding warrants were frequently out against him. But he had the misfortune, with several others of his brethren, to fall under a Crown-office prosecution, which put him to a great deal of trouble and expence.

As Mr. Calamy was a person of much learning and unaffected piety, so he was very careful to avoid whatever might draw upon him the imputation of party. In the earlier part of life he declined taking the covenant, and through the whole course of it, shewed a spirit of moderation and charity agreeable to his calling. His nonconformity did not proceed from any ill-humour, or from the hope of gain; but was grounded on motives thoroughly conscientious. He was in judgment for a comprehension, much rather than for a perpetual separation. But though steadfast to his principles, he never pretended to confine the church of Christ within the bounds of any particular party. He had a great contempt for the goods of this world, and was willing to pass through it with as little observation as possible. Such was his love of obscurity and retirement, that though a very able, as well as faithful preacher, and known to have done much good in the space of three and twenty years that he exercised the ministry in London, yet he would never be prevailed on to appear in print, but satisfied himself with the consciousness of having performed his duty. Having thus led a private and peaceable, though not a quiet life, he exchanged it for a better in the month of May, 1685, being

OLD JEWRY.—*English Presbyterian.*

taken off by a consumption. He left behind him a son and four daughters.*

SAMUEL BORFET, sometime Fellow of King's College, Cambridge, where he was contemporary with Mr. John Janeway, to whose life he prefixed an epistle, by way of attestation. He was ordained at Moreton, in Essex, November 10, 1653, at the same time with Mr. Edmund Calamy, above-mentioned. Shortly after, he was presented to the living of High-Laver, in the same county, where he continued till the Bartholomew Act, in 1662, ejected him for nonconformity. He then settled at Maidstone, in Kent, where he was very useful, and much beloved. Being driven thence by the rigours exercised against nonconformists, in the reign of Charles the Second, he came to London, and upon the death of Mr. Calamy, in 1685, succeeded him in his congregation at Curriers'-Hall.

Mr. Borfet was a person of exemplary conversation, and a very useful preacher. During several of the latter years of his life, he was disabled from preaching by various infirmities, and confined very much to his chamber. At this season he was much exercised in his mind, and greatly depressed with fears as to his future state. At one time, he was upon the borders of despair; a delirium having seized his senses, through the want of his accustomed sleep. But this being restored, his peace returned, and he continued in peaceful hope, with the enjoyment of much comfort, till it pleased God to remove him to a better world.†

JOHN SHOWER.—This eminent Divine was born of respectable parents in the city of Exeter, and baptized May 18, 1657. His father dying when he was only four years

* Calamy's Account, p. 319.—Contin. p. 461.—Biog. Brit. vol. iii. Art. CALAMY.

† Calamy's Account, p. 302.

of age, the care of his education devolved upon an excellent mother, whose prudence and piety proved a great blessing to her family. (G) In early life he discovered a strong inclination to the ministry, which was so pleasing to his worthy parent, that she gave him every encouragement in her power. At school, he was remarkable for close application as well as a great capacity; loved retirement and books; and was very forward in the acquisition of knowledge. But the most important qualification, and that which sanctified all his other attainments, was the fear of God, which he possessed from his youth. While a youth, he was much loved and admired by the most eminent Christians, and particularly commended as making a conscience of his word, and redeeming his time.

After passing through a course of school-learning at Exeter, Mr. Shower, at fourteen years of age, entered upon academical studies at Taunton, in Somersetshire, under the tuition of the Rev. and learned Mr. Matthew Warren, who supported for many years, with great reputation and success, a private academy in that town. After spending a considerable time at Taunton, his mother removed with him to London, and placed him under the care of Mr. Charles Moreton, at Newington-green; a gentleman distinguished no less for depth of learning than politeness of manners, and with whom he finished his academical studies.

Such was Mr. Shower's improvement, both in knowledge and piety, that before he was quite twenty years of age, the encouragement of his own tutor, and of the famous Dr. Manton, induced him to preach as a candidate for the ministry. His first sermon was delivered in the year 1677, at

(G) Mr. Shower's father left behind him four sons. WILLIAM, the eldest, was a merchant at Devizes: JOHN, the second son, forms the subject of the present memoir: BARTHOLOMEW, the third son, was bred to the law, was afterwards knighted, and greatly distinguished himself by the part he took in public affairs. PHINEAS, the fourth son, was put apprentice to a Mr. Hervey, a druggist, in London, and died young.

OLD JEWRY.—*English Presbyterian.*

the meeting-house of Mr. Thomas Vincent, in Hand-alley, from Psalm cxix. 30 *I have chosen the way of truth.* In this sermon he took occasion to vindicate his choice of the ministry among the Nonconformists, as the way that came nearest to scripture, the great rule and standard of truth. Mr. Shower had a lively and affectionate manner of preaching, great freedom of expression, and often dwelt upon the most awful and affecting subjects. It was not, therefore, to be wondered at, that he was much esteemed and followed.

In 1678, a year memorable for the discovery of the Popish plot, the body of Protestants in England alarmed at the danger to which their civil and religious liberties were exposed, agreed to lay aside their animosities, and join heartily against the common enemy. At this time, an evening lecture was established in a large room, belonging to a coffee-house, in Exchange-Alley. It was supported and attended by some of the most considerable merchants in London; and the ministers chosen to preach it were, Mr. James Lambert, Mr. Theophilus Dorrington, Mr. Thomas Goodwin, and Mr. John Shower. The novelty of the thing brought many hearers, the good performances of the lecturers gave it reputation, and God evidently crowned it with his blessing.

Mr. Shower was ordained to the ministerial office in 1679. The certificate of this transaction was drawn up in cautious and general terms, and without any place being mentioned; which proves that it was done privately, and that some apprehension of danger was entertained by the parties concerned. (H) It must have been about this time

(H) These are to certify whom it may concern, that Mr. JOHN SHOWER, of London, was ordained minister of the gospel in our presence, and in testimony of it we subscribe our names, this 24th of December, 1679.

RICHARD ADAMS.

RICHARD STRATTON.

M. SYLVESTER.

O. HUGHES.

S. SMITH.

OLD JEWRY.—*English Presbyterian.*

that he was chosen assistant to the learned and ingenious Mr. Vincent Alsop, at Tothill-fields, Westminster. In this situation he continued some considerable time; and by his good sense, genteel manners, and discreet behaviour, recommended himself to several persons of quality.

About the year 1685, Mr. Shower was prevailed upon by that eminent patriot, Sir Samuel Barnardiston, to accompany his nephew in his travels upon the continent. Of this service he was the more inclined to accept, on account of the bad temper of the court towards persons of his persuasion; as well as from a desire to oblige so worthy a family. He accordingly embarked for France, in company with Mr. Barnardiston, Mr. Cornish, and Mr. Thomas Goodwin, son to the famous Dr. Goodwin. From France they passed to Geneva, where they spent the remainder of the summer; and Mr. Shower employed himself in a diligent application to his studies, forming an acquaintance with some of the most celebrated persons in that city, particularly with the famous Turretin. He was, also, very instrumental in removing the prejudices entertained by some learned men in that city, against the English Dissenters. Here he first became acquainted with Mr. (afterwards Sir) Richard Blackmore; and their friendship continued unabated to the close of life. The next object of their curiosity was Italy; but they were obliged to wait till the autumnal rains had cooled and mitigated the immoderate heat of that region. In the beginning of September they set out upon their journey, and took the road to Chamberry, the capital of Savoy. From thence they proceeded to Turin, and afterwards to Florence, and Leghorn. From the latter city they embarked for Naples, and were much gratified by the numerous curiosities of that place. During their stay, they visited the top of Mount Vesuvius. They next proceeded to Rome, where Mr. Shower behaved himself with great decency and prudence, by declining all debates with the Papists, and every thing that might embroil him in difficulties.

He, therefore, avoided being present at their masses, or meeting their solemn processions, to which he could not pay the veneration which they expected. The indiscreet conduct of one of the English travellers, hastened their departure from Rome, where they had spent the winter. They next visited Loretto, Ancona, and Venice; at all which places their curiosity was abundantly gratified. From Venice they proceeded to Padua, where they staid a month; being well pleased with the University. Their next rout was over the Alps, to the country of the Grisons, which proved a difficult journey; but nature had furnished many surprising things to strike their attention. Thence, passing through Switzerland into Germany, they crossed the Rhine to Strasburg; proceeded to Manheim; and from thence to Amsterdam, where they arrived about July, 1684. Here the company parted, the greatest part returning to England; but Mr. Shower continued in Holland about two years longer. The above is a brief outline of Mr. Shower's travels. Our limits will not allow of a fuller detail: for this we cheerfully refer to the ample narrative in the memoirs of his life, published by the worthy Mr. William Tong.

Upon Mr. Shower's return to England, he was gladly re-admitted to his turn at the lecture in Exchange-Alley. His first sermon was upon the vanity of the world; from Eccles. i. 8. *All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear with hearing.* "Persons please themselves beforehand (says Mr. Tong) with hopes of being greatly satisfied when they have seen foreign courts and cities, but they are disappointed; *all things are full of labour*; the mind feels some dissatisfaction; not because it would see more, but because it has seen so much, and met with so little worth the time and cost." From the narrative of Mr. Shower's life, however, it appears abundantly evident that this part of his time was not lost, but improved to very considerable advantage.

OLD JEWRY.—*English Presbyterian.*

The observations which he made upon foreign customs and manners, and the time he devoted to study, greatly enriched his mind; and, at his return, his ministerial labours were increasingly acceptable and useful.

When Mr. Shower returned to his native country, he found the vessel of nonconformity riding in a storm. The court of England being, at this time, very much under the direction and influence of the court of France, gave into similar measures. In the latter country, the Reformed Churches were to be destroyed; in the former, the Dissenting Protestants to be hunted down by penal laws, and ruined, that there might remain no obstacles to the establishment of Popery and arbitrary power. "Then it was (says Mr. Tong) that the vilest men were encouraged to disturb the Dissenters in the worship of God, in those assemblies which their enemies thought fit to reproach them with the diminutive term of *Conventicles*, by which they would have them thought to be little and illegal assemblies. As for being little, every body must needs observe, that if they had been less than they were, they would not have been so offensive; it was their being large and numerous, well frequented, and by persons of rank and reputation, (while the established church was thin enough of hearers,) it was this that made them so obnoxious. And as to their being illegal, though it was so far true, that there were laws in being against them sanguinary and severe enough, yet the King in his turn, and the parliament in theirs, had declared against putting the penal laws against Dissenters in execution; and the House of Commons had passed a resolution, That to do so was an encouragement of Papists; and these indulgences thus declared, they were willing to suppose were good evidence, that in what their assemblies were so unhappy as to interfere with the laws in being, the fault was not so much in them as in the laws so imprudently made against them."

 OLD JEWRY.—*English Presbyterian.*

A Popish prince having but a little before ascended the throne, popish counsels so far prevailed, that it was not safe for a Dissenting minister to be seen in the streets of London. Their meetings were suppressed, and many of them thrown into common jails. At the same time, the civil liberties of England met with a violent shock. Some of the best blood that ever flowed in English veins, was spilt like water upon the ground: juries were packed; false witnesses suborned; corrupt judges presided upon the bench; and mercenary lawyers were encouraged at the bar, to hunt down, with noisy insolence, the true friends of the English constitution. Such was the deplorable state of affairs, when many ministers, and other gentlemen thought fit to withdraw from their native country. Among these were Mr. Howe, Mr. Shower, Mr. Nathaniel Taylor, Sir Patience Ward, and Mr. Papillon, who underwent a violent prosecution for asserting the rights and privileges of the freemen of London. That persons of their excellent character for good sense, learning, and piety, should be forced from their native country, casts a severe reproach upon the men who then governed the affairs of the nation.

Mr. Shower took up his residence at Utrecht; but, after some time, removed to Rotterdam, where he continued upwards of three years, and was chosen lecturer to the English church. The pastors of it, at that time, were Mr. Joseph Hill, and Mr. John Spademan, with whom Mr. Shower contracted a friendship that continued to their dying day. A little before his settling at Rotterdam, he married Mrs. Elizabeth Falkener, niece to Mr. Papillon;—a most agreeable companion, and a voluntary sharer in all the inconveniences of their exile. Their marriage took place at Utrecht, Sept. 24, 1687.

At this time, the providence of God opened in England a new scene, which had great influence upon the affairs of Europe. The Popish prince then upon the throne, pushed on by the Jesuits, and encouraged by his success against

OLD JEWRY.—*English Presbyterian.*

the Duke of Monmouth, in the West, together with that of the Duke of Argyle, in the North, thought it time to throw off the mask, and advance with greater boldness in his design of introducing popery and arbitrary power. The rapid strides taken by this prince to accomplish his object, greatly alarmed all true Protestants, who seemed willing to lay aside their party quarrels, and unite against the common enemy. At length, the cries of the English nation prevailed upon the Prince of Orange to attempt its deliverance, which he effected, in a little time, with the most surprising facility. Several of the English exiles returned with the Prince; but Mr. Shower continued in Holland above two years longer, till he received an invitation to assist the learned Mr. John Howe, in Silver-street, London. His call appears to have been dated January 19, 1690; and after some deliberation he signified his acceptance.

Mr. Shower being now returned to his native country, and united, in a congregation of exemplary and judicious Christians, with one of the greatest men that this nation has produced, met with a large share of respect and encouragement. In this situation, however, he continued only a year. His preaching was so acceptable, and drew so many hearers, that some of his friends thought two such ministers as Mr. Howe, and Mr. Shower, though their talents were of a different kind, were too much to fall to the share of one people. A neighbouring congregation, being at this time destitute, in consequence of their minister, Mr. Samuel Borfet, being laid aside from his work, invited Mr. Shower to take upon him the pastoral charge. This invitation cost him much uneasiness, as it did Mr. Howe, and the congregation in Silver-street, who were unwilling to part with him. But being satisfied of his duty in this respect, he declared his acceptance of their call on the 8th of May, 1691, and preached at their meeting-house, in Curriers'-Hall, on the Lord's-day following. The congregation was then in a declining state, but consisted of grave and experienced

Christians; who rightly judged that the preaching of so popular and useful a minister as Mr. Shower, would be the means of building them up. In this particular it was not long before they were gratified; insomuch that the meeting-house proved too small for the congregation. This obliged them to look out for a more convenient place, which they found in Jewin-street, where they continued several years.

In the first year of his ministry with this people, Mr. Shower was bereaved of his affectionate yoke-fellow. She died August 24, 1691; and Mr. Shower published upon the occasion, a Discourse on "Mourning for the Dead." Within the space of two years, it pleased God to make up the loss to him by another suitable companion. On the 29th of December, 1692, Mr. Shower married for his second wife, Mrs. Constance White, daughter of an eminent citizen of London. She was a person of excellent disposition, and exemplary seriousness; and they lived happily together for nine years, when she died in childbed, on the 18th of July, 1701. (1)

After continuing about ten years in Jewin-street, Mr. Shower's congregation still continuing to increase, and consisting very much of persons who lived in the centre of the city, and were successful in trade, they determined upon building a new meeting-house; and having fixed upon a convenient spot in the Old Jewry, erected the large and handsome building above described. Here his labours continued to be increasingly useful, and in the decline of life he had the satisfaction to hear of numerous seals to his ministry.

For several years after his removal to the Old Jewry,

(1) Mr. Shower had eleven children; of whom three were by his first wife. Ann, the eldest, lived to be a great comfort to her father, and was married happily to Mr. John Warner. She died December 7, 1707. Seven of Mr. Shower's children died in their infancy; and three survived him.

OLD JEWRY.—*English Presbyterian.*

there appeared little or no decay in Mr. Shower's health. He preached with his usual vigour and zeal; his labours were peculiarly acceptable to young people; and he had one of the most considerable auditories about the city. The most remarkable breach in his constitution, was made by a malignant fever that seized him at Epsom, May 12, 1706. The disorder attacked him with such violence, that it was not without great difficulty that he was brought to London on the following day, and confined to his chamber, and for the most part to his bed. For three weeks together he was attended by four physicians, and two surgeons; and, as his life was despaired of, his people kept days of prayer for his recovery. When this was effected, he was received back by his people and friends as one raised from the dead; and he recorded their kindness with gratitude. The temper of his mind during this dangerous illness, discovered the divine supports which flow from religion. Mr. Tong, who was seldom absent from him a whole day, observes, "he always seemed to me to be in an humble, calm, comfortable, resigned frame; I never could discern that he was afraid of death with any amazement." Upon his first appearance in the pulpit after his fit of sickness, he preached a thanksgiving sermon from Psalm cxvi. 8, 9. *For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling; I will walk before the Lord in the land of the living.*

After his recovery from this affliction, Mr. Shower continued to go on comfortably in his work: God was still with him of a truth; and he had some remarkable seals to his ministry. His old friend and fellow-labourer, Mr. Timothy Rogers, being laid aside from his work, God provided Mr. Shower with another able and faithful assistant, in Mr. Joseph Bennett, which gave him particular satisfaction. It also inspired him with new spirits, and fresh courage in his work; so that he delivered many lively and excellent sermons, not only to his own congregation, but in his turn at

OLD JEWRY.—*English Presbyterian.*

the Tuesday lecture, at Salters'-Hall, where he had been chosen a lecturer in 1697, in the room of Dr. Annesley.

As Mr. Shower advanced in life, he was subject to frequent scorbutic indispositions, and a gradual failure of appetite. By drinking the Tunbridge waters, he obtained some relief; but it was only of a temporary nature, for after two or three months his disorder returned. In the month of September, 1713, he went to a friend's house at Epping, where, on the 14th of that month, he was seized suddenly with a paralytic stroke; from which, however, he recovered so far as to be able to appear again in the pulpit. His constitution, however, received a great shock; and there were evident tokens of an universal decay. Of this, nobody was more sensible than himself; and being of a tender spirit, he was apt to be discouraged, fearing lest his labours were not so acceptable as formerly. As he experienced considerable variations in his health, he found it necessary to retire to Stoke-Newington, where he had frequent opportunities of conversing with Sir John Hartopp, and Mr. Nathaniel Gould; both celebrated by the muse of Dr. Watts, with whom, it is highly probable, that he also at this time associated. His last sermon was preached at the Old Jewry, March 27, 1715, from Psalm xcvi. 1. *The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad thereof.* From this time, he was taken off from the work in which he had been so long, and so delightfully employed. He would often bemoan himself as a broken vessel, using the words of Job, *My days are past, my purposes are broken off, even the thoughts of my heart.* But he did not murmur, being desirous to hope, and quietly to wait for the salvation of God. On the evening of the Lord's-day, June 12, he was seized with a nervous asthma, under which he languished for a fortnight; but discovered much patience, comfort, and resignation to the will of God. To those who were about him, he spoke of the divine goodness with peculiar sweetness; and met death, not only with-

OLD JEWRY.—*English Presbyterian.*

out terror, but with satisfaction and delight. He breathed his last on Tuesday the 28th of June, 1715, in the 59th year of his age. He was buried at Highgate on the 7th of July, amidst a numerous attendance of his people, who showed him this last office of respect. His intimate friend, the excellent Mr. Tong, preached his funeral sermon at the Old Jewry, on 2 Tim. iv. 7, 8. *I have fought a good fight, &c.*

After so particular an account of Mr. Shower's life and ministerial labours, it will not be expected that we should expatiate at any length upon his character. His natural temper was tender and affectionate, and it was much improved by divine grace. This tenderness of spirit discovered itself not only in his private conversation with his friends, but in his public ministrations. In the pulpit, he would often be so affected with his subject as to dissolve in tears, and produce similar emotions in the hearts of his people. He excelled particularly in the gift of prayer, in which he discovered a remarkable freedom of thought, and sweetness of expression. In preaching, he distinguished himself by a choice of subjects that were calculated more directly to strike the conscience. If any difficult criticism lay in his way, he would dispatch it without any toil or difficulty, and hasten to the application, which was usually instructive and affecting. In the administration of Christian ordinances, he was very serious and devout, and would lead his hearers to their spiritual nature and design. The author of the Continuation of Granger's Biographical History of England, after several errors in his account of Mr. Shower, has this observation: "It is much to be lamented that he was not of the establishment; but it is more so that the schism was not suffered to die with the original nonconformists."* Upon the lamentation of this author, we shall only observe, that whilst it does honour to the character of Mr.

* Noble's Continuation of Granger, vol. i. p. 130.

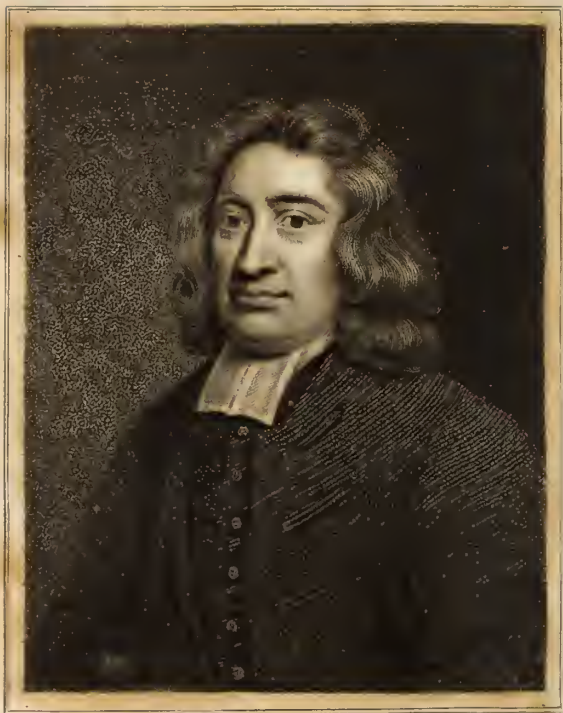
Shower, it reflects disgrace upon a church that could impose terms of communion with which so upright and conscientious a man could not comply. This is the root of schism: not in separation abstractedly considered, but in such societies as by unscriptural impositions render a separation necessary. Protestant Dissenters wish for no other basis upon which to ground their separation from the church of England, than the latter uses to justify her withdrawal from the church of Rome. (κ)

We shall shut up this account with a list of Mr. Shower's writings, which, from their serious and practical nature, are particularly adapted for usefulness. (L)

(κ) The above-mentioned author goes on to observe, "The Dissenters were greatly divided in their sentiments on the occasional conformity bill; some desiring peaceable permission to worship God according to their own fancy, wished it; but the ambitious, fearing that the act would lay them to sleep in point of political consequence, resisted it with vehemence: amongst these was Mr. Howe, who urged the Treasurer Oxford to promote their interest; but he, thinking fit to sacrifice his religious principles to his political views, left the Dissenters in the lurch."—Without giving any opinion upon the occasional conformity bill, we shall just observe, that the reflection upon Mr. Howe's character is as ignorant as it is malignant. That great man acted upon principles of a far more noble and generous nature than those ascribed to him. If he disapproved the bill, it was because he wished to keep up a friendly correspondence with a church that had excluded him her communion by the imposition of terms founded in state-policy, and not warranted by scripture. Persons of any candour will admire the benevolence as well as integrity of the man, how much soever they may disapprove his principles. Ambition and self-interest formed no part of Mr. Howe's composition, as this author will find by making himself acquainted with his character. For this purpose, we refer him to the *Life of Mr. Howe*, by Dr. Calamy—To the *Historical Collections* at the close of the first volume of the *Abridgment of Mr. Baxter's Life*, by the same author—and to Mr. Howe's *Letter to a Person of Quality*, upon the subject of occasional Conformity.

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 OLD JEWRY.—*English Presbyterian.*

TIMOTHY ROGERS, M. A. was son to the Rev. John Rogers, many years an eminent and useful minister at Barnard-Castle, in the diocese of Durham. At the Restora-

every Condition, recommended as our Duty and Happiness. In a Sermon from 2 Sam. xv. 26. 4to. 1684.—3. The present Correction and Reproof of Sin: a Discourse on Jer. ii. 19. 4to. 1685.—4. Of St. Peter's Sin and true Repentance: a Sermon preached at Rotterdam, Dec. 3, 1687. 4to.—5. An Exhortation to Repentance and Union among Protestants: or, a Discourse upon the Burthen of Dumah, from Isaiah xxi. 11, 12. 4to. 1688.—6. Practical Reflections on the late Earthquakes in Jamaica, England, Sicily, Malta, &c. with a particular historical Account of those and divers other Earthquakes. 12mo. 1693.—7. The Day of Grace: or, a Discourse concerning the Possibility and Fear of its being past before Death: Shewing the groundless Doubts and mistaken Apprehensions of some, as to their being finally forsaken and left of God; with the dangerous Symptoms and Approaches of others to such a sad State: in four Sermons from Psalm lxxxi. 11, 12. 12mo. 1694.—8. A Discourse of tempting Christ. 12mo. 1694.—9. Family Religion, in Three Letters to a Friend. 12mo. 1694.—10. No Peace to the Wicked: a Sermon preached on the Fast-Day, May 23, 1694. 4to.—11. Some Account of the Holy Life and Death of Mr. Henry Gearing, who died Jan 4, 1693-4, aged 61. With the Trial and Character of a Real Christian, collected out of his Papers, for the Examination of himself; from which several other Particulars are added, for the Instruction, Encouragement, and Imitation of Christians. 12mo. 1694.—12. A Thanksgiving Sermon, April 16, 1696. 4to.—13. A Sermon preached to the Societies for Reformation of Manners in the Cities of London and Westminster, Nov. 15, 1697. 4to.—14. Of long Life and old Age: a Funeral Sermon on the Death of Mrs. Jane Papillon, July, 1698. 4to.—15. The Mourner's Companion: or, Funeral Discourses on several Texts. In two Parts. 12mo. 1699.—16. God's Thoughts and Ways above ours, especially in the Forgiveness of Sin: in several Sermons upon Isaiah lv. 7, 8, 9. 8vo. 1699.—17. Heaven and Hell: or, the unchangeable State of Happiness or Misery for all Mankind in another World. 8vo. 1700.—18. Sacramental Discourses. In two Parts. With a Paraphrase on the Lord's Prayer. 8vo. 1702.—19. A Funeral Sermon: occasioned by the sudden Death of the Reverend Mr. Nathanael Taylor, late Minister of the Gospel in London. 4to. 1702.—20. An Exhortation to Ministers and People, at Mr. Thomas Bradbury's Ordination. 8vo. 1707.—21. Winter Meditations: a Sermon on Frost, and Snow, and Winds, and the Wonders of God therein. 8vo. 1709.—22. Divine Support under disquieting Thoughts: a Sermon from Psalm xcix. 19. 12mo. 1711.—23. Enoch's Translation: a

tion he was obliged to quit this living, when he removed to Croglin, in Cumberland, where he continued till Bartholomew-day, 1662, when he was ejected for nonconformity. He afterwards laboured with great success, at various places in Durham and Yorkshire, and died at Stratford, in the latter county, Nov. 28, 1680, in the 71st year of his age. Of this excellent man is recorded a very striking anecdote, which, that it may not interrupt our narrative, shall be inserted in the note below. (M)

Funeral Sermon upon the sudden Death of Dr. Nehemiah Grew, Fellow of the College of Physicians, who died March 25, 1712. preached in the Old Jewry. 8vo. 1712.

(M) Sir Richard Cradock, a justice of peace, who was a violent hater and persecutor of the Dissenters, and who exerted himself to enforce all the severe laws then in being against them, happened to live near Mr. Rogers, to whom he bore a particular enmity, and whom he wanted, above all things, to have in his power. Hearing that he was one day to preach some miles distant, he thought a fair opportunity offered for accomplishing his base design; and in order to it hired two men to go as spies, and take down the names of all the hearers whom they knew, that they might appear as witnesses against both them and Mr. Rogers. The plan seemed to succeed to his wishes. These men brought him the names of several persons who were present at the meeting, and he warned such of them as he had a particular spite against, together with Mr. Rogers, to appear before him. Knowing the violence of the man, they came with trembling hearts, expecting to be treated with the utmost severity. While they were waiting in the great hall, expecting to be called upon, a little girl, about six or seven years of age, who was Sir Richard's grand daughter, happened to come into the hall. She looked at Mr. Rogers, and was much taken with his venerable appearance. He being naturally fond of children, took her upon his knee and caressed her, which occasioned her to conceive a great fondness for him. At length Sir Richard sent a servant to inform him and the rest, that one of the witnesses being taken ill, was unable to attend, and that therefore they must come again another day. They accordingly came at the time appointed, and being convicted, the justice ordered their mittimus to be written to send them all to prison. Mr. Rogers, expecting to see the little girl again, brought some sweet-meats with him to give her. As soon as she saw him, she came running to him, and appeared fonder of him than before. This child, being a particular favourite of her grandfather, had got such an ascendancy over him, that he could deny her nothing, and she

OLD JEWRY.—*English Presbyterian.*

His son, Mr. Timothy Rogers, was born at Barnard-Castle, before-mentioned, but in what year is uncertain; though it must have been a short time previous to the Resto-

possessed such a violent spirit that she could bear no contradiction, so that she was indulged in every thing she wanted. At one time when she had been contradicted, she ran a penknife into her arm, to the great danger of her life. This bad spirit in the present instance was overruled for good. While she was sitting on Mr. Rogers's knee eating the sweet-meats, she looked earnestly at him, and asked, "What are you here for, Sir?" He answered, "I believe your grandfather is going to send me and my friends to gaol."—"To gaol," says she, "why, what have you done?" "Why I did nothing but preach at such a place, and they did nothing but hear me." "But," says she, "my grand-papa sha'n't send you to gaol." "Aye but, my dear," said he, "I believe he is now making out our mittimus to send us all there." Upon this, she ran up to the chamber where Sir Richard was, and knocked with her head and heels till she got in, and said to him, "What are you going to do with my good old gentleman in the hall?" "That's nothing to you, said he, get about your business. "But I won't," says he: "he tells me that you are going to send him and his friends to gaol, and if you send them, I'll drown myself in the pond as soon as they are gone: I will indeed." When he saw the child thus peremptory, it shook his resolution, and induced him to abandon his malicious design. Taking the mittimus in his hand, he went down into the hall and thus addressed these good men: "I had here made out your mittimus to send you all to gaol, as you deserve; but at my grand-child's request I drop the prosecution, and set you all at liberty." They all bowed, and thanked his worship. But Mr. Rogers, going to the child, laid his hand upon her head, and lifting up his eyes to heaven said, "God bless you, my dear child! May the blessing of that God whose cause you did now plead, though as yet you know him not, be upon you in life, at death, and to all eternity!" He and his friends then went away.

The above remarkable story was told by Mr. Timothy Rogers, the son of the ejected minister, who had frequently heard his father relate it with great pleasure; and the celebrated Mr. Thomas Bradbury once heard it from him, when he was dining at the house of Mrs. Tooley, an eminent Christian Lady in London, who was distinguished for her religion, and for her love to Christ and his people; whose house and table, like Lydia's, were always open to them.

What follows is yet more remarkable, as containing a striking proof of the answer which was returned to good Mr. Rogers's prayers for this child, and the blessing which descended upon her who had been the instrument of such a deliverance for these persecuted servants of God. Mrs. Tooley had

OLD JEWRY — *English Presbyterian.*

ration. His pious father instructed him betimes in the principles of religion, and trained him up in the nurture and admonition of the Lord. Nor were his instructions in vain ;

listened with uncommon attention to Mr. Rogers's story, and when he had ended it, she asked him, "And are you that Mr. Rogers's son?" He told her he was : upon which she said, "Well, as long as I have been acquainted with you, I never knew that before. And now I will tell you something which you do not know : *I am the very girl* your dear father blessed in the manner you have related ; and it made an impression upon me which I could never forget."—Upon this double discovery Mr. Rogers and Mrs. Tooley found an additional tie of mutual love and affection, and then he and Mr. Bradbury expressed a desire to know how she, who had been brought up in an aversion to the Dissenters, and to serious religion, now discovered such an attachment to both. Upon which she cheerfully gave them the following narrative :

After her grandfather's death she became sole heiress to his estate, which was considerable. Being in the bloom of youth, and having none to controul her, she run into all the fashionable diversions of the age, without any restraint. But she confessed that when the pleasurable scenes were over, she found a dissatisfaction both with them and herself that always struck a damp to her heart, which she did not know how to get rid of any other way than by running the same round over and over again ; but all was in vain. Having contracted some slight illness, she thought she would go to Bath, hearing that it was a place for pleasure as well as health. When she came thither she was providentially led to consult an apothecary, who was a very worthy and religious man. When he inquired what ailed her, she answered, "Why, doctor, I don't ail much as to my body, but I have an uneasy mind, that I cannot get rid of."—Truly Miss, said he, I was so till I met with a certain book ; and that cured me. "Books !" said she, "I get all the books I can lay my hands on : all the plays, novels, and romances I hear of : but after I have read them my uneasiness is the same." That may be, Miss, said he, and I don't wonder at it. But as to this book I speak of, I can say of it what I can say of no other I ever read, that I never tire in reading it, but can begin to read it again as if I had never read it before ; and I always see something new in it. "Pray, doctor, (says she) what book is that?"—Nay, Miss, answered he, that is a secret I don't tell every one. "But could not I get a sight of that book?" says she. "Yes," replied he, "if you speak me fair, I can help you to a sight of it." "Pray then get it me, doctor, and I'll give you any thing you please." "Yes," said he, "if you will promise me one thing I'll bring it you : and that is, that you will read it over carefully ; and if you should not see much in it at first, that you will give it a second reading." She promised faithfully

OLD JEWRY.—*English Presbyterian.*

for as he advanced to maturer years, he exhibited those symptoms of early piety that greatly rejoiced the heart of his tender parent. In those times of heavy persecution, when

that she would. After coming two or three times without it, to raise her curiosity, he at last took it out of his pocket and gave it her. This book was the New Testament. When she looked at it, she said, with a flirt, "Poh! I could get that at any time." Why Miss, said he, so you might: but remember I have your solemn promise that you will read it carefully. "Well," says she, "though I never read it before, I'll give it a reading." Accordingly she began to read it, and it soon attracted her attention. She saw something in it, wherein she had a deep concern; but her mind now became ten times more uneasy than ever.

Not knowing what to do, she soon returned to London, resolved to try again what the diversions there would do to dissipate her gloom. But nothing of this kind answered her purpose. She lodged at the court end of the town, where she had with her a female companion. One Saturday evening she had a remarkable dream, which was, that she was in a place of worship where she heard a sermon, but when she awoke she could remember nothing but the text. This dream, however, made a deep impression upon her mind; and the idea she had of the place, and of the minister's person, was as strong as if she had been long acquainted with both. On the Lord's-day morning, she told her dream to her companion, and said, that after breakfast she was resolved to go in quest of the place, though she should go from one end of London to the other. They accordingly set out, and went into several churches as they passed along, but none of them answered to what she saw in her dream. About one o'clock she found herself in the heart of the city, where they dined, and then set out again in search of this place of worship. Being in the Poultry about half an hour after two o'clock, they saw a great number of people going down the Old Jewry, and she determined to see where they went. She mingled with the company, and they conducted her to the meeting-house in the Old Jewry, where Mr. Shower was then minister. As soon as she entered the door, and surveyed the place, she turned to her companion and said, with some surprise, "This is the very place I saw in my dream." It was not long before she saw Mr. Shower go up into the pulpit, and looking at him with greater surprise, she said, "This is the very man I saw in my dream, and if every part of it hold true, he will take for his text, Psalm cxvi. 7. *Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.*" When he rose up to pray, she was all attention, and every sentence went to her heart. Having finished his prayer, he took that very passage which she had mentioned for his text, and God was pleased to make the discourse founded upon it, the means of her saving conversion; and thus she

OLD JEWRY.—*English Presbyterian.*

the excellent of the earth, who could not measure their consciences by the standard of the royal faith, were denied the common rights of hospitality, and hunted from place to place, like strangers and pilgrims in a foreign country, debarred from those common privileges and blessings which a bountiful Father hath bestowed freely upon all, without respect to persons; in those unhappy times, it was the lot of young Mr. Rogers to spend the early, and, in some respects, the most important part of his life. The difficulties he must have experienced in his education may well be conceived; and it was only by great perseverance and industry, that he could hope to surmount them. His grammar learning he most probably received under a private tutor in Durham, or in Yorkshire, where his father resided. At a proper age, he was sent to one of the Universities of North Britain, where he pursued his studies for the ministry, and having resided there some years, took the degree of Master of Arts.

Before his entrance upon the ministry, Mr. Rogers lived for sometime in the house of Mr. Edward Veal, a learned Nonconformist minister, who resided in Wapping, and had several pupils under his care. The patronage and advice of this excellent man was of great use to him at this period of his life; and he was always forward to testify his obligations. His first stated employment, as a preacher, we believe, was at an evening lecture in Crosby-square, Bishopsgate-street, which he carried on for several years, in conjunction with Mr. Thomas Kentish, a promising young minister, who was afterwards pastor of a congregation in Southwark. At this lecture, which was supported by many merchants, and other persons of respectability in the city, Mr. Rogers acquired considerable reputation as a preacher. He was possessed of

at last found what she had so long sought elsewhere in vain, *Rest to her soul.* And now she obtained that blessing from God the fountain of felicity, which pious Mr. Rogers, so many years before, had so solemnly and fervently implored in her behalf.

a good figure in the pulpit, had a pleasing elocution, and a striking manner of address.

His first appearance before the public as an author, was in the year 1682, in a discourse on Eccles. xii. 1. occasioned by the death of Mr. Robert Limager, a student for the ministry, under the care of the venerable Mr. Edward Veal, above-mentioned. A recommendatory preface by this worthy person, was prefixed to our author's sermon. It was eight years after the publication of this discourse, before Mr. Rogers appeared again at the bar of the public, in the character of an author. In the mean time, he fell into a deep and settled melancholy, which continued upon him for the space of nearly two years, and gave rise to his valuable discourse upon Trouble of Mind. The state of his mind during this interval, was the most dreadful that can be imagined. He describes it as a land of darkness, on which the sun never seemed to shine. To consolation of any kind he was an utter stranger, and became a prey to the most distressing fears and anxieties. In the agonies of his mind he concluded that God had forsaken him, and he realized the dreadful horrors of despair. As the mind and body are intimately connected, and sympathize with each other under pains and sufferings, so the terrors that were upon the mind of Mr. Rogers, induced various bodily complaints, and he was wholly incapacitated for public service. At length, it pleased God to dispel the clouds; to restore him to health and cheerfulness; and to enable him, after a long absence, to resume his faithful services in the church of Christ. It appears, that some near relations of Mr. Rogers were exercised in the same way; so that his case might properly be called natural, or hereditary.

After his recovery, which was about the year 1690, he returned to his lecture, and offered up his grateful acknowledgments to the Divine Goodness for his wonderful restoration. He also delivered a course of sermons suited to the affecting circumstances in which he had been placed. These

he afterwards published, under the title of “ Practical Discourses on Sickness and Recovery.” The date affixed to them is Sept. 22, 1690. In the following year, he gave to the public his excellent Discourse on Trouble of Mind, and the Disease of Melancholy; in which he lays down some admirable directions for the comfort and recovery of such as were in like circumstances with himself, who had been long afflicted with both. It is dated Sept. 8, 1691; and came to a second edition in 1706. To this discourse were prefixed some excellent letters to the author, from several eminent Divines, congratulating him upon his recovery, and strongly recommending that performance. Among the letters there is one from the celebrated Mr. Joseph Hussey. A third edition of this valuable book was printed in the course of the last year (1808), and had prefixed to it some memoirs of Mr. Rogers, drawn up by the author of the present work. The pious and excellent Mr. Benjamin Fawcett, of Kidderminster, in his “ Observations on the Nature, Causes, and Cure of Melancholy,” frequently refers to this treatise of Mr. Rogers, and introduces several extracts.

Not long after his recovery, Mr. Rogers was chosen colleague with the excellent Mr. John Shower, whose congregation then met in Jewin-street; but after some years, they removed to a larger and more convenient meeting-house in the Old Jewry. At these places, Mr. Rogers preached several years with great acceptance and success. He enjoyed a large share in the affections of his people, and was highly esteemed by Mr. Shower; nor was he wanting in a suitable return of esteem and affection for his pious and excellent colleague. Mr. Rogers recommended himself, not only by his serious and instructive way of preaching, but also by his pious and exemplary conversation. He was, indeed, a man of a most heavenly temper; but was afflicted for many years, even after his recovery above-mentioned, with a very unhappy dejection of mind, which rendered him a burden to himself, and was a great obstruction to his usefulness. At length, his

 OLD JEWRY.—*English Presbyterian.*

infirmities increasing, he was not able any longer to sustain the weight of that part of the ministerial office, which he had for many years so well performed: he, accordingly, resigned his charge at the Old Jewry, in 1707, and retired into the country; manifesting, though in a more contracted sphere, the same zeal for the honour of God, and for the salvation of the souls of men. Upon his retiring from the Old Jewry, the congregation, which was large and wealthy, retained such an affectionate remembrance of his pious and useful services, that they settled a handsome allowance upon him for life.

It does not exactly appear where Mr. Rogers went immediately to reside when he quitted London. There is a probability, however, that he took up his abode at Wantage, in Berkshire; where he certainly lived several years, and probably died there. Although the prevalence of bodily and mental indisposition compelled Mr. Rogers to relinquish the care of so large a congregation, yet he did not altogether lay aside the ministerial office, for, we are informed, "That he still continued to bear witness for God, though in a more private station." And, it would have been a pleasure if we could add, that a change of place had dispelled the melancholy from his mind. He still remained a prey to gloomy fears and apprehensions, insomuch that he has been ready to look upon himself "as a lamp despised, a broken vessel, and, as a dead man out of mind." It is a satisfaction, however, to observe, that, amidst this darkness and dejection of mind, he was enabled to justify God, in all the dispensations of his providence; and to wait with patience and hope for the mercy of our Lord Jesus Christ unto eternal life. Mr. Rogers died about the year 1729, considerably advanced in life. It is apprehended he must have been about 70 years of age.

With respect to the character of this excellent man, we have but little to add to the observations that have occurred

OLD JEWRY.—*English Presbyterian.*

in the preceding narrative. He was, from his earliest youth, distinguished for deep and serious piety, and made religion the main business and study of his life. A remarkable tenderness of conscience discovered itself in all his actions, and he possessed an uncommon modesty of temper. The great diffidence of his disposition tended considerably to feed his natural melancholy, which proved the great burden of his life, and not a little obstructed his usefulness. His ardent zeal for the glory of God and the salvation of men, often burst forth in the most animated manner, and upon the most seasonable occasions. The pious and learned Mr. Benjamin Bennet, author of "The Christian Oratory," being solicited to preach when he was once in London, seemed inclined to excuse himself, when Mr. Timothy Rogers, who was in company, broke out into some such expressions as these: "Oh preach, by all means preach, I would fain preach but cannot; how do you know but you may do some good, which you may never hear of till the day of judgment." A deadness to the world, and to the things of the present life, were visible in the whole of his conversation, which was that of a man whose views and affections were wholly absorbed in the great concerns of a future existence. Mr. Rogers was by no means deficient in those external accomplishments, which engage the attention, and have considerable weight in the scale of society. A liberal education gave him an opportunity of treasuring up a good stock of useful knowledge. He acquired a critical acquaintance with the languages; nor was he deficient in polite literature. But he valued his attainments only as they were subservient to his usefulness in the ministerial profession. In short, the many amiable qualities with which he was endowed, rendered him a distinguished ornament to his character, and recommended him to the friendship and esteem of all who had the benefit of his acquaintance. Mr. Rogers published several single sermons, besides the Discourse on Trouble

OLD JEWRY.—*English Presbyterian.*

of Mind, a subject, on which his own experience enabled him to write with feeling accuracy. (N)

JOSEPH BENNET, minister at the Old Jewry in the former part of the eighteenth century, was descended from ancestors eminent for virtue and piety. His father and grandfather were both worthy ministers of the gospel. The former was ejected by the act of Uniformity, from the living of Brighthelmstone, in Sussex; thereby sacrificing his temporal interest for the sake of a good conscience, and the work of reformation. He passed through the world with an unblemished character, and died in a good old age, in the year 1707. The account of him inserted in Dr. Calamy's Abridgment, was drawn up by this his son, who always

(N) WORKS —1. Early Religion, or the Way for a young Man to remember his Creator; proposed in a Sermon on the Death of Mr. Robert Linager, a young Gentleman, who left this World, Oct. 26, 1682: with an Account of some Passages in his Life and Death. Eccles. xii. 1.—2. Practical Discourses on Sickness and Recovery; in several Sermons, as they were lately preached to a Congregation in London. 1690.—3. The Happiness of a quiet Mind. 1691.—4. A Discourse concerning Trouble of Mind, and the Disease of Melancholy; in three Parts. Written for the Use of such as are, or have been exercised by the same. By one who was long afflicted with both. To which are added, some Letters from several Divines relating to the same Subject. 1691.—5. Fall not out by the Way; or, a Persuasion to a friendly Correspondence between Conformists and Nonconformists. In two Sermons, occasioned by the Death of Mr. Anthony Dunwell. Gen. xlv. 24. 1692.—6. The Changeableness of this World with Respect to Nations, Families, and particular Persons, with a practical Application thereof to the various Conditions of this mortal Life: a Funeral Discourse on the Death of Mr. Edmund Hill, who died April 16, 1692. 1 Cor. vii. 31. 1693.—7. Consolation for the Afflicted; or, the Way to prevent Fainting under outward or inward Trouble: a Discourse, occasioned by the Death of Mr. Edward Rede, who died Jan. 17, 1693-4. Psalm xxvii. 13. 1694.—8. The Character of a good Woman, both in a single and a married State: in a Funeral Discourse on the Death of Mrs. Elizabeth Dutton, who died May 28, 1697, with an Account of her Life and Death; and a Preface, containing a brief History of several excellent Women. 1697.—9. A Sermon, preached at Salters'-Hall, to the Societies for Reformation of Manners, October 7, 1700. Heb. xi. 7.

OLD JEWRY.—*English Presbyterian.*

expressed an extraordinary veneration for his father, on account of his great holiness and remarkable integrity. He asked his judgment, while living, upon all occasions, (especially where his conduct was of consequence,) and always paid great deference to it. He was also very respectful to his excellent mother, who survived him, and lived to a very advanced age.

Mr. Bennet was born at Brightling, in Sussex, in 1665; a year memorable for the great plague, which spread desolation through so many parts of England. He was named Joseph after his father, who was careful to instil into him betimes, those pious and virtuous habits, which would be of essential service in forming his after character. He was trained up in grammar-learning under Mr. Thomas Goldham, of Burwash, in the same county, who had been ejected for nonconformity, and possessed considerable reputation for his attainments in polite literature. Under him, Mr. Bennet made a good proficiency, and gained a large acquaintance with the classics. At a proper age he removed to study university learning under the ingenious Mr. Charles Morton, of Newington-green, who after being ejected for nonconformity, and living for some time privately in the country, set up a private academy, which he supported with great reputation, for twenty years, and had a considerable number under his tuition, who afterwards proved greatly useful both in church and state. Under his roof, Mr. Bennet resided for several years; during which time he conducted himself with great diligence, application, and sobriety. He would always speak of his tutor Moreton, with great respect and veneration; and of his fellow pupils, and the course of his studies there, with a singular pleasure.

Having completed his education, he was well qualified for service, but his narrow circumstances in life reduced him to great straits; and he was for sometime at a loss for a subsistence. His father's circumstances also, through the rigour of the times, were so low, that he was unable to

OLD JEWRY.—*English Presbyterian.*

support him : and there was at that time no encouragement for persons who entertained his views. He was much solicited to conform, and fall in with the national church establishment, and put those soft and favourable glosses upon the terms prescribed by law, as were made use of by many others : but though he studied the matter carefully, and his difficulties were sometimes pretty urgent, yet he could not, upon the strictest search, satisfy his mind upon that point ; he therefore cast himself upon Divine Providence. And he was not left destitute ; but after sometime was chosen assistant to Mr. Thomas Singleton, who having been cast out of Eaton-school for nonconformity, was, for many years, a celebrated schoolmaster about London.

At length, when the times would allow, he applied himself to the service of God in the work of the ministry ; which was what he had most at heart, and all along intended when God in his providence should open a door for him. Having preached for sometime as a probationer, at Stratford, in Essex, and some other places, he, at length, after a strict examination, and the performance of proper exercises, was, with six other young ministers, solemnly ordained to the pastoral office, at Dr. Annesley's meeting-house, in Little St. Helen's, June 22, 1694. This was the first public work of the kind in the city, after the act of Uniformity took place ; and was performed throughout with the utmost solemnity.

Much about the time of his ordination, Mr. Bennet was chosen and fixed in stated work, by a congregation of Dissenters at Newington-green, where he had before received the chief part of his education. There he was fellow-labourer with good old Mr. William Wickins, who was well known in and about London, where he was ejected and silenced. That worthy minister was then just worn out with age and labour, and at length fell asleep in the Lord, in September, 1699 ; and upon occasion of his decease, Mr. Bennet preached a suitable sermon from Acts xiii. 26.

For part of his time, Mr. Bennet was happy in the acquaintance and friendship of Mr. Joseph Cawthorn, another ejected minister, who then preached stately to a congregation in Stoke-Newington town. They were much concerned together in their work; entertained a mutual endearment and respect; and as entire confidence as there could have been between father and son: Mr. Bennet performed the last friendly office for him also, in a funeral discourse from Psa. xxxvii. 37, on March the 9th, 1706-7.

Mr. Timothy Rogers being disabled from constant work about the year 1708, Mr. Bennet was chosen to assist the eminent Mr. John Shower, at the Old Jewry; and that excellent person declared a very particular satisfaction, in having a person of so much judgment, prudence and goodness, his stated fellow-labourer.* His labours were also very acceptable to his worthy successor, Mr. Simon Brown; nor was he less esteemed by the congregation at large, who shewed a particular kindness to him, more especially in the close of his life; of which he was greatly sensible, and acknowledged with thankfulness as he lay upon his sick and dying bed. And he was one who abundantly deserved all the kindness that could be shewn him.

During the debates at the Salters'-Hall synod, in 1719, Mr. Bennet divided with the nonsubscribing ministers. His conduct in this particular was dictated by a steady attachment to the cause of religious liberty, and the principles of Protestant dissent. With regard to the doctrine which was at that time the subject of such warm disputes, and occasioned the above meeting, he was firm in the belief of it and his religious principles came nearest to those of Calvin; but he maintained them with a becoming moderation and candour towards those who differed from him, and never suffered his zeal to get the better of his judgment.

Mr. Bennet was a man of good learning and strict piety,

* Tong's Life of Shower, p. 73.

OLD JEWRY.—*English Presbyterian.*

and taught by his example, as well as by his doctrine. He was very remarkable for his humility and modesty; an Israelite indeed, in whom there was no guile. He was regularly zealous for orthodoxy, and to the full as zealous for Christian charity; without which, though the head be sound, the heart may be rotten, and a mere tinkling cymbal. He was a very solid preacher; and well furnished for the ministerial office. Though he had not that vivacity in his delivery for which some others are remarkable; yet his discourses were judicious, and, which is the greatest commendation, he was a scriptural preacher. He was a Nonconformist upon principle and judgment; and when in the near prospect of death, declared freely to Dr. Calamy his great satisfaction in this choice. But he was a person of great moderation, and very much against pushing matters to extremity. “King Charles the Second’s declaration turned into a law, (says Dr. Calamy) with free liberty left to a few that might still remain dissatisfied, I dare venture to say, would have brought him into the church, as it would have done our fathers before us.” He was one that loved the image of God wherever he saw it: and who acted as much upon that principle, that the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost, as most men (says Dr. Calamy) I have ever known.

His last illness began in the month of October, 1725. The last time he appeared in public, he preached upon these words, *Glory to God in the highest, on earth peace, good will towards men*; and when he had done he said, he thought that a good subject to end with. But he was not useless after his confinement; when he could no more go into the pulpit, he preached in his chamber, and from his bed, to his friends and acquaintance, his brethren in the ministry and fellow-christians, who visited him in great numbers. All were much edified by his pious breathings, and heavenly aspirations. “It was a very refreshing thing (says

OLD JEWRY.—*English Presbyterian.*

Dr. Calamy) to see him in so Christian composed and resigned a frame. He had not, as he told me, his raptures or ecstasies, but he had a humble, though steady trust, and a comfortable hope through grace. And most certainly, Sirs, God was with him, and did not forsake him to the last. He continued seeking him till he expired; and he did not seek in vain.—And I can tell you he had to the last, a great concern upon his spirit for the people of Old Jewry. He in particular heartily blessed God for your unanimity in your late election of a pastor, and took that as a comfortable indication, that God had merciful purposes still to serve amongst you, which I hope the event will fully answer.”—At length he fell asleep in the Lord on February 21, 1725-6, in the 61st year of his age: and God enabled him to finish well. Dr. Calamy, who had been his intimate acquaintance for nearly forty years, preached a discourse upon his death, at the Old Jewry, from Psa. ix. 10. *They that know thy name, will put their trust in thee: for thou Lord, hast not forsaken them that seek thee.* After discussing the text, the Doctor winds up his subject by applying it to the character of his deceased friend, in the following manner:

“And this *text* which I have thus plainly set before you, at the request of my good friend deceased, who has for a number of years *laboured in the word and doctrine* among you in this place, will, I conceive, help you to his true character, and present you with his picture in miniature, so as effectually to preserve his memory, though he is gone from you. For I must confess it is my apprehension, that these few words of the Psalmist, *They that know thy name, will put their trust in thee; for thou Lord, hast not forsaken them that seek thee*, as they were the sum of this good man’s experience in his whole earthly course, so do they express the very inward sense of his soul, as far as standers by could judge concerning it. For he was evidently one that *knew* God, and endeavoured all his days to improve in that *knowledge*: he had a very awful sense of his *name*; and by

OLD JEWRY.—*English Presbyterian.*

choice, and with great delight and seriousness he made it the chief business of his life, to make this God and his *name* known to others. He so *knew* God, and his *name*, as to put his *trust* in him, and make use of him as his *refuge*; and he was a great encourager of others to do so too. He was betimes cast upon this God, and did not find any desire or need of a better friend and helper than he was. He had his trials, perplexities, and distresses as he passed through the different scenes of life: he had his personal and his family troubles and exercises, and some of them were heavy, and so pressing, that several he used freedom with can bear witness, they drew tears from his eyes, and sighs from his heart: but in and under all, it was still his way to put his *trust* in the Lord, and he never had occasion to repent of his so doing. He had his failures, imperfections and weaknesses; and at times he had also his fears, and laboured under discouragements: but *the name of God was his strong tower*, flying to which he found himself safe. He held on *seeking* God all his days, and committing himself to him, and he did not *forsake* him. God was pleased to favour him with his gracious presence, direct him in his ways, raise him up valuable friends, carry him through his several difficulties, and wonderfully to support his spirit: he enriched him with his grace, and owned him in his ministry; disappointed his fears, and exceeded his hopes and expectations; crowned him with his loving-kindness and tender mercies, and made him an ornament to his function and character, both living and dying. God did not *forsake* him when nature declined, and his strength wore away. But as he continued *trusting* in and *seeking* him to the very last, so did he uphold him with his arms, and cheer him with his smiles; and at length, with everlasting loving-kindness has he gathered him, and received him into his own embraces. Behold thus shall the man be blessed, that *knows God's name*, and *puts his trust in him*, and continues *seek-*

ing his face and favour. He shall be followed with the rich mercy of his covenant God, and his end shall be peace.”*

SIMON BROWNE.—This extraordinary man was born at Shepton-Mallet, in Somersetshire, about the year 1680. He was instructed in grammar-learning by the Rev. Mr. Cumming, who was pastor of a congregation in that town; from whence he was removed to Bridgwater, for the benefit of academical education, and was placed under the care of the Rev. John Moore, with whom he finished his studies. As he possessed uncommon abilities, which were improved by the most assiduous application, he was thought qualified for the ministry at a very early period, and began to preach sometime before he was twenty years of age. But though he entered upon the sacred employment thus early, some judicious persons, who witnessed his earliest performances, thought they had no reason to censure him for beginning too soon; and an aspect grave and manly, as much beyond his years as his understanding, removed the usual prejudices of the vulgar, and made him universally acceptable.

His talents soon rendered him so conspicuous among the Dissenters, that he was chosen minister of a considerable congregation at Portsmouth, and in this situation he continued some years. While at this place he discharged the duties of the pastoral office with so much fidelity and diligence, as procured him universal esteem; but in 1716, the prospect of more extensive usefulness, inclined him to remove from Portsmouth, to the great regret of his congregation, in consequence of an invitation to accept the pastoral charge of the congregation of Protestant Dissenters in the Old Jewry, London, which was one of the most respectable and considerable in the kingdom; and had been lately under the care

* Funeral Sermon by Calamy, p. 33—46.

OLD JEWRY.—*English Presbyterian.*

of the eminent Mr. John Shower.* The sentiments by which he was governed in discharging the duties of the pastoral office, while Providence continued him in this station, may be gathered in some measure, from an address to his congregation, prefixed to a volume of his sermons, and dated March 25, 1722. “ I reckon myself bound (says he) by the strong ties both of duty and affection, to promote your spiritual interests, by all the proper methods I can. You can bear me witness, I hope, that this view runs through the whole course of my ministrations: that I am pursuing, though with very unequal abilities, and, alas! with too little success, the same design with your former excellent pastor: a design to promote pure, peaceable and practical religion, without rage or bitterness against any, and to spread the spirit of Christianity, not that of a party.”†

The strain of his preaching was calculated to serve the purposes of edification, and promote sound and practical religion. The subjects he treated on concerned its very life, and he handled them in such a way, as at once to inform the mind, reach the conscience, and affect the heart.—“ This I would aim at (says he) in every sermon. Indeed, to raise the passions without first setting the judgment right, is to carry the man into all the wilds, and wanton freaks of enthusiasm. It is like putting spurs to the horse, and giving him the reins, that he may run away with his rider. No wonder, if in such a case a man be sunk in a bog, or dashed to pieces from a precipice, before he is aware. But, on the other hand, it will signify little to the advancement to real religion, to set the head right, if we cannot also warm and engage the heart. For though the affection should not have the supreme direction, they must be the immediate springs of human action. A man will never be persuaded to seek with

* Funeral Sermon by Ant. Atkey, p. 20, 21. and Town and Country Magazine for 1770, p. 689.

† Address prefixed to Mr. Browne's Sermons. 1722.

any diligence what he does not affect, nor shun with any ease what he does not abhor. The business of a preacher, therefore, is first to set the truth in as strong a light as he can, and then, if possible, make his audience feel the force of it. This is what I have endeavoured.”*

The controversy concerning the Trinity, which originated in the establishment, was carried on with much acrimony among the Dissenters in different parts of England. This occasioned the well-known synod at Salters'-Hall, early in the year 1719; somewhat more than two years after Mr. Browne's removal to London. At one of their sittings, viz. on March 3, 1718-19, an attempt was made to procure the subscription of the ministers present to the doctrine of the Trinity, as stated in the First Article of the Church of England, and in the answers to the Fifth and Sixth Questions of the Assembly's Catechism. This was resisted by the largest half of the London ministers, not because they disbelieved the doctrine, but were inimical to the principles of subscription in general. Mr. Browne, it is well known, divided with the non-subscribers, and he has said some smart things upon the subject, in a pamphlet written with much keenness against the Rev. Thomas Reynolds, and published in 1722; occasioned by some reflections which that gentleman had made in his funeral sermon for the Rev. and pious Mr. Samuel Pomfret. Mr. Browne was a zealous opposer of all invasions of the rights of conscience, whether attempts of that kind proceeded from Churchmen or Dissenters; and utterly disapproved of the narrow views of those who were for confining the hopes of salvation, within the limits of their own party.†

Upon the subject of subscribing he expresses himself thus: “For my own part, I always took it, that subscriptions of all kinds, whether to liturgies or articles, had been

* Address prefixed to Mr. Browne's Sermons. 1722.

† Biog. Brit. vol. ii. p. 643. Art. S. BROWNE, note H.

OLD JEWRY.—*English Presbyterian.*

a grievance to our fathers, as well as to us; though rather than be rendered utterly incapable of public usefulness, they and we have submitted to the hardship, and subscribed to some of the 39 articles.—But, there are many that judge, and, as I think, with very good reason, that it is an infringement of Christian liberty, to use compulsive methods, to oblige men to do even what they take not to be sinful, or to subscribe all that they believe; forasmuch as this is confining where God has left at liberty, and making necessary what he has left indifferent.”*—“How happy had it been, for the church and world, if this method of subscribing, had never come into the mind of men, more than into the mind of God! If, as that holy man, Mr. Baxter,† expresses it, the devil had never put on his gown, stepped into the infallible chair, and in a fit of reverend zeal, taken upon him to preserve and perfect the faith of the church! This was opening Pandora’s box. Had not Satan turned orthodox, and tempted Christian ministers to make, and mend, and enlarge creeds, and prevent and cure heresy by subscription, to their own terms and forms, peace and truth had been much better preserved than they have been, or ever will be, till the engine of the devil, as that wise and good man called it, be overthrown.”‡

At the Old Jewry he continued to exercise the pastoral office for about seven years, with the greatest reputation, and was much beloved and esteemed by his congregation: but in the year 1723, he was attacked by a malady of a very singular nature, which hung over him, without any intermission, during the remainder of his life. He desisted from all the duties of his function, and could not be persuaded to join in any act of worship, either public or private.§ He

* Letter to Mr. Thomas Reynolds, p. 32, 34.

† Directions about Peace of Conscience, Direct. 26.

‡ Letter to Mr. Reynolds, p. 28. § Adventurer, No. 88.

OLD JEWRY.—*English Presbyterian.*

imagined, “that Almighty God, by a singular instance of divine power, had, in a gradual manner, annihilated in him the thinking substance, and utterly divested him of consciousness: (o) that though he retained the human shape, and the faculty of speaking, in a manner that appeared to others rational, he had all the while no more notion of what he said than a parrot. And, very consistently with this, he looked upon himself as no longer a moral agent, a subject of reward or punishment.”† Though he continued in this persuasion to the end of life, with very little variation, he would, nevertheless, own, that, “he had greatly been mistaken in the measure of the consumption God had been pleased to make in him, having imagined it had been completed when it was not. But he was confident, that at length the thinking powers were entirely taken from him. ‡ Nothing grieved him more, than that he could not persuade others to think of him as he thought of himself. He some-

(o) Lewis Kennedy, gardener to the old Duke of Bedford, put an end to his life, by cutting his throat, in October, 1743, in consequence of the distress of mind which he laboured under, and which was occasioned by a kind of lunacy, similar to that of Mr. Browne. In a letter written by him, just before he killed himself, after mentioning his parents, and saying, that they had bestowed on him some education, he adds, “whereby I have carried a fair character, and, I bless my God, honest to all men; but of sudden deprived of thought and reason, am become odious to myself, and of course despicable to my friends and acquaintance, and as such am unworthy of any longer being upon earth.”—“Sensible of the first loss of my senses, at Mr. John Gore’s, at Bush-hill, I find myself thereby incapable of living in the honourable family, which, to the appearance of the world, I was fixed in; but being deprived of all my reason, before I had the honour to be known to his Grace of Bedford, I can expect no other than to be branded for a fool; and as this dreadful reflection has had such influence on me, I am resolved to go where I am a stranger to all; and if it pleases God to restore my former tranquillity, or to suffer my body now to perish, his blessed will be done. Let not the world reflect on my management since I have been at Woburn; for the whole time I have been quite void of sense or reason, and therefore incapable to act.”—*Gentleman’s Mag.* vol. xiii. p. 544.—*Biog. Brit.* vol. ii. p. 645. *Art. BROWNE, note I.*

† Funeral Sermon, p. 22.

‡ *Ibid.*

 OLD JEWRY. — *English Presbyterian.*

times considered this as questioning his veracity, which affected him in the most sensible manner; and he often took pains, by the most solemn assertions, to remove such an imputation. At other times, and in a more gloomy hour, he would represent the incredulity which was manifested towards him, as a judicial effect of the same divine power that had occasioned this strange alteration in him, as if God had determined to proceed against him in this way, and would have no application made in his behalf. Upon this account, for a long while, he was unwilling that any prayers should be made for him; which he would say, could be warranted by nothing but a faith in miracles. “ Yet, (says Mr. Atkey) in the latter part of his time, he became desirous of the prayers of Christians, provided they would suppose it possible for him to be in the right, and represent his case as it was; otherwise, he said, it was not praying for *him*.”*

As for sometime he was unwilling that any prayers should be made for him, neither did he put up any for himself, and refused even to ask a blessing upon his food. Being once importuned to officiate at the table of a friend, he excused himself many times; but the request being still repeated, and the company kept standing, he discovered evident tokens of distress, and, after some irresolute gestures and hesitation, expressed with great fervour this ejaculation: “ Most Merciful and Almighty God, let thy Spirit, which moved upon the face of the waters when there was no light, descend upon me, that from this darkness there may rise up a man to praise thee.”† On another occasion, being very earnestly solicited to ask a blessing, he was at length, with great difficulty, prevailed upon to do it; and he put up the following petition: “ Lord, I am nothing, I ask nothing, and I want nothing; but bless these good creatures to those who are about to receive them.”‡ It is probable, that,

* Funeral Sermon, p. 23.

† Adventurer, No. 88.

‡ Biog. Brit. *ubi supra*, note L.

OLD JEWRY.—*English Presbyterian.*

after his retirement into the country, he was less un-inclined to join in acts of devotion: for Mr. Atkey says, that, “ though the nature of his distemper was such, that it would hardly allow him to reckon himself capable of any acts of piety, yet it was easy to observe, that he always retained a lively sense of the Divine Being on his mind, and frequently expressed it in devout prayer; of which the families in which he lived were often witnesses.”* That towards the close of his life he was desirous that prayers should be put up for him, is evident from the following passage at the close of the preface to his piece against Woolston, which was published in 1732, the year in which he died. “ I have no more to add by way of preface, (says he) but only to request, that if any serious Christians, into whose hands this may fall, meet with any thing in these papers, to their own satisfaction, and to the credit of their religion, they would, in their most serious hours, and most solemn addresses to the throne of grace, be petitioners for me, in my present melancholy and unhappy circumstances, and make their earnest prayer, in the name of Jesus, whose religion is so much the ridicule of Mr. Woolston, his admirers, and disciples.”†

With respect to the origin of Mr. Browne’s extraordinary affliction, there are different accounts; and perhaps it is now too late to come to the exact truth. Mr. Atkey, who preached his funeral sermon, represents it in the following manner: “ The dark providence by which he was rendered incapable of exercising his office, was a violent shock which his imagination received, soon after a complicated domestic affliction. This, at first, differed little from distraction, but afterwards settled in a melancholy, the most unusual that was perhaps ever known.”‡ This domestic affliction is explained to be the loss of a beloved wife, and an only son.

* Funeral Sermon, p. 29.

† Biog. Brit. *ubi supra.*

‡ Funeral Sermon, p. 22.

OLD JEWRY.—*English Presbyterian.*

However oppressive a visitation of this severe nature must have been to a tender and affectionate heart, it is no more than what is continually occurring in this state of trial; another cause, therefore, and more proportioned to the effect, has been assigned as the occasion of this singular event. The late Dr. Caleb Ashworth, of Daventry, when lecturing one day in the library, on the influence of the passions on the human frame, and on the mind in particular, spoke of fear, when raised to dread and terror, especially on a sudden, as sometimes occasioning a partial insanity, which continued through life. He specified two remarkable instances; one of which was the case of Mr. Simon Browne, of whom he related as follows: "Being on a journey with a friend, they were attacked by a highwayman, who presented a pistol and demanded their money. Mr. Browne being courageous, strong and active, disarmed him, and seizing him by the collar, they both fell to the ground. In the struggle to overpower him, Mr. Browne, at length, getting uppermost, placed his knee on the highwayman's breast, and by that means confined him while his companion rode to town, at a distance, for help to secure him. After a considerable time he returned with assistance; upon which Mr. Browne arose from off the man to deliver him up to safe custody, but, to his unspeakable terror, the man was dead; and from that awful period Mr. Browne became a prey of that gloomy and singular imagination which haunted him all the remainder of his days, though in all other points, he was perfectly rational."* If the foregoing singular relation could be properly authenticated, we should have a more adequate cause for Mr. Browne's extraordinary malady, than what is above related. But the same fact has been somewhat differently recorded. The person who was travelling with Mr. Browne, is said to have been the Rev. John Cumming,

* Prot. Diss. Mag. vol. iv. p. 433.

minister at Shepton-Mallet, and it is related that he was the gentleman who disarmed the highwayman, and by the pressure of his knee occasioned the man's death. It is well known, that anecdotes passing from one person to another, often blend and change the characters introduced into them. This, it has been intimated, might the more easily happen in the case before us, as both these gentlemen had resided at Shepton-Mallet; and were travelling together, when the singular catastrophe happened.* Upon the whole, we may observe, that whatever was the immediate cause of Mr. Browne's affliction, it presents a most singular phenomenon in the history of the human mind. That he was a person of very fine feelings seems unquestioned; and we cannot but stand in awe of the Divine Sovereignty in overpowering them in such a wonderful manner.

At the beginning of his disorder, his mind was so unhappy that he had frequent propensities to deprive himself of life. This appears from a letter written by him to the Rev. Mr. Read, of Bradford, in Wilts, just before his retirement into the country. As it gives a faithful representation of the state of his mind at this time, we shall insert it in the note. (P)

* Prot. Diss. Mag. vol. v. p. 111.

(P) “ Reverend Sir,

“ I doubt not you have been earnest with God in my behalf, since you left the city, who expressed so much tender concern for me while you were in it. I wish I could write any thing to you that might turn your compassion into thanksgiving, and your prayers into praises. But, alas! nothing of that kind is to be expected from one who has lived a life of defiance to God, under a Christian profession, and a sacred character; and is now, through his just displeasure, in the most forlorn state a man can be on earth, perfectly empty of all thought, reflection, conscience, or consideration; destitute, entirely destitute, of the knowledge of God and Christ, and of his own soul, and the things both of time and eternity, being unable to look backward or forward, or inward or outward, or upward or downward; having no conviction of sin or duty, no capacity of reviewing his conduct, or looking forward with expectation of either good or evil; and,

 OLD JEWRY.—*English Presbyterian.*

Though, as the reader will perceive in this letter, his disorder at its commencement, was attended with many horrible thoughts, yet he afterwards grew more serene, and appeared to have little or no terror upon his mind. He considered himself as one who, though he had little to hope, had no more to fear, and was therefore, for the most part, calm and composed; and when the conversation did not turn upon himself, as it was generally rational and very se-

in a word, without any principles of religion, or even of reason, and without the common sentiments or affections of human nature; insensible even to the good things of life, incapable of tasting any present enjoyments, or expecting future ones; dead to his children, friends, and country; having no interest either bodily or spiritual, temporal or eternal, to value or mind, but converted into a mere beast, that can relish nothing but present bodily enjoyments, without tasting them by anticipation or recollection. This is my true condition: thus am I thrown down from my excellency. Because I had not, God has taken away the things that I had. Indeed, I have not those horrors on my mind to which you was a witness; I am grown more calm, because more insensible, and every day since you saw me has this insensibility been growing upon me; nor can it be removed without a miracle of grace; and for this grace I cannot pray, having lost all sight of God, and tenderness of soul towards him. Such an instance of divine displeasure the world hardly ever saw, much less one recovered by divine grace out of such a condition. I doubt whether you have room to pray; but if you think you have, I doubt not but you will be fervent at the throne of grace in your requests. But I am so charged, that I must first be made a *man*, before I can become a *Christian*; having now none of that knowledge, or common sentiments, on which a saving change must be founded. I am utterly incapable of any business in life, and must quit my presentation, and think, as soon as I can, to be retiring into my own country, there to spend out the wretched remains of a miserable life, which yet I am continually prompted to destroy. I thought you would be willing to hear from me, and though you cannot be pleased with the account, I am obliged to give you a true one, and beg an interest in your prayers, which will turn to your own account, if it avails nothing towards the salvation of the wretched and wicked sinner, who would yet, if he was able, be,

Your friend and servant,

SIMON BROWNE.*

* Biog. Brit. *ubi supra*, note M.—Gent. Mag. vol. xxxii. p. 453.

 OLD JEWRY.—*English Presbyterian.*

rious, so was it often cheerful and pleasant.* But his opinion concerning himself occasionally led him into inconsistencies; and when these were pointed out to him, he sometimes appeared much puzzled.† Whilst he was under the influence of this strange frenzy, it was extremely remarkable, that his faculties appeared to be in every other respect in their full vigour. He continued to apply himself to his studies, and discovered the same force of understanding which had formerly distinguished him, both in his conversation, and in his writings. Mr. Atkey observes, “What was most extraordinary in his case, was this; that, excepting the single point I have mentioned, on which the distraction turned, his imagination was not only more lively, (which is less to be wondered at) but (in the opinion of those who knew him before and since) his judgment was even improved, beyond what it was in his more flourishing times.”‡ And it has been observed that, at the very time that he himself imagined he had no rational soul, “He was so acute a disputant, that his friends said, *he could reason as if he was possessed of two souls.*”§

Having quitted the ministry, he retired into the country, to his native town of Shepton-Mallet; but before his departure, his congregation in the Old Jewry, in acknowledgment of his services, made him a present of *three hundred pounds*:|| and so great was their regard for him, that they delayed a considerable time choosing a successor. However, there being no prospect of his recovery, about the year 1725, they filled up the vacancy by appointing the Rev. Thomas Leavesly in his room.

Though under the impression of his disorder he was compelled to withdraw from the public duties of his character, he filled up his time with literary pursuits, and composed

* Funeral Sermon, p. 23.

† Biog. Brit. *ubi supra*, p. 644.

‡ Fun. Serm. p. 24.

§ Gent. Mag. vol. xxxii. p. 453.

|| Prot. Diss. Mag. vol. vi. p. 430.

OLD JEWRY.—*English Presbyterian.*

works of considerable utility to the cause of Christianity, and expressive of great energy of mind. He for sometime amused himself with translating several parts of the ancient Greek and Latin poets into English verse. He afterwards composed several little pieces for the use of children, an English-grammar and spelling-book, an abstract of the scripture-history, and a collection of fables, the two last both in metre. With great labour he also amassed together, in a short compass, all the themes of the Greek and Latin tongues, and compiled likewise a Dictionary (Q) to each of these works, in order to render the learning of both those languages more easy and compendious. But neither of these pieces, nor several others which were written during his retirement, were ever printed.† He left behind him several valuable criticisms on St. Paul's Epistles; and if life and health had been continued, he intended to have written a work on "the scripture notion of the death of Christ, as a propitiary sacrifice."‡

Amidst this constant application to study, which produced the efforts of a strong and rational genius, he still retained the same awful views of his situation, as will appear by a letter, written about the year 1728, to his friend, Mr. Billingsley: and which shall be inserted below. (R)

(Q) It is said, that when he was compiling his Dictionary, a friend once called upon him, and asked him what he was doing? He replied, "I am doing nothing that requires a reasonable soul; I am making a Dictionary: but you know thanks should be returned to God for every thing, and therefore for Dictionary makers."—*Biog. Brit. ubi supra, note P.*

† Funeral Sermon, p. 24.

‡ *Ibid.* p. 25.

(R) "SIR,

"You went away without Collins, which I have therefore sent after you: you may profit by him; I cannot so much as wish to profit by that, or any thing else, and am too thoroughly destroyed to have advantage from you, or any one's compassion, or prayers. For which reason I think Mr. Levesly may spare himself the pains of a trip hither, if he comes to Bath. If he has any thing to communicate relating to my affairs in that city, you

OLD JEWRY — *English Presbyterian.*

During the two last years of his life, he employed himself in the defence of the truth of Christianity, against some of the attacks which were then made against it; and also in recommending mutual candour to Christians of different sentiments concerning the doctrine of the Trinity. In 1732 he published, "A sober and charitable Disquisition concerning the Importance of the Doctrine of the Trinity; particularly with Regard to Worship, and the Doctrine of Satisfaction: endeavouring to shew, that those in the different Schemes should bear with each other in their different Sentiments; nor separate Communion, and cast one another out of Christian Fellowship on this Account."—The title of this piece sufficiently expresses the design for which it was composed; he therein observes, that it does not "seem to have been the divine purpose, that all men, in all different points of religion, however near they may seem to the foundation, should have the same sentiments. No doubt, God could have delivered his mind so plainly, on every head of religion, that none should have more disagreed about its precise meaning, or certain truth, than they do about that of a mathematical definition, axiom, or demonstration. And had he purposed there should have been no disagreement, doubtless he had expressed himself with this plainness."* It is said, that when this book first made its

will, I suppose see him, and may, if you please, communicate it at second hand. But if he has the melancholy curiosity to see a wretch, all body, without so much as the remembrance of the ruins of that mind that was once a tenant in it, and should come over, I would request, if I could, that when he sees me, it may be with no company out of the neighbourhood; that if he be not struck with conviction of my case upon view, and God should still have left me the power of speech, I may at last convince him that my case has not been a delusion of fancy, but the most tremendous reality; and that the thinking being that was in me is, by a consumption continual, of five years duration, now wholly perished, and come to NOTHING.

SIMON BROWNE."

* Funeral Sermon, p. 38.

OLD JEWRY.—*English Presbyterian.*

appearance, some sentiments which it contained not being exactly agreeable to the orthodox doctrine, a false and uncharitable report was circulated concerning its author, that his lunacy was a punishment for having written it: whereas that calamity was prior to the publication ten years.* In the Life of Job Orton, it is said, that he used to recommend this book, together with Dr. Daniel Scott's Essay towards a demonstration of the Scripture Trinity;" as what had given him most satisfaction upon the subject.†

In the same year Mr. Browne published, "A fit Rebuke to a ludicrous Infidel; in some Remarks on Mr. Woolston's fifth Discourse on the Miracles of our Saviour. With a Preface concerning the Prosecution of such Writers by the civil Powers."—Dr. Leland observes, that this piece "is written with great smartness and spirit."‡ In the preface, the author expressed, in very strong terms, his disapprobation of the prosecution of Mr. Woolston, or any other Deist, on account of their writings; and he proved in a very able manner, that all such interpositions of the civil magistrate, to prevent attacks against Christianity, were extremely dishonourable. It was in the same year also, that he published his, "Defence of the Religion of Nature, and the Christian Revelation, against the defective Account of the one, and the Exceptions against the other, in a Book, entitled, Christianity as old as the Creation." Mr. Atkey observes, that "some of the best judges have thought this defence superior to most, and inferior to none, that have appeared on the same subject."§ It is observed in the Adventurer, that this work of our author, "is universally allowed to be the best book which that controversy pro-

* Protestant Dissenter's Mag. vol. iv. p. 328-9.

† Orton's Life, prefixed to his Letters to Dissenting Ministers.

‡ View of the Deistical Writers, vol. i. p. 110.

§ Funeral Sermon, p. 25.

OLD JEWRY.—*English Presbyterian.*

duced.”* This, it has been observed, is, perhaps, speaking of Mr. Browne’s performance somewhat too highly; † though it is certainly a very valuable piece; and is styled by Dr. Leland, “a solid and excellent answer” to Tindal. ‡ In all these pieces, though written in his retirement, with little assistance from books, or learned conversation, he yet displayed great extent of knowledge, and uncommon argumentative powers. To the last of these performances, he had prefixed a very singular dedication to Queen Caroline, expressive of the unhappy delusion under which he laboured. This, his friends found means, at the time, to suppress; but a copy of it was preserved, and afterwards published in the *Adventurer*. § As it will be deemed by many readers a great curiosity, we shall insert it in the note (s).

* *Adventurer*, No. 88.

† *Biog. Brit. ubi supra.*

‡ *Deistical Writers*, vol. i. p. 130.

§ *Adventurer*, No. 88.

(s) “Madam,

“Of all the extraordinary things that have been tendered to your royal hands, since your first happy arrival in Britain, it may be boldly said, what now bespeaks your Majesty’s acceptance, is the chief. Not in itself; it is a trifle unworthy your exalted rank, and what will hardly prove an entertaining amusement to one of your Majesty’s deep penetration, exact judgment, and fine taste. But on account of the author, who is the first being of the kind, and yet without a name. He was once a man, and of some little name, but of no worth, as his present unparalleled case makes but too manifest: for by the immediate hand of an avenging God, his very thinking substance has, for more than seven years, been continually wasting away, till it is wholly perished out of him, if it be not utterly come to nothing. None, no not the least remembrance of its very ruins remains; not the shadow of an idea is left; nor any sense that, so much as one single one, perfect or imperfect, whole or diminished, ever did appear to a mind within him, or was perceived by it. Such a present from such a thing, however worthless in itself, may not be wholly unacceptable to your Majesty, the author being such as history cannot parallel: and if the fact, which is real and no fiction, nor wrong conceit, obtains credit, it must be recorded as the most memorable, and indeed astonishing, event in the reign of George the II. that a tract composed by such a thing was presented to the illustrious Caroline; his royal consort needs not be added; some, if I am not misinformed, will tell that, with pleasure, to all succeeding times.

OLD JEWRY.—*English Presbyterian.*

After his retirement into the country, he could not be prevailed upon to use any kind of exercise or recreation ; so that a complication of disorders, contracted by his sedentary life, brought on a mortification in his leg, which put a period to his life at the close of the year 1732, in the 52d year of his age.* His remains were interred in the meeting-

He has been informed, that your Majesty's piety is as genuine and eminent, as your excellent qualities are great and conspicuous. This can, indeed, be truly known to the great Searcher of hearts only ; he alone, who can look into them, can discern if they are sincere, and the main intention corresponds with the appearance ; and your Majesty cannot take it amiss, if such an author hints, that his secret approbation is of infinitely greater value than the commendation of men, who may be easily mistaken, and are too apt to flatter their superiors. But if he has been told the truth, such a case as his, will certainly strike your Majesty with astonishment, and may raise that commiseration in your royal breast, which he has in vain endeavoured to excite in those of his friends ; who, by the most unreasonable and ill founded conceit in the world, have imagined, that a thinking being could, for seven years together, live a stranger to its own powers, exercises, operations, and state, and to what the Great God has been doing in it and to it. If your Majesty, in your retired address to the King of kings, should think of so singular a case, you may, perhaps, make it your devout request, that the reign of your beloved Sovereign and consort may be renowned to all posterity, by the recovery of a soul now in the utmost ruin ; the restoration of one utterly lost at present amongst men. And should this case affect your royal breast, you will recommend it the piety and prayers of all the truly devout, who have the honour to be known to your Majesty : many such there doubtless are ; though courts are not usually the places where the devout resort, or where devotion reigns. And it is not improbable, that multitudes of the pious throughout the land may take a case to heart, that under your Majesty's patronage comes thus recommended. Could such a favour as this restoration be obtained from heaven by the prayers of your Majesty, with what a transport of gratitude will the recovered being throw himself at your Majesty's feet, and adoring the Divine Power and Grace, profess himself,

Madam,

Your Majesty's most obliged and dutiful Servant,

SIMON BROWNE."

* Funeral Sermon, p. 25.

house at Shepton, where there is a monument erected to his memory.* Mr. Anthony Atkey, minister of Shepton, preached a discourse upon his death from Jeremiah xii. 1. *Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments.* This discourse is printed, and contains an interesting account of the deceased.

To the foregoing account of Mr. Browne's life, we shall subjoin a short view of his character. His knowledge, we are told, was very extensive. There was scarcely any art or science with which he had not some acquaintance. Hardly could any topic be started on affairs of a speculative nature, or relating to common life, but he was capable of talking on it with penetration and judgment. He had an admirable talent at conducting conversation agreeably; having a great command of expression, joined with uncommon accuracy, and the art of enlivening it by many sprightly narrations. With a great compass of learning, he had none of the affected airs of the pedant, or the ill-natured critic. He was very earnestly and impartially set upon the pursuit of truth; and whether he met with it in the beaten tract, or, as it sometimes happens, in less frequented paths, it was alike welcome to him. If he found that he had been, at any time, deceived in his inquiries, he was as ready to quit his former sentiments, when they appeared fallacious, as he was at first to entertain them, when they appeared under the disguise of truth. He could readily suffer his tenets to be questioned, and was willing to give a reason for his opinion to every candid inquirer, though he abhorred all kind of wrangling in conversation. Mr. Browne could never believe, that the favour of heaven was entailed on any set of opinions; and he often observed, that the poor blind man in the gospel had much juster notions of divinity, than some of those who would pass under the character of the greatest Divines,

* Prot. Diss. Mag. vol. iv. p. 323.

OLD JEWRY.—*English Presbyterian.*

when he concluded, that if any man be a worshipper of God, and doth his will, him he heareth.* “For my own part, (says he) I am willing to leave as much room for others to hope for salvation, as possibly I can, especially in deep and difficult points of theology, that I may leave some for myself. For if none go to heaven but those who are *right believers*, and certainly know themselves to be so, in such points, I am afraid the narrow way to heaven will be made much narrower than our blessed Lord has left it, and very few, indeed, will they be that find it.”† He possessed enlarged notions of Christian liberty, and was very inimical to compulsive methods in matters of religion. This led him to oppose with all his might any attempts to fetter the mind with subscription to articles of faith, as a test for orthodoxy.

Mr. Browne’s excellencies in the public duties of his ministry arose from the inexhaustible copiousness and fervour of his prayer; and from a prudent application to the judgment and affections of his audience, by a happy mixture of reason and pathos in his sermons. His aim was to lead his hearers, by explaining and confirming the evidence of sacred truth, to a right understanding in religion: but he was much more earnest to enforce the practice of it. The former he looked upon as an useful employment: but practical religion was nearest to his heart.‡ His sentiments upon disputed points of theological controversy, were moderate, and in no extreme. With respect to the article of the Trinity, he seems to have thought that it lies at the foundation of all our future hopes. “The Gospel Economy (says he) is undoubtedly founded on it, as is all religion on the Being, Nature, and Perfections of God, and his relations to his creatures.”§ But, at the same time he did not apprehend, that God had made the basis of our salvation to rest upon

* Funeral Sermon, p. 26, 27.

† Letter to Mr. T. Reynolds, p. 21,

‡ Funeral Sermon, p. 28.

§ Letter to Mr. Reynolds, p. 24.

OLD JEWRY.—*English Presbyterian.*

any one particular explication of it. “ For if all misapprehension about it, (says he) takes away all foundation of hope, I am afraid the Christian world will have but little foundation for hope left.”* In conformity with this sentiment he was not for unchurching, or branding with the reproach of heresy, those who swerved from reputed orthodoxy upon this point, so far as their opinions did not interfere with vital, practical religion. “ Whence it is (says he) I know not, but heresy and schism have, in all times, been much more the object of popular hatred, than the most flagrant instances of impiety and immorality. The people will hate and burn an heretic, when they will hug and caress a common incendiary, or a murderer. It is an observation of Dr. Geddes, that the people in Portugal would see an heretic burned with an heir of the greatest satisfaction and triumph, when the most infamous criminal could not go to execution, but the same persons would shew evident marks of tenderness and compassion.”†

Mr. Browne united in an eminent degree the virtues of the private Christian with the learning of the scholar, and the character of the Divine. Such was his love of rectitude, that he could not bear the least deviation from strict right upon any consideration whatsoever. He esteemed doing evil that good may come, as the worst maxim in the world. He was a sincere and hearty friend. He could never bring himself to profess a value for any person, where really he had none: he distinguished the friend from the flatterer; and would have made a better figure in those days, when integrity was thought essential to friendship, than in a time, when faithfulness and politeness are thought incompatible. His conjugal affection was ardent and sincere. He was equally a kind and tender parent, but he did not think that relation was to obliterate all others. His filial piety and brotherly love were peculiarly exemplary.‡

* Letter to Mr. Reynolds, p. 24.

† *Ibid.* p. 36, 37.

‡ Funeral Sermon, p. 29, 30.

We shall conclude our account of this extraordinary man with a summary of his character, as it is sketched by Dr. Towers, the writer of his life in the *Biographia Britannica*. “He was a man of extensive knowledge, and very considerable learning. He was well skilled in theology, his sentiments were liberal, and he was a zealous advocate for freedom of inquiry. He appears from the general tenor of his life and writings, to have been a man of distinguished virtue, and of the most fervent piety, and to have been animated by an ardent zeal for the interests of rational and practical religion. It is impossible, therefore, to reflect, without regret, that such a man should have been disabled from his public services, by a malady so unhappy to himself, and so affecting to his friends. His abilities made him respected, and his virtues rendered him beloved: but such was the peculiarity of his case, that he was at once an evidence of the dignity and of the weakness of human nature.”* A list of Mr. Browne’s publications will be given below. (T)

* *Biog. Brit.* vol. ii. 646, 647.

(T) WORKS.—1. *A Caveat against evil Company*, 8vo. 1706.—2. *An Ordination Sermon*, preached at Chichester, January 9, 1706-7.—3. *Uncommon Blessings of Providence*, how to be improved by a sinful Nation; a Sermon preached February 17, 1708-9.—4. *The true Character of the real Christian; or sincere good Man*; described in a Discourse on Psalm cxix. 123. 8vo. 344 pp. recommended by four London Ministers, viz. Daniel Williams, Joshua Oldfield, Benjamin Robinson, and Samuel Rosewell.—5. *Religion and Loyalty*; a Sermon preached at Portsmouth, January 30, 1713-14. on Prov. xxiv. 21.—6. *The Charge of Schism against the Dissenters discharged*; in Answer to a Tract of the Rev. Mr. Norris on that Subject.—7. *A noble King a Blessing to the Land*; an Accession Sermon, preached at Portsmouth, January 20, 1714-15, on Eccles. x. 17.—8. *Jewish and Popish Zeal described and compared*; a Sermon on Nov. 5, 1715, on Rom. x. 2.—9. *Joy and Trembling*; a Thanksgiving Sermon at the Old Jewry, June 7, 1716, on the Suppression of the Rebellion.—10. *The Error of them who devise Evil*; a Sermon November 5, 1716, on Prov. xii. 22.—11. *Joy and Thankfulness to God*; recommended to all who favour our Sovereign’s *righteous Cause*: a Thanksgiving Sermon, August 1, 1717.—12. *The Guilt and Infamy of national Ingratitude*: a Sermon November 5,

THOMAS LEAVESLY — In consequence of that afflictive dispensation which compelled Mr. Browne to desist from preaching, and there being no prospect of his recovery, he wholly relinquished his charge at the Old Jewry, in the year 1723. After this, the church was a long time

1717, on Judges viii. 34, 35.—13. A Sermon at Salters' Hall, to the Society for the Reformation of Manners, June 30, 1718.—14. The Evil and Absurdity of Persecution: a Sermon on November 5, 1718, on John xvi. 2.—15. God glorified by offering Praise: a Thanksgiving Sermon on August 1, 1719.—16. God's Goodness to a People, in settling a wise and good King over them: a Sermon at Little St. Helen's, May 29, 1721.—17. Hymns and Spiritual Songs, in three Books. 1. On various Subjects. 2. Adapted to the Lord's-Supper. 3. For particular Measures 1720.—18. A Volume of Sermons. 1722. They are thirteen in Number; chiefly on practical Subjects. Four of them were preached to his Congregation at Portsmouth in July, 1716, after his Removal was determined.—19. A Letter to the Rev. Mr. Thomas Reynolds, on Occasion of a Passage in his Funeral Sermon for the late pious Mr. Pomfret, and his Preface to it. Second Edition, with a Postscript in 1723.—20. A fit Rebuke to a ludicrous Infidel; in some Remarks on Mr. Woolston's fifth Discourse on Miracles. With a Preface concerning the Prosecution of such Writers by the civil Powers. 8vo. 1731.—21. A sober and charitable Disquisition concerning the Importance of the Doctrine of the Trinity; particularly with Regard to Worship, and the Doctrine of Satisfaction: endeavouring to shew, that those in the different Schemes should bear with each other in their different Sentiments; nor separate Communion, and cast one another out of Christian Fellowship on this Account. 8vo. 1732.—22. A Defence of the Religion of Nature, and the Christian Revelation; against the defective Account of the one, and the Exceptions against the other, in a Book entitled, 'Christianity as old as the Creation.' 8vo. 1732. This was introduced to the Public with a Preface by Dr. William Harris, in lieu of the Dedication to Queen Caroline, which was suppressed by the Author's Friends.—23. The Close of the Defence of the Religion of Nature and to Christian Revelation: in an Address to Christian Ministers, and the Christian People. 1733. This was published after the author's death. "As the former work (says Mr. Atkey) may be considered as his dying attestation to the truth of Christianity; so this latter may be looked upon as an oration from the dead to quicken the Christian world to their duty.—24. Mr. Browne was one of Matthew Henry's Continuators: the part assigned him was, The first Epistle to the Corinthians.—25. He was also one of the authors of "The Occasional Papers." The pieces in that work written by him were, No. 4, entitled, An Expedient for Peace. No. 10 and 12, entitled, Remarks, &c.

OLD JEWRY.—*English Presbyterian.*

destitute; occasioned, principally, by an order they had among themselves, that no person should be deemed duly chosen pastor, till he had the voices of two-thirds of the electors; the subscribers, as well as members of the church, being allowed to vote. The first person fixed upon was, Mr. John Warren, of Coventry; but he would not remove. Strong attempts were made to bring Dr. Wright from Black-friars, and it was twice nearly effected; he having forty votes out of sixty-three. The church, at length, being tired out with disappointments, unanimously chose Mr. Thomas Leavesly, upon once hearing him at Dr. Harris's meeting-house. Of this gentleman but little information can be procured. Before his settlement in London, he was pastor of a congregation at Little Baddow, in Essex. We find his name among the non-subscribing ministers at the Salters'-Hall synod, in 1719. He was also one of the ministers chosen in 1735, to deliver a course of sermons at the same place, against the principal errors of the church of Rome. The subject he discussed was, "The Reason and Necessity of the Reformation," from Heb. xi. 8. Not long after his settlement at the Old Jewry, the celebrated Dr. Chandler was chosen his assistant, and afterwards associated with him in the pastoral office. Of Mr. Leavesly's excellent temper, the Doctor entertained a very high opinion, which rendered his call very acceptable; and to the close of life, they maintained a disinterested friendship. Mr. Leavesly is described as a friendly, good tempered man, who had an excellent gift in prayer; but by his living long in the country, amongst a plain people, he used himself to such a latitude in his composures, that he could not bring himself to a correct and methodical way of preaching, such as is expected in London, especially in such a congregation as that at the Old Jewry: on this account he was not popular. Mr. Leavesly died in the year 1737, and the vacancy at the Old Jewry occasioned by this event,

was speedily filled up by the learned Dr. Henry Miles, of Tooting.

SAMUEL CHANDLER, D. D. a Divine of great learning and distinguished abilities among Protestant Dissenters of the Presbyterian denomination, was born in the year 1693, at Hungerford, in Berkshire, where his father, the Rev. Henry Chandler, was then a Dissenting minister, but he spent the chief part of his ministerial life in Bath. Our author, who was his eldest son, discovering early a genius for learning, it was cultivated with care, and being placed under proper masters, he made an uncommon progress in classical literature, and especially in the Greek tongue, which was so familiar to him at this early period, that he could compose in it as readily as in English.* By this means a foundation was laid for that uncommon critical ability, which he afterwards discovered in the study of the scriptures.

His father designing him for the ministry among the Dissenters, sent him first to an academy at Bridgwater, where he commenced a course of academical studies under the direction of the Rev. John Moore; but, after a short time, he was removed to another seminary at Gloucester, superintended by the very learned Mr. Samuel Jones, who afterwards transferred his academy to Tewkesbury, in the same county, where he presided over it for many years, with very high and deserved reputation. Mr. Jones applied himself with uncommon diligence to cultivate the minds of his pupils, and paid no less attention to their morals than to their progress in literature. Under so accomplished a tutor, Mr. Chandler had every advantage for the prosecution of his studies, and he made great proficiency in critical, biblical, and oriental learning. At this seminary he had for his fellow-pupils several who distinguished themselves in after-life;

* Dr. Amory's Preface to Chandler's Sermon, vol. i. p. 7.

OLD JEWRY.—*English Presbyterian.*

particularly Mr. Joseph Butler, who died Bishop of Durham, and Mr. Thomas Secker, who rose to the see of Canterbury. With these eminent persons he contracted a friendship that continued through life, notwithstanding their opposite views, and the different stations in which they were afterwards placed.*

Mr. Chandler, having finished his academical studies, began to preach about 1714; and being soon distinguished by his talents in the pulpit, he was chosen, in 1716, minister of the Presbyterian congregation at Peckham, near London, in which station he continued with reputation and acceptance for several years. Here he entered into the matrimonial state, and began to have an increasing family; when venturing his wife's fortune in the South Sea scheme, he unfortunately lost the whole of it, and became involved in the same ruin with many other persons, in the fatal year 1720. His circumstances being now embarrassed, and the income he received from his congregation not sufficient to meet his expences, he thought it prudent to adopt some expedient, whereby he might, in some measure, repair the injury he had sustained. He, therefore, opened a shop in the Poultry, London, and carried on the trade of a bookseller for about two or three years, still continuing to discharge the duties of the pastoral office.†

It was at this time, partly with a view to assist him in his difficulties, and partly to enjoy the benefit of his instructions, that several gentlemen, of different denominations in the city, entered into a subscription to support a weekly lecture for the winter season, at the Old Jewry, and chose him to conduct it, in connexion with Mr. (afterwards the celebrated Dr.) Nathaniel Lardner. The subjects treated upon were the evidences of natural and revealed religion, with answers to the principal objections against both. After

* Amory's Preface, *ubi supra*.

† Biog. Brit. vol. iii. Art. CHANDLER.

the proposed course of lectures was concluded, another of a similar kind was set up, to be preached by one person only; it being judged that it might be thereby conducted with more consistency of reason, and uniformity of design; and Mr. Chandler was appointed to this service. In the course of this lecture, he delivered some discourses on the subject of miracles, in confirmation of the divine mission of Christ, and the truth of the gospel revelation, vindicating the argument against Collins the Deist, in his discourse of the grounds and reasons of the Christian religion. These sermons, by the advice of a friend, he enlarged, and threw into the form of a treatise, which he published in 1725: it was entitled, "A Vindication of the Christian Religion, in two Parts. 1. A Discourse of the Nature and Use of Miracles. 2. An Answer to a late Book, entitled, A Discourse of the Grounds and Reasons of the Christian Religion, by Anthony Collins, Esq. with a Preface, containing some Observations on the Importance of rational Religion, and the Principles and Claims of civil and religious Liberty." This work came to a second edition in 1728, and has been respectfully spoken of by various writers. Having presented a copy to Dr. Wake, Archbishop of Canterbury, that prelate, not knowing at the time, that the author was any other than a bookseller, felt an equal mixture of pleasure and surprise on the perusal of it, which he expressed in a very respectful letter to Mr. Chandler, which shall be preserved in the note (v).

(v) "SIR,

"Though I have been hindered by business and company extraordinary, the last week, from finishing your good book, yet I am come so near the end of it, that I may venture to pass my judgment upon it, that it is a very good one, and such as I hope will be of service to the end for which you designed it.—I think you have set the notion of a miracle upon a clear and sure foundation; and by the true distinction of our blessed Saviour, in considering him as a prophet sent from God, and as the Messiah promised to the Jews, have effectually proved him, by his doctrine and miracles, to be the one, and by his accomplishment of the prophecies of the Old Testament, to be the other.—I cannot but own myself to be surprised, to see so

OLD JEWRY.—*English Presbyterian.*

The ability which Mr. Chandler discovered in this publication, and in those lectures which he continued to deliver, gained him high reputation, and prepared the way for his being called to be one of the ministers at the Old Jewry, which was one of the most respectable congregations in London. He settled there in the year 1726, first as assistant to the Rev. Mr. Leavesly, still continuing to preach at Peckham on one part of the day, till 1729, when he relinquished that service upon being chosen co-pastor at the Old Jewry. In this situation he continued with various colleagues, for upwards of forty years, discharging the duties of the ministerial office with great ability and assiduity. His preaching, writings, and general character, procured him high and deserved reputation, and his congregation, which continued in a flourishing state to the last, consisted of many persons of the greatest weight and opulence among the Dissenters.*

In 1727, and following year, Mr. Chandler was again employed in defending revelation, against the same writer. His pieces are entitled, "Reflections on the Conduct of modern Deists, in their late Writings against Christianity; occasioned chiefly by two Books, entitled, A Discourse of the Grounds and Reasons of the Christian Religion; and, The Scheme of Literal Prophecy considered; both by An-

much good learning and just reasoning, in a person of your profession; and do think it pity you should not spend your time in writing books, rather than in selling them. But I am glad, since your circumstances oblige you to the latter, yet you do not wholly omit the former. As we are all, who call ourselves Christians, obliged to you for this performance, in defence of our holy religion, so I must in particular, return you my thanks for the benefit I have received by it; and own to you that I have, as to myself, been not only usefully entertained, but edified by it. I hope you will receive your reward from God for it. It is the hearty wish of, Sir,

Your obliged friend,

Lambeth-House, Feb. 14, 1725.

WILLIAM CANT.†

* Biog. Brit. *ubi supra.*

† *Ibid.*

OLD JEWRY.—*English Presbyterian.*

thony Collins, Esq. with a Preface, containing some Remarks on Dr. Rogers's Preface to his eight Sermons, on the Necessity of a Divine Revelation, and the Truth and Certainty of the Christian Revelation; 1727:" and "A Vindication of the Antiquity and Authority of DANIEL'S Prophecies, and their Application to Jesus Christ; in Answer to the Objections of the Author of the Scheme of Literal Prophecy considered; with a Preface, containing some Remarks on the Nature, Design, and Application of Scripture Prophecies. 1728." In this controversy Mr. Chandler appeared to great advantage, and his performances are highly spoken of by Dr. Leland, in his "View of the Deistical Writers." The Remarks upon Dr. Rogers, in the former of these publications, were designed to combat some sentiments which he had advanced to the prejudice of free inquiry, and the right of private judgment.

In 1729, and following year, Mr. Chandler was engaged in a controversy with Mr. (afterwards Dr.) John Guyse, on the proper method of preaching Christ. Several letters passed between them upon the occasion, and on both sides the dispute was managed with some warmth. To their honour, however, they afterwards met, and were reconciled. The occasion and progress of this controversy we have more fully detailed in the life of the latter gentleman. In 1730, Mr. Chandler published a small valuable piece, entitled, "Plain Reasons for being a Christian." In preparing this tract for public view, he had the assistance of Dr. William Harris, and Dr. Samuel Wright; but those gentlemen freely and generously acknowledged that the scheme and principal materials were furnished by Mr. Chandler. Dr. Wright, however, was the editor, as appears by an authentic testimony under his hand, in the collection of Dr. Flexman. The first edition of this piece was in octavo, and the succeeding ones in duodecimo.

Mr. Chandler had a strong conviction of the pernicious nature and dangerous tendency of the Romish religion; and

OLD JEWRY.—*English Presbyterian.*

was desirous of exposing the persecuting spirit by which that church had been so much characterized. With this view, he published in 1732, in two volumes quarto, *A History of the Inquisition*, translated from the Latin of Philip a Limborch, Professor of Divinity amongst the Remonstrants; to which he prefixed a large introduction concerning the rise and progress of persecution, and the real and pretended causes of it. This piece was written with great learning and acuteness; but was attacked by Dr. Berriman, in a pamphlet entitled, “*Brief Remarks on Mr. Chandler’s Introduction to the History of the Inquisition.*” By way of reply, our author published, “*An Answer to the Brief Remarks of William Berriman, D. D. Rector of St. Andrew Underhaft, and Fellow of Eton College; on Mr. Chandler’s Introduction to the History of the Inquisition; in a Letter to the said Doctor. 1733;*” in which he defended himself with great spirit. This engaged Dr. Berriman to write, “*A Review of his Remarks;*” to which Mr. Chandler replied, in “*A second Letter to William Berriman, D. D. &c. in which his review of his remarks on the Introduction to the History of the Inquisition is considered, and the characters of St. Athanasius, and Martyr Laud, are farther stated and supported. 1733.*” This publication was soon followed by another, entitled, “*A Vindication of a Passage of the Right Rev. the Lord Bishop of London, in his second pastoral Letter, against the Misrepresentations of William Berriman, D. D. in a Letter to his Lordship. 1734.*” And here the controversy ended; in which it must be admitted that our author handled the Doctor with great severity.*

After this, Mr. Chandler employed himself in reviewing what he had already written upon the subject, and having compressed his late publications into a single volume octavo, he sent it forth to the public, in the year 1736, under the title of “*The History of Persecution, in four Parts. 1,*

* Biog. Brit. *ubi supra.*

OLD JEWRY.—*English Presbyterian.*

Among the Heathens. 2. Under the Christian Emperors. 3. Under the Papacy, and Inquisition. 4. Among Protestants: with a large Preface, containing Remarks on Dr. Rogers's Vindication of the civil Establishment of Religion." This is a most capital performance, and sufficient, alone, to perpetuate the author's name, as long as just notions of religious liberty shall prevail in the world. In this work he has inserted at large, the Introduction to Limborch's History of the Inquisition, with additional improvements, and farther remarks on Dr. Berriman; and in the third part, he has given a judicious abridgment of the history of the Inquisition. The whole discovers an extensive acquaintance with ecclesiastical history, and the writings of the fathers; and contains some of the most important remarks upon the subjects he treats of, that are any where to be met with. In the course of the work he endeavours to prove, that the things for which Christians have persecuted each other, have generally been of small importance; that pride, ambition, and covetousness, have been the grand sources of persecution; that the decrees of councils and synods are of no authority in matters of faith; that the imposing subscriptions to human creeds is unreasonable and pernicious; and that the Christian religion absolutely condemns persecution for conscience-sake. The remarks on Dr. Rogers, which occupy nearly ninety pages, are allowed by the most impartial judges, to be a complete defence of the principles of civil and religious liberty, in opposition to the most plausible and insidious claims of the hierarchy, in favour of imposition and spiritual tyranny.*

Mr. Chandler's labours in the cause of protestantism, against the usurpations of the church of Rome, were not confined to the publications just mentioned. Early in the year 1735, he was concerned with some other ministers in carrying on a course of lectures at Salters'-Hall, against the

* Biog. Brit. *ubi supra*.

OLD JEWRY.—*English Presbyterian.*

main errors of that communion. The subject handled by our author was, "The Notes of the Church;" in which he has endeavoured to explain the scripture-mark of a true church, and animadverted at considerable length on the notions of Cardinal Bellarmine upon that subject. A paragraph in this discourse, in which the author pleads for a removal of the penal laws against Dissenters having given offence, he added a postscript in his vindication. The publication of this sermon was followed soon after by a second treatise on the Notes of the Church, intended as a supplement to the former one; in which the author pursues his subject against Cardinal Bellarmine, with great spirit and ability.* It may be proper to add, that the defence of protestantism, of which these discourses were a part, did not terminate with the course of sermons above-mentioned. The lectures had not gone on a month, when a gentleman or two being in company with a Romish priest, at the Pope's-head Tavern, in Cornhill, they became the subject of conversation; and the latter objected, in particular, against some passages in Mr. Barker's sermon, as what could not be supported by proper vouchers. This brought on, by appointment, "two conferences on the 7th and 13th of February, 1734-5, at the Bell Tavern, in Nicholas-lane, on the blasphemy of many Popish writers in giving, and of Popes in receiving, the title of Our Lord God The Pope; on the doctrines of transubstantiation, praying to saints and angels, and of denying the use of the scriptures to the laity." At the first of these conferences twenty were present, and the dispute was supported by the Romish priest, Dr. Jeuniah Hunt, and a Divine of the church of England: at the second, the debate lay between the former catholic gentleman, whose name was Morgan, accompanied by Mr. Vaughan, supposed to be also a priest, and Dr. Hunt, Mr. Chandler, and the learned Mr. John Eames. Dr. Talbot Smith was chosen chair-

* Salters'-Hall Sermons against Popery.

man, and the whole company consisted of thirty. A state of these disputations was soon published by an anonymous author, entitled, "Two Conferences held, &c." The catholic party also gave a representation of them to the public, in a pamphlet entitled, "Two Conferences, &c. *truly stated.*" This drew from the pen of Mr. Chandler, "An Account of the Conference held in Nicholas-lane, Feb. 13, 1734, between two Romish Priests and some Protestant Divines; with some Remarks on a Pamphlet, entitled, *The Conferences, &c. truly stated. 1735.*" Our author's account is confined to the second conference, he not having been present at the first.*

Another subject that engaged our author's pen resulted from his principles as a Protestant Dissenter. He was a decided enemy to religious establishments when guarded by civil penalties, as having been the grand occasion of the greatest misfortunes and calamities that have befallen mankind; and from whence have proceeded all those persecutions, which have laid waste nations and kingdoms, and even proved fatal to righteousness and truth.† He was equally inimical to the imposing subscriptions to creeds and articles of faith, as tests of orthodoxy, which he considered to be a thing as unreasonable in itself, as it hath proved of infinite ill consequence in the church of God.‡ It was from a full conviction of the importance of these principles, that his conduct received a bias in early life, which made him jealous even of the very name of subscription, where no imposition was attempted. But a few years after his entrance on the ministry, he had an opportunity to declare himself publicly as to this particular, upon the debates concerning the Trinity, which gave rise to the Salters'-Hall synod in 1719, when he joined the non-subscribing ministers.§ After this,

* Toulmin's Life of Neal, before his Hist. of the Puritans, vol. i. p. 32, 33, n.

† Hist. of Persecution, pref. p. 82, 87.

‡ *Ibid.* p. 424.

§ Authentic Account, &c.

OLD JEWRY.—*English Presbyterian.*

many of his publications were calculated to recommend and enforce the most enlarged principles of civil and religious liberty. In 1732, when the Dissenters applied to parliament for the repeal of the penal laws that were in force against them, Mr. Chandler supported their application in a pamphlet, entitled, "The Dispute better adjusted about the proper Time of applying for a Repeal of the Corporation and Test Acts, by shewing that SOME TIME is proper; in a Letter to the Author of the Dispute adjusted, viz. the Right Rev. Dr. Edmund Gibson, Lord Bishop of London." This was followed in 1736, by "The Case of the Protestant Dissenters, with Reference to the Corporation and Test Acts." In 1738, our author appeared again before the public as the advocate of religious liberty and Protestant Dissent, in "A Letter to the Right Hon. the Lord Mayor, (Sir John Barnard, Knt.) occasioned by his Lordship's nomination of five Persons, disqualified by Act of Parliament, as fit and proper Persons to serve the Office of Sheriffs, in which the Nature and Design of the Corporation Act is impartially considered and stated." In this pamphlet, Mr. Chandler strongly reprobates the sacramental test, as the prostitution of a sacred rite from its original design, by making it a passport to a civil office. He also cites several legal cases, to shew the invalidity of his lordship's nomination; and it is but justice to observe that upon trial of the cause, it was given in favour of the Dissenters. Another publication of our author, which stands closely connected with the preceding ones, though it did not appear till 1748, was entitled, "The Case of Subscription to explanatory Articles of Faith, as a Qualification for Admission into the Christian Ministry, calmly and impartially reviewed; in Answer to, 1. A late Pamphlet entitled, The Church of England vindicated, in requiring Subscription from the Clergy to the 39 Articles. 2. The Rev. Mr. John White's Appendix to his third Letter to a Dissenting Gentleman. To which is

OLD JEWRY.—*English Presbyterian.*

added, 'The Speech of the Rev. John Alphonso Turretine, previous to the Abolition of all Subscription at Geneva; translated from a Manuscript in the French.'" One of the writers whom our author opposes will bring to the reader's recollection the venerable name of Micaiah Towgood, and of one of the best defences of Protestant Dissent, that perhaps, ever was written.

Among other learned and useful designs which Mr. Chandler had formed, was that of a Commentary on the Prophets. The first fruits of his labours appeared in 1735, under the title of "A Paraphrase and critical Commentary on the Prophecy of Joel." Dedicated to the Right Hon. Arthur Onslow. He afterwards proceeded a great way on the prophecy of Isaiah; but before he had completed that book, a circumstance of some importance occurred to interrupt his design. Having met with the manuscript lexicon and lectures of the famous Arabic Professor Schultens, who much recommended the knowledge of the Arabic language as of great importance in explaining difficult words and phrases of the Hebrew, he resolved to apply himself to the study of that language, which would qualify him to renew his labours with great success. But this suspension of his design prevented the completion of it: for engagements of a different kind intervened, till death prevented him from favouring the world with any more of his learned compositions of this nature.* It seems, however, that he had composed a Commentary on the book of Ecclesiastes, and on the prophecy of Jonah, as likewise on several of Paul's Epistles; but these, with the exception of the latter, have not seen the light.†

In the year 1740, our author appeared again in the Deistical controversy, in "A Vindication of the History of the Old Testament, in Answer to the Misrepresentations and Calumnies of Thomas Morgan, M. D. author of The

* Biog. Brit. *ubi supra.*

† Prot. Diss. Mag. vol. i. p. 259.

OLD JEWRY.—*English Presbyterian.*

Moral Philosopher." Mr. Chandler published a second part of this work, containing a defence of the prime ministry and character of Joseph, in 1742, but it did not appear till after Dr. Morgan's death. However, in this book he plainly proved, as Dr. Leland remarks, "That the writers he opposes, had been guilty of manifest falsehoods, and of the most gross perversions of the scripture-history, even in those very instances in which he assures his reader, he hath kept close to the accounts given by the Hebrew historians."* Mr. Peter Annett, author of "The Resurrection of Jesus considered," which he published soon after, thought fit to make a very contemptuous representation of Mr. Chandler's performance. But the gasconading style of this writer, who styles himself "A Moral Philosopher," did not deter our author from meeting him upon his own subject, which he did the following year, in a piece entitled, "The Witnesses of the Resurrection of Jesus re-examined, and their testimony proved entirely consistent. 1744." Dr. Leland speaks of this as "a valuable treatise," and remarks, that the author "had on some former occasions appeared to great advantage in the defence of Christianity."† The same author, after giving a brief analysis of this work, observes, "In the eighth chapter Dr. Chandler concludes with summing up the evidence for the Resurrection of Jesus, which he hath done with great clearness and judgment."‡ This was a very important controversy, and was at that time much agitated. It gave rise to several valuable performances, but none hath acquired greater celebrity, than Mr. Gilbert West's celebrated book upon the Resurrection.

Mr. Chandler, besides his engagements at the Old Jewry, was chosen, in the year 1741, to succeed Mr. John Newman, as one of the Merchants' lecturers upon a Tuesday morning, at Salters'-Hall. He was also elected into the

* Leland's *Deistical Writers*, vol. i. p. 149.

† *Ibid.* p. 186.

‡ *Ibid.* p. 187.

Friday evening lecture at the Weigh-House, in Little Eastcheap. In 1745, he published a valuable little piece, entitled, "Great Britain's Memorial against the Pretender and Popery; being the Substance of a Discourse preached at Salters'-Hall, Nov. 5, 1745. To which is annexed, The Method of dragooning the French Protestants, after the Revocation of the Edict of Nantes, under Lewis XIV. extracted from a French Piece, translated 1686. 1745." This learned and animated address was so seasonable and acceptable to the public, that it soon passed through ten editions; and many thousand copies were dispersed through the kingdom in that interesting period of an unnatural and unprovoked rebellion.*

Mr. Chandler's writings having procured him great reputation for learning and abilities, and introduced him to an acquaintance with several persons of high rank, he might easily have obtained the degree of Doctor of Divinity, and offers of that kind were made to him; but for sometime he declined the acceptance of a diploma, because, as he once said, in the pleasantness of conversation, "so many blockheads had been made Doctors." However, upon making a visit to Scotland, in company with his friend, the Earl of Finlater and Seafield, he, with great propriety, accepted of that honour, which was conferred upon him without solicitation, and with every mark of respect, by the two Universities of Edinburgh and Glasgow. He had, likewise, the honour of being afterwards elected a Fellow of the Royal and Antiquarian Societies.†

In the year 1748, sometime previous to his receiving the above literary distinction, a circumstance took place, which occasioned Mr. Chandler to meet with several prelates upon the subject of a comprehension. As this affair made some noise at the time, both in town and country, the following account of it may not prove unacceptable. Mr. Chandler,

* Flexman's Catalogue.

† Biog. Brit. *ubi supra*.

OLD JEWRY.—*English Presbyterian.*

being on a visit to his friends at Norwich, happened to hear the bishop (Dr. Gooch) deliver a charge to his clergy, which he thought not very candid towards the Dissenters. One expression in it appeared to him invidious, which was, "That the leaders of the rebellion were Presbyterians, as appeared by the conduct of those lords in the Tower, who during their imprisonment there, sent for Presbyterian confessors." Mr. Chandler, on his return to London, wrote a letter to the bishop, complaining of his charge, and particularly of that expression. It was written in a very handsome manner, and drew forth a very civil and respectful answer. When the bishop came to town, Mr. Chandler, at his desire, made him a visit, in which they had much discourse; and amongst other things, there was talk of a comprehension. This visit was followed, at Mr. Gooch's desire, by another, when the Bishop of Salisbury (Dr. Sherlock) was present; who soon discovered his shrewdness, but said, "Our church, Mr. Chandler, consists of three parts, doctrine, discipline, and ceremonies. As to the last, they should be left indifferent, as they are agreed on all hands to be. As to the second, our discipline * * * * *. And as to the first, what is your objection?" Mr. Chandler answered, "Your articles, my lord, must be expressed in scripture words; and the Athanasian creed be discarded." Both the bishops answered, "They wished they were rid of that creed, and had no objection to altering the articles into scripture-words.—But what should we do about re-ordination?" To which Mr. Chandler replied, "None of us would renounce his Presbyterian ordination; but if their lordships meant only to impose their hands on us, and by that rite recommend us to public service in their society, or constitution, that, perhaps, might be submitted to." The two bishops, at the conclusion of the visit, requested Mr. Chandler to wait on the archbishop (Dr. Herring), which he did, and met the Bishop of Norwich there by accident. The archbishop received him well; and being told by Dr.

Gooch, what Mr. Chandler and he had been talking upon, viz. a comprehension, the archbishop said, "A very good thing: he wished it with all his heart, and the rather, because this was a time, which called upon all good men to unite against infidelity and immorality, which threatened universal ruin; and added, he was encouraged to hope from the piety, learning and moderation of many Dissenters, that this was a proper time to make the attempt."—"But may it please your Grace (said Dr. Gooch), Mr. Chandler says, the articles must be altered into the words of scripture."—"And why not?" replied the archbishop. "It is the imperitences of men, thrusting their own words into articles, instead of the words of God, which have occasioned most of the divisions in the Christian church, from the beginning to this day." The archbishop added, "that the bench of bishops seemed to be of his mind; that he should be glad to see Mr. Chandler again, but was then obliged to go to court." Mr. Barker, to whom we are indebted for the preceding narration, says, "That several persons were angry with Mr. Chandler for his conduct in this affair, especially for an expression he made use of in his second visit, when urging the expediency of expressing the articles in scripture language, he said, it was for others, not himself, he suggested this, his own conscience not being dissatisfied with them as they now stood, for he freely owned himself to be a moderate Calvinist."* Thus ended the affair of the comprehension, a scheme too chimerical in its nature to afford any rational hope of success. Either the constitution of the church must be altered, or Dissenters renounce their principles, before the two bodies can unite in one communion. But as neither of these are to be expected, it seems incumbent on both parties to cultivate a spirit of peace and charity, and unite their endeavours to promote those objects which are the main end of all religion. We cannot take leave of

* Letters to and from Dr. Doddridge, p. 113—116.

this subject without paying our tribute of respect to the memory of the excellent archbishop above-mentioned; whose truly Christian principles added greater lustre to his character than the adventitious honours of the world, and rendered him an ornament to the high station which he so worthily filled. (x)

The year 1760 gave birth to a circumstance which occasioned one of Dr. Chandler's most able performances. His Majesty, King George the Second, dying in that year, our author published a sermon on that event, in which he drew a comparison between that prince and King David. This gave rise to a pamphlet, which was printed in the year 1761, entitled, "The History of the Man after God's own Heart;" wherein the author ventured to exhibit King David as an example of perfidy, lust, and cruelty; fit only to be ranked with a Nero, or a Caligula; and complained of the insult that had been offered to the memory of the late British monarch, by Dr. Chandler's parallel between him and the King of Israel. This attack occasioned Dr. Chandler to publish, in the following year, "A Review of the History of the Man after God's own Heart; in which the Falsehoods and Mis-representations of the Historian (J. N.) are exposed and corrected." In this performance, our author, though he could not defend the character of the Jewish prince from all the accusations that were brought against him, yet sufficiently cleared him from many of them. His learning and sagacity, also, appeared to great advantage in this piece, and his skill in the Hebrew language, and his extensive acquaintance with biblical learning, enabled him to correct a variety of mistakes into which his opponent had fallen, from his

(x) Dr. Herring's moderation was become proverbial, before his advancement to the Primacy, he had been bishop of Rochester, which see has been remarkable for having been filled by Divines far less liberal in their principles; amongst whom was the famous Dr. Sprat. This circumstance gave rise to the observation, "That the see of Rochester has been more remarkable for *Sprats* than *Herrings*."

taking many things as he found them in our common English translation, without paying any regard to criticisms, various readings of particular passages, or the opinion of expositors and commentators.* It must, however, be confessed, that in this controversy, Dr. Chandler expressed himself with too much warmth and asperity, which was, indeed, not unusual with him in his polemical writings. But this being a subject in which he was determined to enter into a full investigation, he prepared for the press a more elaborate work, which was printing off at the time of his death, and appeared soon after, in two volumes octavo, under the following title, “A critical History of the Life of David; in which the principal Events are ranged in Order of Time; the chief Objections of Mr. Bayle, and others, against the Character of this Prince, and the Scripture Account of him, and the Occurrences of his Reign, are examined and refuted; and the Psalms which refer to him explained.” As this was the last, it was likewise one of the best of Dr. Chandler’s productions. In point of judgment it may be safely pronounced to be far superior to Dr. Delany’s *Life of King David*, and every way equal to it in point of literature. The explanation of the Psalms which relate to the Jewish monarch, are admirable; and the commentary, in particular, on the 68th Psalm, is a master-piece of criticism.†

Dr. Chandler, though blessed with a good constitution, was in the early part of life subject to frequent fevers, by one of which he was confined for more than three months, and its effects threatened to disable him from public service. As a means of restoration, he was advised to confine himself to a vegetable diet, to which he adhered for twelve years. This produced so happy an alteration in his constitution, that though he afterwards returned to his usual way of living, he continued to enjoy an unusual share of spirits and vigour till seventy years of age and upwards. During the last year

* *British Biog.* vol. x. p. 175.

† *Biog. Brit. ubi supra.*

OLD JEWRY.—*English Presbyterian.*

of his life, he was visited with frequent returns of a very painful disorder, to which persons of a sedentary life are particularly subject ; which he endured with great resignation and Christian fortitude. Towards the close of life he visibly grew more disengaged from temporal things, and often expressed himself like a man who expected shortly to leave this world, with the well-grounded hope of a better : he often declared, “ That to secure the divine felicity promised by Christ, was the principal, and almost the only thing that made life desirable. That to attain this he would gladly die, submitting himself entirely to God, as to the time and manner of death, whose will was most righteous and good : and being persuaded that all was well, which ended well for eternity.”* In this disposition, he closed a long and honourable life, May 8, 1766, in the 73d year of his age ; and was buried in Bunhill-fields, May 16. His funeral was honourably attended by a considerable number of ministers and other gentlemen. Dr. Amory, his colleague at the Old Jewry, delivered the oration at his interment, and preached the funeral sermon, which he afterwards published ; but was restrained drawing his character, by an express prohibition in his will.

Dr. Chandler may be justly considered to have been one of the most considerable Divines of his age, and in point of learning and ability to have been exceeded by few, either in the establishment, or out of it. He possessed a quick apprehension, a penetrating judgment, and a warm and vigorous imagination. He was a very instructive and animated preacher. His appearance in the pulpit commanded respect ; his voice was strong and clear ; and his pronunciation rapid, yet distinct. His delivery was not perfectly just, having too much emphasis, but he enforced his sentiments

* Biog. Brit. vol. iii.—Prot. Diss. Mag. vol. i.—and Amory's Preface, and Sermon.

with great earnestness ; and though he read his sermons, his eyes were not confined to his notes. His compositions were not remarkable for elegance, and they were in general too diffuse, being penned with great rapidity ; but they were full of grand and just ideas, expressed in energetic language. His discourses were chiefly of a practical nature, though they sometimes contained critical illustrations of scripture. Though Dr. Chandler was not a Calvinist, yet we are told that he often insisted on those topics which are usually esteemed evangelical, and that in a manner highly acceptable to many, whose doctrinal sentiments were more calvinistical than his own. In his sermon on “ The Excellency of the Knowledge of Christ,” (which was the first that was preached before the society for promoting religious knowledge among the poor,) he expressed himself so fully and strongly, with respect to some points usually called orthodox, that some persons, not well affected to those doctrines, discovered some degree of dissatisfaction ; and one gentleman who had the character of moderation, said to him, on reading the discourse : “ It is very well, Doctor, but I hope you will know where to stop.” In conducting public prayer, Dr. Chandler’s manner was very exemplary. He entirely followed the extemporary method, and had a variety of matter. But he carefully avoided what he sometimes censured in others, a kind of preaching in prayer, which is highly unsuitable to the nature of devotion. He appeared solemn and devout, and both his sentiments and language were adapted to excite the devotion of others. Though his sentences were sometimes too long, they were not intricate ; and he adopted much of the scripture phraseology. At one period of his ministry, he applied himself to a much neglected part of the ministerial office, the catechising of children ; and for this purpose he drew up a catechism of his own, which was first printed in the year 1742. The chief peculiarity of it was, that it consisted only of an explanation of the creed, the Lord’s-prayer, and the ten commandments.

OLD JEWRY.—*English Presbyterian.*

Dr. Chandler's dignified appearance, and gentleman-like deportment, connected with his superior endowments of mind, contributed to give him great weight with the body of Dissenters, and his brethren in general paid great deference to him, though some parts of his political conduct, in consequence of his connexion with Lord Bute, gave some of them offence. When the Dissenters on interesting occasions addressed the King, he was one principally employed in composing and carrying up their addresses: and on some of those occasions, had the honour of being particularly noticed by his present Majesty, who would sometimes address him by name, and inquire after his health. Dr. Chandler's aspect and manner, it must be confessed, were calculated to strike strangers, especially young persons, with awe, on the first interview; and when at all exasperated, he could look and speak with such sternness, as made an unfavourable impression. But though naturally warm, his temper was far from being a bad one, and he knew how to conduct himself towards those who were much his inferiors in age and knowledge, with great affability. He was well known and much respected by many persons of the highest rank, and could he have satisfied himself to conform, might have obtained considerable preferment in the church; but he steadily rejected every proposition of that kind. When he was once, in the hearing of a certain dignitary, complaining of some things in the conduct of the Dissenters which had given him offence; the prelate, in a jocose manner asked him, "Why then, Doctor, do you not leave them?" To which he replied, "Why, my lord, so I would, if I could find a worthier body of people." As he was a man of the strictest honour and integrity, so he possessed no small share of benevolence. The plan of that noble fund, which has proved so happy a source of relief to the widows of poor Protestant Dissenting ministers, originated with him; and a considerable part of the sum first subscribed towards it, was procured through his interest with persons of opulence.

 OLD JEWRY.—*English Presbyterian.*

One singular circumstance relating to this fund, which is to be ascribed to his management is, that the direction of the business is in the hands of lay-gentlemen only.* This institution alone ought to perpetuate Dr. Chandler's name with respect to future generations.

Several years after the death of Dr. Chandler, the Rev. Nathaniel White, his successor at the Old Jewry, published his labours on the Epistles, in one volume quarto, with the following title: "A Paraphrase and Notes on the Epistles of Paul to the Galatians and Ephesians, with doctrinal and practical Observations: together with a critical and practical Commentary on the second Epistle of Paul to the Thessalonians. 1777." Mr. White, in his preface to this work observes, that, "there seems to have been something in Dr. Chandler's genius and strength of mind, as well as in the unremitted course of his studies, which eminently fitted him to comment upon the writings of St. Paul, and to follow that deep and acute reasoner through his continued chain of argument, so as to preserve the whole distinct and clear; though from the peculiar vigour of the apostle's imagination, the fervour of his affection, the compass of his thought, and the uncommon fullness of his matter, his epistles are remarkable for sudden digressions, long parenthesis, remote connections, and unexpected returns to subjects already discussed. These added to many other circumstances common to ancient writings, must necessarily occasion a considerable degree of obscurity and difficulty, which it is the business of the sacred expositor, as much as possible, to remove. In this view, the distinguishing excellence of Dr. Chandler's paraphrase seems to be, that the author adheres most closely and constantly to the spirit of the original, copies the full idea of the inspired writer, and that only as far as he could apprehend it before him, and never steps aside to pick up

* Biog. Brit. vol. iii.—Prot. Diss. Mag. vol. i.—and Amory's Preface and Sermon.

 OLD JEWRY.—*English Presbyterian.*

any hints, however ornamental, which are not directly conveyed, or strongly implied by the apostle: so that not merely in the text, but in the paraphrase, we find ourselves reading St. Paul himself, though in a language more accommodated to our own conception, and with an illustration, which true learning, deep attention to the subject, and uncommon critical sagacity enabled him to afford us.—The notes will abundantly recommend the work to the studious and judicious inquirer, who will find no difficulties artfully evaded, or slightly and superficially touched; no unnecessary parade of reading, though many striking proofs of the most extensive and liberal erudition.”* Besides the pieces just mentioned, Dr. Chandler left in his interleaved bible, a large number of critical notes, chiefly in Latin. They are drawn up in the manner of Raphelius, Bos, Elsner, and other writers of the like kind. Those on the Old Testament are thinly scattered, excepting in a few particular places. But those on the New Testament are very copious, and display a close study of the holy scriptures, and an extensive acquaintance with ancient authors. They were purchased for a small consideration by Dr. Amory, Mr. Farmer, Dr. Furneaux, Dr. Price, Dr. Savage, and Dr. Kippis, with an intention of committing them to the press, if any bookseller could be found who would be willing to run the risk of publication. But it was not judged that the taste of the age would afford sufficient encouragement for the prosecution of the design. Dr. Furneaux employed much labour upon the manuscript; having transcribed some of the notes, and examined the authorities on which they are founded.† Dr. Kippis, the last surviving proprietor, deposited the work in Dr. Williams’s library, Redcross-street. It is in the quarto form, very fairly written, and the Hebrew in particular, remarkably correct and beautiful.

Besides the many valuable works mentioned in the pre-

* Mr. White’s Preface, p. 4, 5.

† Prot. Diss. Mag. vol. i. p. 259.

 OLD JEWRY.—*English Presbyterian*

ceding pages, Dr. Chandler was the author of several single sermons. (Y)

(y) *Several single Sermons.* The following is a list of their titles. 1. Doing Good recommended from the Example of Christ; for the Benefit of the Charity School in Gravel lane, Southwark, January 1, 1727-8. To which is added, an Answer to an Essay on Charity-Schools, by Bernard Mandeville, M. D. Author of the Fable of the Bees. 1728 Acts x. 13.—2. Knowledge and Practice necessary to Happiness: at the Old Jewry, Wednesday, March 1727-8. John xiii. 17.—3. The Notes of the Church considered: at Salters'-Hall, January 16, with a Postscript designed to explain and justify a Passage in the Sermon to which some Objections had been made. 1735. 1 Tim. iii. 14, 15.—4. A second Treatise on the Notes of the Church; being the Substance of two Sermons preached at the Old Jewry, January 22 and 29. 1734 5. 1 Tim. iii. 14, 15.—5. Benevolence and Integrity Essentials of Christianity; at the Old Jewry, March 3, to the Society for relieving the Widows and Orphans of Protestant Dissenting Ministers 1735-6. James i. 27.—6. The necessary and immutable Difference between moral Good and Evil asserted and explained; at Salters'-Hall, September 25, to the Societies for Reformation of Manners. 1739. Isaiah v. 20.—7. Death the Wages of Sin, and eternal Life the Gift of God by Christ; at Peckham, March 8, on Occasion of the Death of the Rev. Dr. Thomas Hadfield. 1740-1. Rom. vi. 23.—8. The Danger and Duty of good Men, under the present unnatural Invasion; at the Old Jewry, September 29. 1745 Isaiah viii. 12, 13.—9. Christ the Pattern of the Christian's Glory; at Hackney, May 18, on Occasion of the Death of the Rev. Mr. George Smyth. 1746. Philip. iii. 21.—10. National Deliverances just Reasons for public Gratitude and Joy; at the Old Jewry, October 9, being the Day appointed for a general Thanksgiving, on Account of the Suppression of the late unnatural Rebellion. 1746 Isaiah xxv. 9.—11. St. Paul's Rules of Charity, and his Manner of recommending it; at the Old Jewry, March 1, to the Society for relieving the Widows and Orphans of Protestant Dissenting Ministers. 1748. 2 Cor. ix. 12. To which are annexed a Paraphrase and critical Commentary on the eighth and ninth Chapters of the second Epistle to the Corinthians.—12. The Incurableness of Superstition; or the Impossibility of preserving the Protestant Religion and Liberties, under the Government of a Popish Prince; in two Discourses delivered, as to the Substance of them, at Little St. Helen's, the first of August, to the Society that Support the Lord's-day Morning Lecture there, in Commemoration of the happy Accession of the present Royal Family to the Throne of Great Britain. 1749. Micah iv. 5.—13. The Scripture Account of the Cause and Intention of Earthquakes; at the Old Jewry, March 11, 1749, on Occasion of the Shocks of an Earthquake on February 8, and March 8. 1750. Job ix. 5, 6.—14. The Character and Reward of a Christian Bishop; at Clapham, June 14, on Occasion of the Death of the Rev. Mr.

 OLD JEWRY.—*English Presbyterian.*

Dr. Chandler had several children; two sons and a daughter who died before him, and three daughters who survived him: one of these was married to Dr. Harwood, of Bristol; another to Mr. Thomas Mitchell, a tailor, in Bucklersbury; and the third died unmarried. The Doctor had also a brother and a sister, who both proved eminent in their different stations. Mr. John Chandler, long an apothecary of extensive practice, in the city of London, was the author of a treatise on colds and catarrhs, which was well

Moses Lowman. 1752. 1 Peter, v. 4.—15. The Excellency of the Knowledge of Christ: at Haberdashers'-Hall, November 10, to the charitable Society for promoting religious Knowledge among the Poor. 1752. Phil. iii. 7, 8.—16. Preaching the Gospel a more effectual Method of Salvation, than Human Wisdom and Philosophy; May 31, 1759, at Lewin's-mead, Bristol, at the Ordination of the Reverend Mr. Thomas Wright. 1759. 1 Cor. i. 21.—17. The Character of a great and good King, full of Days, Riches, and Honour: on Occasion of the Death of his late Majesty, King George II. of glorious and blessed Memory; at the Old Jewry, November 9, 1760. 1 Chron. xxix. 27, 28.—18. The Original and Reason of the Institution of the Sabbath; in two Discourses at Salters'-Hall, December 17, 1760, to the revived Society for the Reformation of Manners. 1761. Gen. ii. 2, 3.—19. Signs of the Times; at the Old Jewry, February 16, 1759, the Day appointed for a public Fast. 1759. Matt. xvi. 3.—20. A Charge at the Ordination of the Reverend Mr. Edward Harwood, of Bristol, and the Reverend Mr. Benjamin Davis, of Marlborough; October 16, 1765, in the Old Jewry. 1765. 2 Tim. ii. 15.—21. The Nature and Necessity of Redeeming the Time, in two Sermons, published in the Practical Preacher, Vol. iv. Pages 368—416. 1763. Ephes. v. 16.—22. Funeral Oration at the Interment of the Reverend Dr. Isaac Watts, annexed to the Funeral Sermon, on Occasion of his Death. By David Jennings 1749.

Dr. Chandler drew up the life of his sister, Mrs. Mary Chandler, inserted in Cibber's Lives of the English Poets; and was the author of about fifty papers in a weekly publication, entitled, "The Old Whig, or Consistent Protestant," in defence of the principles of civil and religious liberty. These papers appeared between the years 1735 and 1738. He also wrote a preface to Rowe's Supplement to Plutarch, 1728; and to "Cassiodorii Senatoris Complexiones in Epistolas, Acta Apostolorum & Apocalypsin, &c." 1722. About two years after his death, four volumes of his sermons were published, according to his own directions, by Dr. Anory, who prefixed some brief memoirs of his life, and a neat engraved portrait.

 OLD JEWRY.—*English Presbyterian.*

received. And Mrs. Mary Chandler, conspicuous for her literary abilities, wrote several poems, particularly one upon Bath, which passed through several editions.

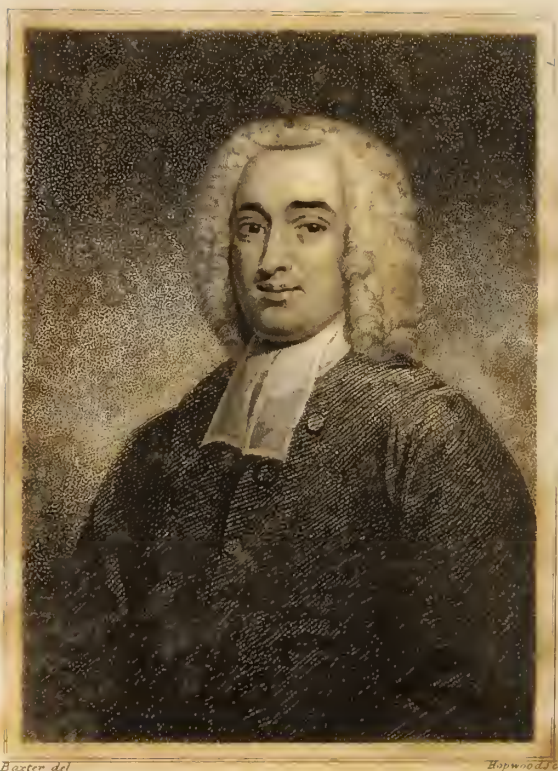
HENRY MILES, D. D. a respectable Dissenting minister at Tooting in Surry, was chosen upon the death of Mr. Leavesly, in 1737, to assist Dr. Chandler, on one part of the day, at the Old Jewry. This service he relinquished after about six or seven years, and confined himself wholly to Tooting. He was a learned and ingenious man, of considerable abilities, and an eminent Christian. His skill in natural knowledge occasioned his being elected a fellow of the Royal Society. He lived greatly respected by some of the most considerable persons in his time; and died greatly regretted, February 10, 1763, in the 65th year of his age.* We have purposely abstained from enlarging upon the life of Dr. Miles, as, should our work extend so far, a more particular account of him will come, with greater propriety, under the article **TOOTING**.

RICHARD PRICE, D. D.—This celebrated person began the ministry as assistant to Dr. Chandler, at the Old Jewry;† but, we believe, did not continue long in this situation. The occasion of his removal is said to have been a species of jealousy on the part of Dr. Chandler, on account of the rising talents and growing popularity of Mr. Price. As the indulgence of such a temper was wholly unnecessary, and reflects some reproach upon the character of so great a man, we are backward in giving it full credit; nevertheless, the source from whence we have derived our information is of that credible nature as to warrant a brief mention of the circumstance. Dr. Price, it is well known, afterwards settled at Hackney, and Newington-green, at which places we shall

* Dr. Furneaux's Sermon on the Death of Dr. Miles,

† Dr. Priestley's Sermon on the Death of Dr. Price.





Thomas Amery, D.D.

Ob. 1774.

From an original Painting.

In S. Wells's Library, Red Cross Street.

Published, March, 1st 1810, by Maxwell & Wilson, Skinner, 8.

 OLD JEWRY.—*English Presbyterian.*

introduce him again to the reader's notice. After the removal of Mr. Price, it does not appear that Dr. Chandler had any stated assistant till Dr. Amory was chosen co-pastor.

THOMAS AMORY, D. D. a learned Divine, and a writer of considerable note among the Protestant Dissenters, in the last century, was born at Taunton, in Somersetshire, on the 28th of January, 1700-1. His father was a reputable grocer in that town, and both his parents were persons of eminent integrity, piety and benevolence. The son was early distinguished by the same turn of mind, and by his inclination for literary improvements. His classical learning he acquired at his native place, under the care of Mr. Chadwick, a Dissenting minister, who had the satisfaction of educating many gentlemen of good reputation, in the West of England, both among the clergy and laity. From Taunton he was removed for a time to Exeter, that he might be instructed in the French language by Mr. Majendie, a refugee minister in that city, and grandfather to Dr. Majendie, Bishop of Chester, who had the honour of being preceptor in the English tongue to her present Majesty. After young Amory had obtained the knowledge of the French language, he returned to the care of Mr. Chadwick, where he had for his school-fellow, Mr. Micajah Towgood, who afterwards much distinguished himself among the Dissenters, as their ablest advocate in the points of controversy which occasioned their separation from the Church of England. At Lady-day, 1717, they were both of them put under the academical instruction of the Rev. Stephen James, and the Rev. Henry Grove, who, during the reign of Queen Anne, had been joint-tutors of an academy at Taunton, for training up young persons to the ministry; but, upon the passing of the schism bill, had desisted from that employment, till King George the First was established on the throne. Under these preceptors, Mr. Amory went through the usual prepara-

OLD JEWRY.—*English Presbyterian.*

ratory learning ; and in the summer of 1722, was examined and approved, as a candidate for the ministry. (z) However, being desirous of still farther improvement, he removed, in the November following, to London, and attended a course of experimental philosophy, under Mr. John Eames, an eminent tutor among the Dissenters in Moorfields.

Upon his return to Taunton, he preached alternately at several places in the neighbourhood, till, upon Mr. James's death, in 1725, and Mr. Grove's being chosen to succeed him as pastor of the congregation at Fullwood, Mr. Amory was fixed as a stated assistant-preacher, once a month, to the Rev. Robert Darch, of Hull-Bishops ; besides which he had one monthly turn at Lumbrook, near South Pether-ton ; and another at West Hatch, four miles from Taunton. At the same time, he was requested by his uncle, Mr. Grove, (A) to take a part in the instruction of the pupils, in the room of Mr. James, with which request he complied. The business assigned him he discharged with great ability and diligence ; being well qualified for it by his knowledge in, and taste for, the finest Grecian and Roman classics, and by his thorough acquaintance with the best and latest improvements in sound philosophy. On the 7th of October, 1730, he was ordained at Paul's-meeting, in Taunton, by Mr. Batson, Mr. Grove, Dr. Milner, of Yeovil ; Mr. Berry, of Wellington ; Mr. Strong, of Ilminster, and other

(z) When young men among the Dissenters, have passed through, or nearly finished their academical course, they undergo an examination either of the trustees, or tutors, of the seminaries in which they have been educated, or of some other ministers fixed upon for that purpose. Upon these occasions, they usually deliver a sermon, maintain a thesis, and submit to such exercises besides as are thought needful and proper. If their qualifications and moral characters be approved of, they receive a testimonial signifying that approbation, accompanied with a recommendation of them to those societies amongst whom they may be called to officiate.

(A) Mr. Amory's mother was Mr. Grove's sister.

OLD JEWRY.—*English Presbyterian.*

ministers. Mr. Grove preached the sermon from Philip. i. 21. and Dr. Milner gave the charge, which was not founded upon any text of scripture, but gave great satisfaction to all present.*

From this time he was united, in the congregation at Taunton, with Mr. Batson; but that gentleman keeping the whole salary to himself, several of the principal persons in the society were so displeas'd with him, that early in the spring of 1732, they agreed to build another meeting-house, and to choose Mr. Amory for their pastor. In the beginning of the year 1738, upon the death of Mr. Grove, he became chief tutor to the academy at Taunton, and conducted the business of it with the same abilities, and the same candid and enlarged views, which had been displayed by that eminent man. He had the advantage of the lectures and experience of his excellent uncle, added to his own; and he was animated by an equal spirit of integrity and zeal, and an equal desire of cultivating and improving every intellectual and moral qualification in the young persons committed to his charge. Many pupils were formed under them, of great worth, and distinguished literary improvements, who afterwards proved eminent in the church and in the world. In the year 1741, he married Miss Mary Baker, daughter of the Rev. Samuel Baker, a Dissenting minister in Southwark; an excellent lady, who survived him, and with whom he lived in the greatest affection and harmony. By this lady he had several children, four of whom survived him.

During his residence in Taunton, he was held in the greatest esteem, not only by his own society, but by all the neighbouring congregations and ministers; by all, at least, who had any moderation of temper, or candour of sentiment. Even those who differed the widest from him in private opinions, could not avoid paying a tribute of respect to the integrity and excellency of his character. He was much

* Mr. Grove's Preface to his Sermon.

 OLD JEWRY.—*English Presbyterian.*

respected, likewise, by the gentlemen and clergy of the established church. He was particularly honoured, when very young, with the friendship of the ingenious Mrs. Rowe, and kept up a correspondence with her by letters. (B) One instance of the respect entertained for him, and of his own liberal and honourable conduct, cannot be omitted. When some of the principal persons of the Baptist Society in Taunton, owing to the disgust they had conceived at their then pastor, would have deserted him, and communicated to Mr. Amory their intention of becoming his stated hearers, he generously dissuaded them from the execution of their design, as a step which would prove highly injurious to the reputation, numbers and interest of the congregation they intended to leave.

Mr. Amory was so happy with his people at Taunton, and so generally respected and beloved, both in the town and in the neighbourhood, that, perhaps, it may be deemed strange that he should be induced to quit his situation. This, however he did, in October 1759, at which time he removed to London, to be afternoon-preacher to the society in the Old Jewry, belonging to the eminent and learned Dr. Samuel Chandler. But the grand motive, besides the hope of more extensive usefulness, seems to have been, that he might advantageously dispose of his children, in which respect he succeeded. It must, indeed, be acknowledged, that he did not, in the metropolis, meet with all that acceptance and popularity, which his friends expected. His delivery was clear and distinct, and his discourses well composed; but his voice was not powerful enough, to rouse the bulk of mankind, who are struck with noise and parade; and his sermons, though practical, serious, and affecting to the

(B) In Mrs. Rowe's miscellaneous works (vol. ii. p. 240), are three letters from her to Mr. Amory, in which she expresses her high respect for him, notwithstanding their difference in some religious opinions. 'And for your peculiar notions (says she), I am so far from blaming your frankness and sincerity, that it appears to me a beauty in your character.'

OLD JEWRY.—*English Presbyterian.*

attentive hearer, were rather too close, dry, and philosophical for the common run of congregations. To this it must be added, that his sentiments on religious subjects, which inclined to what is called liberal, were not calculated to attract the generality of hearers, who are commonly attached to a mode of preaching, that is esteemed more evangelical. But Mr. Amory had, what he valued much more than popularity, the attention and regard of those who are commonly, though improperly called rational Dissenters; he enjoyed a general respect; and received every mark of distinction which is usually paid, in London, to the most eminent ministers of the Presbyterian denomination.

Upon the death of Dr. Chandler, in 1766, he was chosen pastor of the society in the Old Jewry; and the Rev. Nathaniel White, from Leeds, in Yorkshire, was soon after united with him as joint-pastor. In this situation Dr. Amory continued till his decease. In 1767, he was chosen one of the trustees of Dr. Williams's charities. In 1768, the University of Edinburgh, in consideration of his acknowledged learning and merit, conferred upon him, by diploma, the degree of Doctor in Divinity; and in the same year, he was elected one of the six Tuesday lecturers at Salters'-Hall, in the room of the Rev. Dr. Jabez Earle, deceased. In 1770, he became morning-preacher to the Dissenting congregation at Newington-green, where he was colleague with the celebrated Dr. Richard Price, well known to the world, on account of his many publications, and an eminent minister among the Dissenters.

Dr. Amory had, from his youth, been averse to every degree of imposition upon the consciences of men. He totally disapproved of subscriptions to human formulas. The requisition of them by the Church of England, was one of the principal reasons of his separating from her communion. Though by the terms of the Toleration Act, he was required to subscribe to a great number of doctrinal articles, he had not submitted to the requisition, and was determined

never to do it. Hence he was naturally solicitous that himself and his brethren should obtain a legal exemption from the penalties to which they were subject for their non-compliance. Accordingly, when the Dissenting ministers, in 1772, formed a design of endeavouring to procure an enlargement of the Toleration Act, Dr. Amory was one of the committee appointed for that purpose; and none could be more zealous for the prosecution of the scheme; none could be less diverted from it by political considerations, or artificial reasonings. He thought that the petition to parliament was right in itself; that it was founded on the principles of natural justice, and of true Christianity; and, therefore, he was for having it urged with a manly vigour and fortitude.*

Dr. Amory had the felicity of having his usefulness, and his capacity for public service, continued nearly to the last. On the 16th of June, 1774, he was seized with a sudden disorder, which left him nearly in a state of insensibility till his death, which happened on the 24th of that month, and in the 74th year of his age. On the morning of the day in which his illness commenced, he was found conversing with his family on the subject of immortality, the most favourite theme that ever employed his private thoughts, or entered into his public discourses; and he then observed, that he should soon follow a most beloved and desirable daughter (a most amiable woman, who was married to a respectable and worthy citizen of fortune, and died in childbirth, not long before him); and he dwelt on the pleasing surprise with which he should meet her, and behold her unspeakably improved. To a mind thus disposed, death could not come unexpected: to his family and friends, it was sudden, surprising, and deeply afflictive.† He was interred in Bunhill-fields, on the 5th of July. His colleague, Mr. N. White,

* British Biog. Art. AMORY, vol. i. p. 175—177.

† Mr. White's Oration, p. 43-3.

OLD JEWRY.—*English Presbyterian.*

delivered the oration ; and his funeral was attended by a respectable number of ministers and gentlemen. The discourse on the occasion of his death, from Rev. ii. 10. was preached in the Old Jewry, on the 10th of the same month, by the Rev. Dr. Roger Flexman, of Rotherhithe, who had been connected with him in an intimate friendship for more than 40 years ; which friendship, Dr. Flexman assures us, had never once been interrupted by distaste, nor darkened with a frown.*

With regard to Dr. Amory's character, it was highly respectable. " It seems (says Dr. Kippis) to have been formed upon that of his uncle, Mr. Grove, with whom he had been closely connected from his infancy, and his connexion with whom, he considered as the principal felicity of his life. His piety was equally rational and fervent, it was founded on the most enlarged sentiments concerning the Divine Providence and Government ; and was, therefore, displayed in a spirit of cheerful devotion, love, and confidence. It was a principle that influenced his whole behaviour ; a principle which rendered him strictly virtuous in every respect, and peculiarly amiable in all the relations of life. None could excel him as a husband, a father, a master, and a friend. He was distinguished for his general benevolence and humanity ; and as a companion, he was remarkably pleasing and engaging. He abounded with a number of short stories, drawn from an extensive knowledge of books and men, which, while they were entertaining, were calculated and designed to convey instruction. In short, taking him in the whole of his private character, he was allowed by his intimate acquaintance to have been one of the worthiest men they had ever known.

" In his public character, as a teacher of religion, Dr. Amory was greatly respectable. The devotional part of worship was conducted by him with admirable propriety,

OLD JEWRY.—*English Presbyterian.*

seriousness, and fervour. His sermons were close, accurate, solid, and affectionate. The topics he chiefly insisted upon were the perfections and providence of God; the veneration, love, trust, and obedience we should ever exercise towards him; the evidences of a future state; the truth and excellency of the gospel; the great duties of the Christian life; the account we must give hereafter; and the important consequences of that account. He never devoted the pulpit to trifling subjects. If any thing disputable was ever introduced by him, it was to expose the doctrines of rigid Calvinism, which he much disapproved, as giving very narrow and unworthy ideas of the Supreme Mind. (c) His sentiments, with regard to both natural and revealed religion, nearly agreed with those of Dr. Samuel Clarke, and of the eminent Divines who were coadjutors with that great man. Dr. Amory did not, therefore, fall in with the Socinian principles, which, of late, have been so warmly defended: neither did he reject the natural evidences of a life to come, or the notion of a separate state, as some ingenious moderns have done. How far his general system of opinions was right, we pretend not to determine; our business being only, as historians, to relate the matter of fact. Whatever his sentiments were, he maintained them with the utmost candour, and retained the sincerest regard for those who differed from him. As to his learning it was solid, judicious, and extensive. He was well acquainted with every part of theology, and diligently studied the holy scriptures. He was, likewise, much conversant with ethics, natural and experimental philosophy, and the best ancients, especially their moral writings. Nor was he above amusing himself with history, books of travels, poetry, and other entertaining spe-

(c) Supposing *Calvinism* to be the odious system here represented, is it more allowable to make the pulpit a vehicle for abusing it, than for running down the system of *Arianism*, *Socinianism*, or any other *ism*, equally odious in the eyes of Calvinists. Query?

OLD JEWRY.—*English Presbyterian.*

cies of composition. But his general application was to those more serious and important parts of study, that were immediately suited to his profession.”*

We shall conclude our account of Dr. Amory, by inserting the inscription upon his tomb-stone, in Bunhill-fields; and a complete list of his works, drawn up by Dr. Flexman, with an addition or two from the *Biographia Britannica*. (D)

Here is deposited the Body of
THOMAS AMORY,
Who after having been employed for more than 50 years
In humbly endeavouring to discover
The Religion of Jesus Christ,
In its origin and purity,
And in endeavouring to recommend it to the faith and practice of mankind,
Rests from his labours,
And resigned his spirit
Into the hands of the Father of spirits
And the Father of Mercies,
In humble hope of acceptance and eternal Life
Through Jesus Christ.

[It is remarkable that neither Dr. Amory's age, nor the time of his death, are mentioned upon his tomb-stone.]

* *Biog. Brit. ubi supra*, p. 177, 178.

(D) *WORKS*.—Dr. Flexman has arranged them under two heads, *Sermons* and *Miscellaneous*.—*SERMONS*. 1. *Christ the Light of the World*; or, the principal Improvements made in Religion by Christianity; at the young Men's Lecture in Exeter, September 9, 1735, at the Assembly of the United Protestant Dissenting Ministers of Devon and Cornwall, published at the Request of the young Gentlemen, and of a great Number of Ministers present. *John* viii. 12.—2. *The Character and Blessedness of those to whom to live is Christ, and to die Gain*; at Ilminster, in the County of Somerset, May 25, 1738, on the Death of the Rev. James Strong, æt. 53. *Phil.* i. 21.—3. *The Nature of sound Doctrine, and the Encouragements to preach it*; a Charge delivered at the Ordination of the Rev. William Harris, at Wells, Somerset, April 15, 1741. *Titus* ii. 1. Published with the Sermon on that Occasion by the Rev. Samuel Billingsley, entitled, ‘*The Character of St. Paul, as a Preacher, considered and recommended.*’ 2 *Cor.* iv. 5.—4. *Self-Dedication to God explained and recommended, in two Sermons, with a*

 OLD JEWRY.—*English Presbyterian.*

NATHANIEL WHITE.—After the death of Dr. Chandler, the congregation at the Old Jewry, invited the celebrated Archdeacon BLACKBURN, to become his successor.

particular View to the New Year; with a prefatory Address to young Persons, inculcating various Considerations and Motives to determine them to devote themselves to God. December 25, 1742—5. The Prayer of King Jehoshaphat considered, and applied to the State of the Nation; at Taunton, December 18, 1745, a Fast Sermon on Account of the War and the unnatural Rebellion. 2 Chron. xx. 5—13.—6. Daily Devotion assisted and recommended in four Sermons; representing the principal Instances of the Providence and Goodness of God, which every Morning and Evening offer to our Thoughts, and the Use we should make of them, 1747. Psalm iii. 5. and xcii. 2. In a second Edition, 1770, Dr. Amory added some Forms of Prayer for a Family, for Morning and Evening.—7. Eight Sermons on a future general Judgment; representing the great Events introductory to the Coming of Christ to Judgment, and the End of the World; the Certainty, Solemnity, and Consequences of that decisive Season; the Persons who are to be judged; and the Talents and Actions for which they must give an Account. Dedicated to the Author's Congregation at Taunton. 1749. Matt. xxv. 31, 32. 2 Cor. v. 10.—8. The Character and Blessedness of those who die in the Lord; at Bridgwater, January 6, 1748, on the Death of the Rev. John Moore, M. A. æt. 76. Rev. xiv. 13.—9. Ministers not Lords over the Faith of Christians, but Helpers of their Joy; at Lewin's-mead, Bristol, at the Ordination of the Rev. William Richards, May 22, 1751. Published with the Charge on that Occasion, by the Rev. Samuel Billingsley, on 1 Tim. iv. 16.—10. Our Times in the Hand of God; at Culliton, Devon, March 8, 1752, on the Death of Mrs. Mary Slater, wife of the Rev. Samuel Slater, æt. 30. Psalm xxxi. 15.—11. Six Sermons on Contentment, and two Sermons on the Reasonableness of Religion, and the Advantages of Prayer, 1753. Philip. iv. 11. Job xxi. 15.—12. The Shortness and Frailty of human Life represented and accounted for, on the Death of John Halliday, Esq. Member of Parliament for Taunton, June 9, 1754, æt. 44. Job xiv. 2.—13. The Care which Ministers should take of themselves, and of their Doctrine, recommended; a Charge at the Ordination of the Rev. Thomas Wright, at Lewin's mead, Bristol, May 31, 1759. 1 Tim. iv. 16. Published with Dr. Chandler's Sermon, &c.—14. Habitual Religion explained and recommended, in three Sermons; at Taunton, September, 1759. Psalm xvi. 8.—15. God crowneth the Year with his Goodness; at St. Thomas's, January 1, 1760, for the Gravel-lane Charity-school. Psalm lxxv. 11.—16. The Motives and Obligations to Love and good Works represented at the Ordination of the Rev. Edward Harwood, of Bristol, and the Rev. Benjamin Davis, of Marlborough, at the Old Jewry, October 16, 1765. Heb. x. 24. Published with Dr. Chandler's Charge, &c.—17. Dying in

 OLD JEWRY.—*English Presbyterian.*

The writings of that eminent man, upon the subject of religious liberty, had coincided so fully with the fundamental principles of Protestant Dissent, as to lead to a supposition

Faith explained, and the Happiness of it, represented, on the Death of the Rev. Samuel Chandler, D. D. who died May 8, 1766, æt. 73, at the Old Jewry, May 18. Heb. xi. 13. To which are added, the Speech at his Interment, and a Catalogue of his Writings.—18. Twenty-two Sermons on various Subjects. 8vo. 1766.—No. 1, 7, 8, and 11, consisting of 13 Sermons, were collected together, and republished in 1758.

MISCELLANEOUS.—1. A Letter to a Friend; suggesting proper Reflections to remove the Difficulties that often perplex serious Minds engaged in the Study and Practice of Religion, on Account of the many Disputes and Objections that seem to weaken the Evidences of important Truths, and the Opposition from Inclinations, &c. to the Practice of Religion and Virtue. Published in the Literary Journal; or, a Continuation of the Memoirs of Literature, January, &c. 1731; in Answer to a Letter from his Friend and Relation, Mr. Theophilus Rowe, Editor of the posthumous Works of Mrs. Elizabeth Rowe.—2. A Dialogue on Devotion, after the Manner of Xenophon; in which, the Reasonableness, Pleasure and Advantages of it are considered. To which is prefixed, a Conversation of Socrates, on the Being and Providence of God; translated from the Greek, 8vo. 1733. without his name.—3. Forms of Devotion for the Closet, 1763, 8vo. This was first printed in 1733. These were added to the fourth edition of the Family Prayer-Book, published the same year.—4. In the year 1740, Dr. Amory published an Account of the Life, Writings, and Character of Mr. Henry Grove, in a large preface to the four volumes of his posthumous Sermons and Tracts.—5. A Preface to two additional volumes of Mr. Grove's Sermons, printed from his manuscript. 1742.—6. He also published, 1747, in four volumes, with a preface, A Collection of all the Sermons, Discourses, and Tracts, published by Mr. Grove in his lifetime.—7. In 1749, he gave to the public, in two volumes, 8vo. from the unfinished manuscript, Mr. Grove's System of Moral Philosophy, revised, corrected, and improved, in various parts; to which were prefixed, Observations on the Principles and Reasonings of that valuable Performance; and in order to complete that work, Dr. Amory prepared and annexed, seven chapters on Restitution, distributive Justice, relative Duties, the original and extent of Government, and the Power of the Magistrate; the Measures of Submission, and the Love of our Country; universal Benevolence, Forgiveness of Enemies; of Piety, and the Duties we owe to God; and Self-improvement, and the Advantages derived from Revelation in the Study and Practice of Morality.—8. In 1764, he published Memoirs of the Life, Character, and Writings of the Rev. Dr. George Benson, prefixed to that learned writer's posthumous work, entitled, The History of the Life of Jesus Christ.—9. He also drew

 OLD JEWRY.—*English Presbyterian.*

that, upon a favourable opportunity, he would quit the establishment, and join the Dissenters. This apprehension, however, proved ill-founded; for though the worthy arch-deacon was far from being a good churchman, yet some *weighty reasons* introduced him to decline the proposal. After this, the Rev. Nathaniel White, of Leeds, in Yorkshire, was chosen one of the ministers at the Old Jewry, in conjunction with Dr. Amory.

Nathaniel White was a native of London, and born in Pall-mall, about the year 1730. Being designed for the ministry, he was sent, after a suitable classical education, to pursue his academical studies under the celebrated Dr. Doddridge, at Northampton; but he completed them at Daventry, under Dr. Caleb Ashworth. His first settlement in the ministry was at Hinckley, in Leicestershire, where he was ordained at the same time with Mr. Thomas Hiron, and Mr. Hewson, on the 15th of October, 1755. The Rev. Hugh Worthington, of Leicester, delivered the charge upon the occasion, founded on Acts xx. 28. At Hinckley, Mr. White was so popular as greatly to increase the congregation, and render the enlargement of the place necessary. Here, also, he married a sister of William Hurst, Esq. afterwards High-sheriff of Leicestershire, in 1779.

Mr. White continued at Hinckley till the death of King George the Second, in 1760, upon which occasion he published a discourse, adapted to the event. He then removed to Leeds, in Yorkshire. From thence, upon the death of Dr. Chandler, in 1766, he accepted an invitation to London, to be colleague with Dr. Amory, at the Old Jewry.

up an account of the Life and Character of the Rev. Dr. Samuel Chandler, prefixed to four volumes of his posthumous Sermons on various subjects.—10. Dr. Amory was also the author of some poetical pieces, sacred and moral; and in the year 1724, published a poem on the Praises of Taunton, the place of his birth.—11. A volume of Sermons has been published since Dr. Amory's death; and there are some miscellaneous pieces of his in manuscript, which (says Dr. Kippis) might deserve to see the light.

OLD JEWRY.—English Presbyterian.

His labours in that place being confined to the morning service, he was chosen, in 1770, afternoon-preacher to the Presbyterian congregation at the Gravel-pit meeting, Hackney, at the same time that Dr. Price was elected morning-preacher at the same place. Upon the death of Dr. Amory, in 1774, he relinquished the afternoon service at Hackney, and was chosen to preach both parts of the day at the Old Jewry; in which situation he continued till his death. He was, also, chosen into the Merchants' lecture upon a Tuesday morning, at Salters'-Hall. A complaint, to which he had been long subject, increasing upon him, at length issued in a consumption, and brought him to the grave in his 54th year, on the 3d of March, 1783. His funeral sermon was preached (but not published) by Dr. Price, who was prevented delineating his character, by the express injunction of the deceased.

Mr. White possessed excellent natural abilities, and was a very acceptable preacher; having a melodious voice, and pleasing elocution. He had an uncommon facility in composition; and his sermons, at the same time that they were ingenious, were serious, practical, and evangelical. In prayer he was unusually fluent, and equally methodical, pertinent, and devotional. In the early part of his ministry, his sentiments upon the leading doctrines of the gospel were moderately calvinistical; but as he advanced in life, they underwent some alteration, and before his death he became an Arian. His discourses, however, are said to have retained an evangelical savour to the last. Mr. White was a man of an amiable temper, of a genteel deportment, and very exemplary in the whole of his life and conduct.

Mr. White's publications consist only of a few single sermons. These are, 1. On the death of George the Second, preached at Hinckley, Nov. 5, 1760, on Psalm cxlvi. 3, 4. 2. For the benefit of the Gravel-lane Charity-school. 3. On the affecting deaths of Mrs. Anna-Maria Poole, aged 50; Mr. Nicholas Poole, jun. aged 26; Mrs. Martha Poole,

OLD JEWRY.—*English Presbyterian.*

aged 21; and Master Lionel Poole, an infant; who all died in the space of five days. Preached at the Old Jewry, Oct. 27, 1771, on Job i. 21. 4. An Address at the Interment of Dr. Amory, subjoined to his Funeral Sermon, by Dr. Flexman. 1774. 5. A Charge at the Ordination of the Rev. John Prior Estlin, at Bristol. Mr. Wiite was the editor, and wrote a preface to Dr. Chandler's "Paraphrase on Galatians, Ephesians, and Thessalonians." 4to. 1777.

ABRAHAM REES, D. D. the present minister at the Old Jewry, is a native of Llanbrynmair, Montgomeryshire, North Wales, and son to a Dissenting minister of the Independent denomination, first at Llanbrynmair, and afterwards at Mynyddbach, Glamorganshire, in the southern part of the principality. The Doctor being intended for the ministry, was sent for academical studies to London, and placed under the tuition of the learned Dr. David Jennings. In the early part of his ministry, he preached once a fortnight regularly at Clapham, to the congregation under the care of the eminent Dr. Philip Furneaux. Upon the resignation of the Rev. Henry Read, a few years previous to his death, Dr. Rees was chosen to succeed him as pastor of the Presbyterian congregation at St. Thomas's, Southwark. From thence, upon the death of Mr. Nathaniel White, in 1783, he removed to the Old Jewry, and has continued pastor of the congregation in that place ever since. Unlike the generality of those called Presbyterian congregations, the Doctor undertakes the whole service on both parts of the Lord's-day.

Upon the death of Dr. Jennings, in 1762, Mr. Coward's academy being removed to Hoxton, Dr. Rees was appointed one of the tutors, in conjunction with Dr. Savage, and Dr. Kippis. The departments assigned him were the mathematics, astronomy, and philosophy; and he undertook to board the students. In this honourable station he continued till the year 1785, soon after which the academy was dis-

OLD JEWRY.—*English Presbyterian.*

solved. Upon the institution of a new seminary at Hackney, in the following year, Dr. Rees was requested to become one of the tutors ; but, after subsisting about ten years, this new institution also dropped. About the year 1773, Dr. Rees was chosen one of the Lord's-day evening lecturers at Salters'-Hall, in the room of Dr. Prior ; as was Mr. Worthington soon afterwards, in the room of Dr. Furneaux. He also became one of the Merchants' lecturers upon a Tuesday morning, at the same place ; and preached in his turn till the lecture dropped, in 1795. Upon the accession of the whig ministry, after the death of Mr. Pitt, the *Regium Donum*, or money granted by government to the Dissenters, was placed at the disposal of Dr. Rees, who distributes the share apportioned to the Presbyterians.

Dr. Rees is well known in the literary world by his learned and indefatigable labours, in preparing an improved edition of Mr. Chambers's Cyclopædia, or, Dictionary of Arts and Sciences ; which made its appearance in four very large volumes folio, in the year 1786, and was dedicated, by permission, to his present Majesty. This work, met with a very favourable reception from the public ; but, however complete it might be at the time of publication, the many recent improvements in different branches of science, have rendered a new work, upon a similar plan, highly expedient. This has been accordingly attempted by several hands ; and the present age abounds in Dictionaries of Arts and Sciences. As these are undertaken from different motives, it may be supposed that they differ very widely in their degrees of merit ; and it may be safely affirmed with respect to the most, that they are compilations of a very ordinary kind. Among the few that deserve to be excepted from this general character, is the Cyclopædia now publishing in quarto, under the able management of Dr. Rees. The publication commenced about seven years ago, and when completed, will probably rank highest among works of a similar nature.

OLD JEWRY.—English Presbyterian.

Besides the important undertaking just mentioned, Dr. Rees has presented the public with several single sermons, preached chiefly upon public occasions. These are, 1. For the benefit of the Gravel-laue Charity-school; preached at St. Thomas's, Jan. 1, 1770. 2. To the society that support the Lord's-day evening lecture at Salters'-Hall: preached in that place Nov. 5, 1779. 3. A second sermon for the benefit of the Gravel-lane Charity-school; preached at St. Thomas's, Jan. 1, 1787. 4. To the supporters of a new academical institution among Protestant Dissenters; at the Old Jewry, April 30, 1788. 5. At the ordination of the Rev. William Gellibrand: at Ringwood, Hants, July 16, 1788. 6. Two sermons at Cambridge, June 27, 1790, on occasion of the death of the late Rev. Robert Robinson. 7. A funeral sermon for the Rev. Roger Flexman, D. D. preached at the Old Jewry, June 28, 1795.

During the present year (1809) Dr. Rees has favoured the public with two volumes of practical sermons, transcribed from his shorthand notes, being the result of his ministerial labours. They are fifty in number, are introduced by a modest preface, and dedicated to the people of his charge, to whose partiality the public is indebted for their appearance. To the second volume is subjoined an Address, delivered September 5, 1808, (being Bartholomew-day, O. S.) on occasion of laying the first stone of the new meeting-house, erected for the congregation at the Old Jewry, in Jewin-street.

COLEMAN-STREET.

COLEMAN-STREET.

COLEMAN-STREET, which gives name to one of the city wards, runs from the Old Jewry south to Fore-street north. Under this article, the reader is not to expect a connected series, or regular history of one church; but some broken fragments relating to several. These we shall separate as well as we are able; but have adopted the above general superscription that we might have an opportunity of introducing some persons and circumstances which could not otherwise be designated with accuracy. As the times to which we shall carry back the reader's attention, refer to an early period in the history of Nonconformity, and the churches that will be introduced to his notice, subsisted amongst the most odious, as well as the most persecuted of the sects into which they were divided, he is not to look for that regular and uninterrupted chain of events, nor for that clearness and consistency of narration, which might be expected under happier circumstances. A state of persecution, though favourable in many respects to the interests of religion, is, nevertheless, generally injurious to the reputation of the persecuted, whose characters are usually transmitted to us through the suspicious medium of their adversaries. When this is the case, the candid will always make some allowance. It is the fate of all new sects to be viewed by the predominant party, with an eye of jealousy and hatred. These are succeeded by oppression. The numerous sects that abounded in the reign of Charles the First, and during the inter-regnum, exhibit on the part of the ecclesiastical rulers of those times, a system of intolerance that is highly disgraceful to the Christian name. As a cloak for

this, they have loaded them with the most obnoxious errors, and the blackest crimes. These we know, in many cases, to be absolute falsehoods; and in others, when divested of their colouring, they will appear perfectly innocent. And here, we would not be thought to apologize for those ebullitions of intemperance which frequently characterize a rising sect, especially when goaded by persecution, and which were exhibited by many individuals at this period. These shall be spoken of with the censure they deserve. But as some of the facts we are about to mention, come to us through the suspicious channel of partial and bigotted writers, it is necessary that the accounts which they give should be received with the above allowance. It is greatly to be lamented that the different sects of that period have not recorded their own history; as in that case, by a comparison with the accounts of their adversaries, we should be able to arrive with greater certainty at the exact truth. If the churches we are about to mention made any minute of their proceedings, they have been destroyed by the casualties of time, and we must now rest contented with the mere shreds of history.

In order to reduce the miscellaneous matter that presses itself upon our consideration into some regular shape, we shall briefly advert to the several societies that are to form the subject of the present article. The famous Mr. John Goodwin, after he was deprived of the living of Coleman-street, is said to have kept a private conventicle in the same parish. The precise spot where it was situated, cannot now be precisely ascertained; but he is supposed to have continued preaching in it till the time of his death. Venner, the fifth-monarchy man, who suffered death for raising a rebellion soon after the Restoration, had a meeting-house in Swan-alley. The Baptists, also, at the period of which we are writing, appear to have been very numerous in this neighbourhood, where they had several meeting-houses. That in Bell-alley, where a Mr. Lamb was pastor, was

 MR. GOODWIN'S MEETING, COLEMAN-STREET.

very conspicuous at this time, and is frequently referred to by Edwards, in his *Gangrana*." Crosby speaks of a baptized congregation in the *Old Jewry*, of which Mr. Jeremiah Ives was pastor; and of another in *Lothbury*, under the care of Mr. Thomas Laub, and Mr. John Allen, who both conformed at the Restoration. In the reign of Charles the Second, a Presbyterian congregation, was formed at *Armourers'-Hall*, in *Coleman-street*, under the ministry of the Rev. Richard Steele, one of the *Bartholomew* confessors. It subsisted about forty years; and as we have some authentic information concerning its pastors, it will form a separate article, and shall be noticed the next in succession. Concerning the other persons and societies, we shall proceed to notice them in the order above described, beginning with Mr. John Goodwin.

 MR. JOHN GOODWIN'S PRIVATE MEETING, IN
 COLEMAN-STREET PARISH.

JOHN GOODWIN, a learned English Divine, and acute defender of Arminianism in the seventeenth century, was a man, says Mr. Granger, "who made more noise in the world than any other person of his age, rank, and profession." On this account, it is not a little surprising that no person has undertaken to record the memorials of his life; for the few particulars mentioned by Calamy scarcely amount to that title. It has been the misfortune of Mr. Goodwin to have his name transmitted chiefly through the medium of his enemies, who have darkened it by reproach, and laboured to render it odious to posterity. In the subsequent narrative, which is designed to supply the deficiencies, and correct the misrepresentations of former writers, we shall endeavour to separate matters of fact from the rubbish that surrounds them, and divesting ourselves of prejudice, exhibit a

DR. GOODWIN'S MEETING, COLEMAN-STREET.

portraiture that shall be a greater likeness of the original. This celebrated person was born in the year 1593, but at what place we are no where informed. His academical education he received at Queen's College, Cambridge, where he soon became known by his learning and talents, and for being a smart disputant. Upon his leaving the college he was admitted into orders, and became much admired for the erudition and elegance which distinguished his pulpit compositions.

After preaching some time in the country, Mr. Goodwin removed to London in the year 1632, and on the 18th of December, 1633, was presented to the vicarage of St. Stephen, Coleman-street. He had not been settled long in this living, before he was called to endure a portion of those troubles which awaited such as could not satisfy themselves with a rigorous conformity. At this time Archbishop Laud tyrannized over the English church, and ruled the King's subjects with a rod of iron. As an effect of this, many pious and useful ministers, who could not digest all the superstitious observances which he chose to introduce, were admonished, suspended, or deprived of their livings. In his Grace's account of the state of his province, after his metropolitanical visitation, in the summer of 1637, among other ministers who had been convened for breach of canons, we find the name of "Mr. John Goodwin, vicar of Coleman-street," who is said to have submitted.*

In the year 1640, the King having allowed the convocation to continue its sittings after the dissolution of parliament, the clergy were busily occupied upon two subjects of considerable magnitude, and which were productive of important consequences. One of these was to grant the King a subsidy for six years, in order to supply the exigency of his affairs, by a tax of four shillings in the pound upon the estates of the clergy. Upon the illegality of this measure, it

* Neal's Puritans, vol. ii. p. 263.

MR. GOODWIN'S MEETING, COLEMAN-STREET.

will be unnecessary to spend many words; for though the persons who voted upon the occasion had an undoubted right to give the King as much of their own money as they pleased, yet, as the parliament was dissolved, and their functions at an end, they had no right to vote away the property of their brethren. Another object which the clergy had in view in prolonging their sittings, and which more immediately concerned the non-conformists, was the enactment of certain canons, or articles, which they published June 30, to the number of seventeen. They are entitled, "Constitutions and Canons ecclesiastical, treated upon by the Archbishops of Canterbury and York, Presidents of the Convocation for their respective Provinces, and the Rest of the Bishops and Clergy of those Provinces, and agreed upon with the King's Majesty's Licence, in their several Synods begun at London and York, 1640." The first of these canons, "concerning the Royal Power," asserts the absolute authority of Kings, and the unlawfulness of taking arms, even in self-defence. Most of the succeeding canons are directed with peculiar force against the non-conformists, who are commanded to submit under pain of ecclesiastical censure. (E) When these arbitrary injunctions were made public, they excited great dissatisfaction among the people, and several pamphlets were dispersed against them. Mr. John Goodwin, and others of the London clergy, drew up a petition to the privy council; and to give it the more weight, pro-

(E) The fourth canon against Socinianism, an account of its stretch of authority, is curious, and made effectual provision to prevent the dissemination of that system. "It is decreed, that no person shall import, print, or disperse any of their books, on pain of excommunication, and of being further punished in the star-chamber. No minister shall preach any such doctrines in his sermons, nor student have any such books in his study, except he be a graduate in divinity, or have episcopal, or archidiaconal ordination; and if any layman embrace their opinions, he shall be excommunicated, and not absolved without repentance and abjuration." The "Anabaptists, Brownists, Separatists, and other sectaries," are treated with similar lenity.

 MR. GOODWIN'S MEETING, COLEMAN-STREET.

cured a great number of signatures. Many of the conformable clergy expressed their dissatisfaction with the oath in the sixth canon; and so great was the outcry against the tyrannical proceedings of the bishops, that the King was obliged to issue an order to the archbishop to relax his severity.*

Mr. Goodwin was ejected from his living of Coleman-street, in 1645, by the committee for plundered ministers, because he refused to baptize the children of his parishioners promiscuously, and to administer the Lord's-supper to his whole parish. Though these were the ostensible reasons of his ejection, it is highly probable that his Arminian principles, of which he was a warm admirer, and skilful defender, weighed not a little with the commissioners. After he was deprived of his living, Mr. Goodwin set up a private meeting in Coleman-street parish, where he adopted and maintained the Independent form of church government.

Mr. Goodwin being left to subsist upon the efforts of his own talents and genius, applied them against his opponents with singular energy, both in the pulpit and from the press. If he caused considerable vexation to the governing party, it must be confessed, that he received no small provocation; and when openly attacked, he thought it perfectly justifiable to defend himself. When episcopacy ceased to domineer, it was natural for him to look for some respite from his troubles. But the Presbyterians proved to him more formidable enemies than the Bishops. Not contented with depriving him of his living, they continued to heap upon him plenty of abuse, and enacted laws that were designed to prohibit his preaching.

In the year 1646, there appeared from the press a scandalous book, quoted in former parts of this work, entitled, "GANGRÆNA: or, a Catalogue and Disco-

* Neal's Puritans, vol. ii. p. 327—335.

MR. GOODWIN'S MEETING, COLEMAN-STREET.

very of many of the Errors, Heresies, Blasphemies, and pernicious Practices of the Sectaries of this Time, vented and acted in England in these four last Years. By THOMAS EDWARDS, Minister of the Gospel." A second and third part of this work appeared in the course of the same year; and the whole forms a very thick quarto volume. Thomas Edwards, the author, was a furious Presbyterian, and evinces a mind so deeply dyed with bigotry, that he becomes at once an object of pity and contempt. (F) The

(F) THOMAS EDWARDS received his education at Trinity College, Cambridge, where he took the degree of B. A. in 1605, and that of M. A. in 1609. He was also incorporated M. A. at Oxford, in 1623. Though a Puritan in his heart, he received orders in the established church; but we are not informed whether he ever obtained a benefice. He appears to have officiated chiefly as a lecturer at Hertford, and other places in and about London; and to have sometimes incurred the rebukes of his ecclesiastical superiors by his puritanical style of preaching, and the offences which he committed against the rules and orders of the church. When the long parliament declared against King Charles I. he became a zealous advocate for the changes in civil and ecclesiastical matters, which were then introduced; and supported with all his influence the ruling party. With equal zeal he supported the Presbyterian discipline and government, when the Independents began to gain ground; and in his writings against them he was not over delicate in the choice of his expressions. Besides the "Gangræna," he wrote "Reasons against the Independent Government of particular Congregations, &c." 1641; "A Treatise of the Civil Power of Ecclesiasticals, and of Suspension from the Lord's-Supper," 1642; "Antapologia; or, a full Answer to the Apological Narration of Mr. (Thomas) Goodwin, Mr. Nye, Mr. Simpson, and Mr. Burroughs, Members of the Assembly of Divines, &c." 1644; "The particular Visibility of the Church;" and "The casting down the last and strongest Hold of Satan; or, a Treatise against Toleration," Part I. 1647. The language and sentiments conveyed in these publications, are bitter and violent in the extreme. The author was distinguished by all the zeal and bigotry of a Dominic; and had he been possessed of power, would have proved as furious a persecutor of all non-conformists to Presbyterianism, as that firebrand was of those whose religious scruples compelled them to quit the Catholic pale. He died in Holland, whither he had fled to escape the resentment of the Independents, after Oliver Cromwell had overturned the power of the parliament, in the year 1647, when he had entered into the 48th year of his age.—*General Biography.*

zeal that he discovers against toleration evidently shows that he wanted only the civil sword to become a bloody persecutor. One of the characters brought forward in this work, and by far the most prominent, was Mr. John Goodwin, who is treated with a sufficient share of scurrility and abuse. The following will serve as a specimen: "There is Master John Goodwin, a monstrous sectary, a compound of Socinianism, Arminianism, Libertinism, Antinomianism, Independency, Popery, yea and of Scepticism, as holding some opinion proper to each of these. This man, for twelve years last past, hath disturbed the city of London, with broaching continually one error or other, which was the true cause why the bishops and their chaplains suffered him (though in several particulars irregular according to the bishops' ways) to preach when they had put down others, and would not suffer them, and all because by his conceits and fancies he would disturb the Púritan party."* The errors above-mentioned not constituting our author sufficient heretic, he is elsewhere called an "Anabaptist.."† To this black catalogue Mr. Edwards adds the crimes of "pride, arrogance, malice, wrath, jeering and scoffing at him and his books, &c. and as if this were not enough, he calls him an "Hermaphrodite."‡ In order to blacken Mr. Goodwin, and the rest of the sectaries, he has picked out of their writings upwards of two hundred articles which he terms heresies, many of which will be deemed, by most persons, to be perfectly innocent. He has also heaped together a large quantity of curious stories, which show the weakness, not to say wickedness of the writer. Among the heresies laid to Mr. Goodwin's charge, is that most fearful one of baptizing children out of his own parish; also of playing at bowls upon one of the parliament's thanksgiving days. (G)

* Gangræna, Part iii. p. 114.

† *Ibid.* Part ii. p. 25.

‡ *Ibid.*

(G) The character which Mr. Edwards draws of the sectaries, will afford the reader some amusement. "They generally walk loosely (says he) and

 MR. GOODWIN'S MEETING, COLEMAN-STREET.

These, certainly, were sins not to be forgiven. And here we would observe, that Mr. Goodwin's not siding with the Presbyterians, and his defending some notions with respect to justification, and the extent of Christ's death, not agreeable to the current opinions of the day, were the true reasons of all that spleen and malice which they manifested towards him. Mr. Goodwin drew up a reply to the first part of Mr. Edwards's book, under the title of "Cretensis: or, a brief Answer to an ulcerous Treatise, &c." 1646. Mr. Edwards complains heavily against this piece, as charging him with "forgery, lying, juggling, bitterness, malice, bloody negotiation against the saints, taking up reports, and printing them upon weak and slight grounds, obscene and scurrilous writing, contradictions, false English, nonsense, and such like."* Without attempting to justify the use of any terms of opprobrium, we must confess that, as it respects the "Gangræna," most of the above charges bear a strong sem-

at large, over what they did before they turned sectaries, and in comparison of the godly Presbyterians; they do many things under pretence of Christian liberty, which professors heretofore were not wont to do, nor do not, neither durst they have done; of which I could give many instances, both of persons and things. I do not know, nor hear, of a sectary in England, that is so strict and exact in his life as he was before, and as thousands of Presbyterians are; and this is not my observation alone, but a general observation. Many of them play at cards and tables; are very loose on the Sabbath days; go to bowls, and other sports, on days of public thanksgiving, as Mr. John Goodwin, and several of his church; they wear strange long hair; go in such fine fashionable apparel beyond their places as 'tis a shame; they will feast, ride journies, do servile business on the fast days, and give their parish-churches no sermons, no prayers at all on those days; they make little conscience of family duties; they will sit and tittle, be jovial and merry together. I could tell true and certain stories of many sectaries, who were exceeding precise and strict before they fell into those ways, but are abominable loose now; and let but a man turn sectary now adays, and within one half year he is so metamorphosed in apparel, hair, &c. as a man hardly knows him."—*Gangræna*, Part ii. p. 63.

* *Gangræna*, Part ii. p. 33.

blance to truth. The author of that book, however, does not come behind his opponent in the weight and magnitude of his charges. He pronounces Mr. Goodwin's performance to be "a most ungodly, anti-christian, insolent, proud, malicious, wrathful, lying, obscene, scurrilous, nonsense, absurd, contradictory piece."* This mode of conducting controversy, so usual in those times, is beneath the dignity of rational beings; and no less offensive to good manners, than repugnant to the spirit of true Christianity.

At this time, the London clergy held weekly meetings at Sion College, to consult about church affairs; at one of which it was agreed, *since they could do no more*, to bear their public testimony against the errors of the times. Accordingly, they published a treatise, entitled, "A Testimony to the Truth of Jesus Christ, and to our solemn League and Covenant; as also against the Errors, Heresies, and Blasphemies of these Times, and the Toleration of them; to which is added, a Catalogue of the said Errors, &c." dated from Sion College, December 14, 1647, and subscribed by fifty-eight of the most eminent pastors in London, of whom seventeen were of the Westminster-Assembly. It seems strange, in this black catalogue, to meet with the *Error of Toleration*. Who would expect to hear men, who had been all their lives groaning under the tyranny of the bishops, complain as a very great grievance, "That men should have liberty to worship God in that way and manner as shall appear to them most agreeable to the word of God; and no man be punished, or discountenanced, by authority, for the same."† Happily, the lapse of time has effected, upon this subject, a complete revolution in the opinions of mankind.

In the catalogue of errors, pronounced such by these Divines, the fifth and sixth are selected from the writings of Mr. Goodwin. They are these: "5. That Christ died for

* *Gangræna*, Part ii. p. 39.

† Neal's *Puritans*, vol. ii. p. 263—265.

MR. GOODWIN'S MEETING, COLEMAN-STREET.

the sins of all mankind ; that the benefits of his death were intended for all ; and that natural men may do such things as whereunto God has by way of promise annexed grace and acceptation.”—“ 6. That man hath a free-will and power in himself to repent, to believe, to obey the gospel, and do every thing that God requires to salvation.” Our author taking it amiss to be marked for a heretic, challenged any of the London clergy to a disputation, as thinking it a very unrighteous method to condemn opinions before they had been confuted. Mr. William Jenkyn, at that time a warm and zealous Presbyterian, though afterwards softened into more catholic principles, entered the lists, in a pamphlet, entitled, “The Busy Bishop.” To this Mr. Goodwin replied, in a book, entitled, “The Novice Presbyter instructed.” Some passages in the writings of these combatants, no less than the titles of their books, discover the angry spirit of the times.*

Mr. Jenkyn having complained that the orthodox clergy found short commons, and were under the cross, whereas the sectaries met with the greatest encouragement, Mr. Goodwin very smartly replies, “If by *orthodox ministers*, he means those of the adored Presbytery, with what face can he say that they are under the cross? Is not the whole English element of church livings offered up by the state to their service? Are not all the benefices in the kingdom appropriated to their order? And all others thrust out of doors to make room for them? Must they feed with *hecatombs* every day, or else complain of short commons? Or is Mr. Jenkyn of Marcus Crassus’s mind, who would have no one accounted rich, unless he could maintain an army with his revenue? In what sense can he affirm the Presbyterian clergy to be under the cross? Are they under the cross who are scarce under the crown? who are carried by authority upon eagle’s wings: over whom the parliament itself rejoices to do good; heaping ordinance upon ordinance to advance

* Neal’s Puritans, vol. ii. p. 266.

 MR. GOODWIN'S MEETING. COLEMAN-STREET.

both them and their livings together. But certainly there is something that Mr. Jenkyn calls a *cross* which few men know by that name, but those who are baptized into the spirit of high Presbytery; for the *cross* he speaks of is no other than this, that *his orthodox brethren have not the power to do all the evil that is in their hearts against a quiet, peaceable, harmless generation of men, of whom they are jealous, lest they should take their kingdom from them.* How can this writer say, that the Independent preachers meet with encouragement, and are under worldly glory? Does he account it matter of worldly glory to be discountenanced by the state, to be declared incapable of those favours and privileges which other ministers in the land enjoy; to be sequestered from their livings, and to be thrust into holes and corners; to be represented both to the magistrate and people as sectaries, schismatics, erroneous, heretical, factious, troublesome, dangerous to the state, and what not? If this be worldly glory, then may the preachers against whom Mr. Jenkyn writes, be truly said to be under worldly glory."

Old Mr. Vicars, and some others, carried on the controversy, "but their writings (says Mr. Neal) are not worth remembering; especially since the English Presbyterians of the present age have openly renounced and disavowed their principles."* The title of the piece written by Mr. Vicars, however, will afford the reader a curious specimen of the length to which different parties, at that time, carried their animosity. It is as follows: "Coleman-street Conclave visited; and that grand Imposter, the Schismatics Cheater in Chief, (who hath long slyly lurked therein) truly and duly discovered; containing a most palpable and plain Display of Mr. John Goodwin's Self-conviction, &c. and of the notorious Heresies, Errors, Malice, Pride, and Hypocrisy of this most huge Garagantua, &c." *Lond.* 1648. Before

* Neal's Puritans, vol. ii. p. 266, 267.

 MR. GOODWIN'S MEETING, COLEMAN-STREET.

the title is John Goodwin's picture, with a wind-mill over his head, and a weather-cock upon it: the devil is represented blowing the sails; and there are other hieroglyphics, or emblems, about him, designed, says Mr. Wood, "to shew the instability of the man."* The late Mr. Toplady, in the fervor of his zeal against Arminianism, seems highly delighted with what he calls "this facetious title." To us, however, it affords a lamentable proof of the degradation to which even good men sometimes subject themselves, when they suffer their passions to get the better of their reason. Such language, in the present day, would be treated with silent contempt.

Mr. Goodwin's republican principles rendered him no less obnoxious to the episcopal party, than his Arminianism did to the Presbyterians. As he was very warm and eager in whatever he engaged, so he distinguished himself, at this time, by his discourses and writings to promote, and afterwards to defend, the condemnation and execution of the King. The piece that he published for this direct purpose was entitled, "The Obstructors of Justice; or, a Defence of the Sentence passed upon the late King, by the High-Court of Justice; wherein the Justice and Equity of the said Sentence is demonstratively asserted, as well from clear Texts of Scripture, as Principles of Reason, Grounds of Law, Authorities and Precedents, as well foreign as domestic." Lond. 1648. This is denominated, says Mr. Neal, "a very weak and inconclusive performance. For admitting our author's principles, that *the original of government is from the people, and that magistrates are accountable to them for their administration*, they are not applicable to the present case, because the officers of the army had neither the voice of the people, nor of their representatives in a free parliament: the House of Commons was purged, and the House of Peers dispersed, in order to make way for this outrage upon the constitution. Our author (continues Mr.

* Wood's Athenæ, vol. ii. p. 154.

 MR. GOODWIN'S MEETING, COLEMAN-STREET.

Neal) was so sensible of this objection, that in order to evade it, he advances this ridiculous conclusion, that *though the erecting an high-court of justice by the House of Commons alone be contrary to the letter, yet it being for the people's good, it is sufficient that it is agreeable to the spirit of the law.*"* This work raised Mr. Goodwin a number of enemies, and for ever sealed the hatred of the cavaliers, who remembered it at the Restoration, as will be seen in the sequel.

Our author followed up his defence of the King's death, by a vindication of the army in secluding and imprisoning several parliament men, and entirely new-modelling the house. The title of his piece was, "Might and Right well met." To this Mr. John Gere, a noted Puritan, put forth an answer in 1649; and in the same year, Mr. Goodwin published a rejoinder, entitled, "Might overcoming Right, &c."† In the year 1652, Mr. Goodwin published his book entitled, "The Pagan's Debt and Dowry," which drew him into a controversy with Mr. Obadiah Howe, a Presbyterian Divine of considerable learning, but who conformed at the Restoration. Mr. Howe's answer, entitled, "The Pagan Preacher silenced," was published in 1653; and Mr. Goodwin replied to this some time afterwards in the preface to "his Triumviri."‡

After the downfall of the bishops, the approbation of public preachers was reserved to the several Presbyteries in London and in the country. But Cromwell, as soon as he got into power, observing the inconvenience of this method, and not willing to entrust the qualification of candidates all over England to a number of Presbyterians only, who might admit none but those of their own persuasion, contrived a middle way of joining the several parties together. He accordingly appointed a certain number of commissioners of each denomination, who were called *Tryers*. The commis-

* Neal's Puritans, vol. ii. p. 370, 371.

† Wood's Athenæ, vol. ii. p. 120.

‡ *Ibid.* p. 718.

MR. GOODWIN'S MEETING, COLEMAN-STREET.

sion was dated March 20, 1653-4. The Tryers were most of them persons of considerable reputation for learning and religion; but as they all thought nearly in one way upon doctrinal points, their constitution was still considered as very imperfect. It is no wonder, therefore, that loud complaints were made against them. Mr. Goodwin did not continue silent. He observes, "The Tryers made their own narrow calvinian sentiments in divinity, the door of admission to all church preferments; and that their power was greater than that of the bishops, because the laws had provided a remedy against their arbitrary proceedings, by a *quare impedit*; or if the bishop might determine absolutely of the qualifications of the candidate, or clerk, to be admitted into a living, yet these qualifications were particularly specified, and particularized in the ecclesiastical laws or canons, and the bishop might be obliged by due course of law, to assign the reasons of his refusal; whereas the determinations of these commissioners for approbation were final; nor were they obliged so much as to specify any reason for their rejecting any person, but only their vote, *not approved*."* Mr. Goodwin openly attacked the Tryers in a piece entitled, "The Triers, or Tormentors, tried and cast, &c." 1657. This was replied to by that incessant writer and pamphleteer, Marchamont Nedham, who entitled his piece, "The great Accuser cast down, &c." The same writer had published but a little before, another piece against our author, entitled, "The Tryal of Mr. John Goodwin at the Bar of Religion and right Reason, &c." Lond. 1657. Though Mr. Goodwin did not think fit to reply to this writer in a distinct treatise, he nevertheless animadverted upon him and his publications in the preface to a book which he published in the following year, entitled, "Triumviri: or, the Genius, Spirit, and Department of three Men,

* Neal's Puritans, vol. ii. p. 449, 450.

 MR. GOODWIN'S MEETING, COLEMAN STREET.

Mr. Richard Resbury, John Pawson, and George Kendall, in their late Writings, &c." *Lond.* 1658.*

After the death of Charles the First, there suddenly arose in various parts of the kingdom, a set of enthusiasts who expected the immediate appearance of Christ to establish on earth a new monarchy, or kingdom. As there were four great empires mentioned in ancient history, which successively gained the dominion of the world, so these men believing that this new spiritual kingdom of Christ was to be the fifth, received the appellation of *Fifth Monarchy Men*. In consequence of this allusion, some of them aimed at the subversion of all human government. At the head of these enthusiasts, Bishop Burnet has placed Mr. John Goodwin, "who (he observes) first brought in Arminianism among the sectaries, and was for liberty of all sorts." He, also, speaks of him as entirely devoted to Cromwell's interest. "None of the preachers (says he) were so thorough-paced for him as to temporal matters, as Goodwin was; for he not only justified the putting the King to death, but magnified it as the gloriousest action men were capable of. He filled all people with such expectation of a glorious thousand years speedily to begin, that it looked like a madness possessing them." The same writer observes, that "Goodwin had long represented kingship as the great antichrist that hindered Christ's being set on his throne." It was therefore, no easy matter for Cromwell to satisfy these persons when he assumed the sovereign power. "To these he said, as some have told me, (says Bishop Burnet) with many tears, that he would rather have taken a shepherd's staff than the Protectorship; since nothing was more contrary to his genius than a show of greatness. But he saw it was necessary at that time to keep the nation from falling into extreme disorder, and from becoming open to the common enemy. He, therefore, only stept in between the living and the dead, as

* Wood's Athenæ, vol. ii. p. 505.

 MR. GOODWIN'S MEETING, COLEMAN-STREET.

he phrased it, till God should direct them on what bottom they ought to settle. And he assured them, that then he would surrender the heavy load lying upon him, with a joy equal to the sorrow with which he was affected while under that shew of dignity. To men of this stamp he would enter into the terms of their old equality, shutting the door, and making them sit down covered by him, to let them see how little he valued those distances that, for forms sake, he was obliged to keep up with others. These discourses commonly ended in a long prayer. Thus with much ado (adds Bishop Burnet) he managed the republican enthusiasts.*

Though upon the testimony of so respectable a writer as Bishop Burnet, we should be warranted to believe that Mr. Goodwin held the millenary notions, yet we do not recollect to have met with this circumstance in any other writer. The late Mr. Toplady, indeed, who has heaped together whatever he could find to vilify the character of Mr. Goodwin, and stated them with all the acrimony of a party bigot, mentions this, among other things, with an air of triumph; but his account rests upon the authority of the right reverend historian above-mentioned. It is not a little surprising that Mr. Edwards, author of the "Gaugræna," who has been at no small pains to load Mr. Goodwin's character with almost all the heresies of the times, should have passed over so remarkable a circumstance in silence. But above all, it is most extraordinary that in none of his writings which we have had an opportunity of examining, can we find any trace of the opinions here attributed to him. Be the fact, however, as it may, Mr. Goodwin possessed too much learning and good sense, to countenance the visionary schemes, or mad conduct which distinguished many of the Fifth Monarchy men. For, we shall always find that, in proportion to the increase of knowledge, the powers of the mind became expanded, the pillars of

* Burnet's Own Time, vol. i. p. 67, 68.

 MR. GOODWIN'S MEETING, COLEMAN-STREET.

superstition are weakened, and the understanding receives a bias that is at once sober and rational, and suited to the dignity of its nature. But as ignorance is the prolific soil of enthusiasm, it is no wonder that many weak people have been led by the impulse of their passions to commit those excesses which are a disgrace to all religion. The attachment discovered by Mr. Goodwin to the person of Cromwell, and which has been charged upon him as a crime, may be resolved into the republican principles professed by that general; and though he renounced them upon his advancement to the protectorate, yet the liberty he granted to the different sectaries could not fail to secure their respect, how much soever they might disapprove his conduct. If persecution will sometimes make a wise man mad, a release from it will inspire sentiments of gratitude, come from what quarter it will. No sooner was the nation delivered from the tyranny of the bishops, than it passed under the yoke of the Presbyterians—a yoke equally burthensome, till it was broken by Cromwell, who declared himself **THE FRIEND AND PATRON OF RELIGIOUS LIBERTY.**

Charles the Second being restored to the throne of his fathers, in the month of May, 1660, the principal actors in the late times had little favour to expect from the government. Mr. Goodwin, on account of the open and unqualified manner in which he had defended the death of the late King, had rendered himself particularly obnoxious; it is therefore not a little surprising that he should escape. On the 16th of June, the Commons resolved, that his Majesty be humbly moved to call in Mr. Goodwin's book, entitled, "The Obstructors of Justice;" together with Milton's celebrated book, "*Defensio pro populo Anglicano contra Salsmasium,*" and his *Answer* to "The Portraiture of his sacred Majesty in his Solitude and Sufferings," and order them to be burnt by the hands of the common hangman: and that the Attorney General do proceed against them.* The

* Kennet's Chronicle, p. 160, 159, 239.

 MR. GOODWIN'S MEETING, COLEMAN-STREET.

books were burnt accordingly, on the 27th of August; but the authors absconded for a time, and no further proceedings were taken against them. Mr. Goodwin's escape is attributed to his Arminian principles, which procured him many friends. Bishop Burnet gives the following account of this matter: "John Goodwin, and Milton, did escape all censure, to the surprise of all people. Goodwin had so often not only justified, but magnified the putting the King to death, both in his sermons and books, that few thought he could either have been forgot or excused; for Peters and he were the only preachers that spoke of it in that strain. But Goodwin had been so zealous an Arminian, and had sown such division among all the sectaries upon these heads, that it was said this procured him friends. Upon what account soever it was, he was not censured."*

The proceedings of the tryers being annulled by King Charles the Second, the living of Coleman-street fell legally, at the Restoration, to Mr. Goodwin; but it does not appear that he asserted his claim; and it is probable that his conduct in the late times for ever excluded him from any preferment in the church. It appears from Newcourt that he was formally deprived of this living, and that another presentation took place in 1661. (H) Mr. Goodwin being dissatisfied with the terms of the Uniformity Act, lived and died a nonconformist. He continued to preach at his private meeting in Coleman-street parish till his death, in 1665, when he was 72 years of age.†

The character of Mr. Goodwin has been placed in such opposite lights, by different writers, that we feel considerable difficulty in attempting to reconcile them. While his enemies have placed him in hell, his friends have exalted him

* Burnet's own Times, vol. i. p. 163.

† Calamy's Contin. p. 78.

(H) "Die 29 Maii, 1661. Theophilus Alford, A. M. admiss. ad Vic. S. Stephani, Coleman-street, Lond. vac. per Deprivat. Johannis Goodwin." *Newcourt's Repert.* vol. i. p. 537.

 MR. GOODWIN'S MEETING, COLEMAN-STREET.

to the highest pitch of perfection; but each have been warped in their judgment by an undue bias for or against the principles he professed. In doctrine an Arminian, in discipline an independent, and in politics a republican, he did not fail to incur the hatred of those who were otherwise minded. That he was a man of considerable learning is evident from his writings, as well as from the testimony of learned men; and he appears to have possessed a remarkable talent for disputation. Dr. Calamy observes of him, "he had a clear head, a fluent tongue, a penetrating spirit, and a marvellous faculty in descanting on scripture; and with all his faults must be owned to have been a considerable man, by those who will take the pains to peruse his writings."* The late Mr. Toplady, whose zeal in behalf of the supra-lapsarian system, improperly called Calvinism, is well known, will not allow our author a single good quality. On the contrary, he has loaded his name with the most reproachful epithets, and taxed him with crimes which are merely the offspring of party prejudice. As the name of Mr. Toplady has acquired considerable weight in the religious world, it may be necessary to inform the reader, that Mr. Goodwin's Arminian principles were the sole foundation of all the spleen discovered by that writer; who, not contented with pronouncing him an heretic, has likewise made him an hypocrite.† Though this be an easy way of getting rid of an adversary, it does not at all affect the points in dispute; but it weakens a cause when the author resorts to the disgraceful practice of calling ill names. The publishers of one of Mr. Goodwin's posthumous pieces has given a more favourable account of him. They express themselves thus: "The author himself, now at rest, having finished the work which God had judged meet for him, and for which he was sent into the world, was a man whose heart was set within him, to serve his generation with all

* Calamy's Account, p. 53.

† Toplady's Historic Proof. *Introduction*,

 MR. GOODWIN'S MEETING, COLEMAN-STREET.

faithfulness in the great work of the ministry of the gospel ; not much valuing the approbation, or displeasure of men, when the interest of his great Lord and Master, and the present peace and everlasting welfare of men were concerned, being indeed very faithful and laborious in that great work. So that we may, without vanity, say of him, as our blessed Saviour said of John the Baptist, *He was, in his time, a burning and a shining light ; and many did much rejoice, at least for a season, in his light ;* although at some times, in the faithful discharge of his duty, he met with the same measure which his great Lord and Master had measured unto him in the days of his flesh.”* (1)

The character of Mr. Goodwin, as drawn by the accurate pen of Mr. Granger, is too striking to be omitted. “JOHN GOODWIN, minister of Coleman-street, was a man who made more noise in the world than any other person of his age, rank, or profession. He had the hardiness to introduce Arminianism among the Calvinists, which he bravely and zealously defended, both in his sermons and writings. It is hard to say, whether he displayed more courage in attacking or repelling the enemy. It is certain that he had a very powerful body to deal with, as it was said, that “he was a man by himself ; was against every man, and had every man almost against him.” His genius seemed to be adapted to polemical divinity, and to an age of faction and tumult. He was appointed by the council of war to attend upon Charles I. a little before his execution. This was deemed an insult upon fallen majesty ; as no man more eagerly promoted, or more zealously defended the murder of the King.

* Mr. Goodwin's Discourses on being filled with the Spirit. *Prefatory Epistle.*

(1) By a manuscript in Lambeth palace, quoted by Mr. Granger, it should seem that Mr. Goodwin was a Norfolk man. The MS. says, “Johannes Goodwin, Norfolk, became fellow of Queen's College, in Cambridge, in 1617.”—*Biog. Hist. England*, vol. iii. p. 42. note.

His discourses and writings on this subject were well remembered at the Restoration; but it was also remembered, that he had sown the seeds of division among the sectaries, which is supposed to have saved his life.*

As Mr. Goodwin displayed considerable talent in polemical writing, so the number of his controversial pieces was extremely great, insomuch that it would be no easy thing, as Dr. Calamy observes, to reckon them up with any exactness. Several of these pieces have been already noticed: it only remains to mention briefly such other of his performances as have come to our knowledge. The title of his first publication we are not acquainted with, unless it be one of those hereafter-mentioned, to which we can affix no date. The second piece which Mr. Goodwin published, was entitled, "God a good Master, and Protector to his People. Opened in several sermons on Isaiah viii. 13, 14." *Lond.* 1641. *Twelves*. It is dedicated to Mrs. Elizabeth Hampden, mother to the patriot, and aunt to Oliver, Lord Protector. One of his next publications was, "Θεομακία; or, the grand Imprudence of fighting against God: Two Sermons on Acts v. 38." 4to. 1644. In 1648, he published in quarto, "The Divine Authority of the Scriptures asserted; or, the Great Charter of the World's Blessedness vindicated." *Lond.* 1648. To this book is prefixed a good portrait of the author, engraved by Glover; and underneath are eight verses expressive of the rare combination of gifts and graces possessed by the person whom it represents. The book is dedicated to the Lords and Commons in Parliament assembled. It was about this time that Mr. Goodwin published in quarto, a treatise, entitled, "*Imputatio Fidei*;" or, a Treatise of Justification;" which was followed in 1651, by what may be accounted his principal performance, not only on account of its bulk, but as it has made the most noise in the world. It is entitled, "Ἀπολύτρωσις

* Granger's Biog. Hist. England, vol. iii. p. 42.

 MR. GOODWIN'S MEETING, COLEMAN-STREET.

Ἀπολυτρώσεως; or, Redemption Redeemed. Wherein the most glorious Work of the Redemption of the world by Jesus Christ, is by Expressness of Scripture, Clearness of Argument, Countenance of the best Authority, as well ancient as modern, vindicated and asserted in the just Latitude and Extent of it, according to the Counsel and most gracious Intentions of God, against the Inroachments of later Times made upon it, whereby the unsearchable Riches and Glory of the Grace of God therein have been, and yet are much obscured, and hid from the Eyes of many. Together with a sober, plain, and thorough Discussion of the great Questions relating hereunto, as, viz. concerning Election and Reprobation, the Sufficiency and Efficacy of the Means unto Men by God to repent and believe; concerning the Perseverance of the Saints, and those who do believe; concerning the Nature of God, his Manner of acting, his Intentions, Purposes, Decrees, &c. the Dependency of all Creatures, or second Causes, upon him, as well in their Operations, as simple Existences, or Beings, &c. By JOHN GOODWIN, a Servant of God in the Gospel of his dear Son." *Lond.* 1651. *Folio*. The long title of this book will give the reader some idea of the important subjects upon which it treats; and it cannot be denied that he has discussed them with great learning and ingenuity. The quotations from ancient and modern authors are very numerous; and some persons will be surprised to find not only the most eminent fathers and reformers of the church, but even Calvin himself, represented as favouring the doctrine of general redemption. This work is dedicated to the learned Dr. Benjamin Whichcot, Provost of King's College, and Vice-Chancellor of the University of Cambridge.

In the year 1655, Mr. Goodwin attacked the Baptists in a treatise, in quarto, entitled, "Catabaptism; or, New-Baptism waxing old, and ready to vanish: a Treatise for Infant Baptism." In 1663, he published, in quarto, "An Exposition of the ninth Chapter of the Epistle of Paul to the

 MR. GOODWIN'S MEETING, COLEMAN-STREET.

Romans." To the following pieces we cannot assign their dates: "A Catechism; or, principal Heads of the Christian Religion."—"The Saint's Interest in God;" opened in several Sermons."—"Return of Mercies; or, Saints' Advantage by Losses." Besides the works here enumerated, it is probable that Mr. Goodwin published many other pieces upon controversial and other subjects, the titles of which have not come to our knowledge.

After his death there was published, in quarto, "Πλήρωμα τὸ Πνευματικόν; or, a being filled with the Spirit. Wherein is proved, that it is a Duty incumbent on all Men (especially Believers) that they be filled with the Spirit of God. With rules whereby to judge whether Men be filled with the Spirit of God, or a contrary Spirit. Likewise the Way and Means whereby Men may be filled with the Spirit of God. As, also, the Divinity, or Godhead of the Holy Ghost asserted, and the Arguments brought against it thoroughly examined and answered, &c. In several Sermons from Eccles. v. 18. By that pious, learned, and laborious Servant of God, Mr. John Goodwin." *Lond.* 1670. A recommendatory epistle was prefixed to this book by Mr. Ralph Venning, an eminent non-conformist minister, of known calvinistical principles. He says concerning it, "I cannot but acknowledge to have profited by the perusal.—Though I confess myself not to be of the same mind and opinion with the learned author in some other controverted points, yet I cannot but give my testimony concerning this piece, that I find an excellent spirit moving on the face, and acting in the heart of it, to promote the glory of God, the power of godliness, and consequently the good of men, especially of Christian men. Possibly an expression here and there (as all human writings do) call for a grain of salt, as we use to phrase it; but as to the tenor of the whole, and the tendency thereof, I do judge it to be very inoffensive, and not a little, but very useful. The author, 'tis true, according to his wonted genius, doth often traverse a great deal of ground, fetcheth

VENNER'S MEETING-HOUSE, SWAN-ALLEY, COLEMAN-STREET.

some compasses before he come to his designed journey's end; yet he makes it pleasant too by such variety, and will thereby pay the reader for his pains and patience in following of him." We shall shut up our account of Mr. Goodwin with the eulogium pronounced upon him by the late excellent Mr. Job Orton, "I do not like many of his sentiments; but his great learning, good sense, and extraordinary style for that time of day, render his works worth reading."*

VENNER'S MEETING-HOUSE, IN SWAN-ALLEY,
COLEMAN-STREET.

THOMAS VENNER.—In some preceding pages, we have given an account of the rise of the Fifth Monarchy Men, and of the distinguishing tenet that characterized the sect. One of the most active and zealous of these enthusiasts was Thomas Venner, of whom but little account is to be obtained. He appears to have resided sometime in New-England; and before his understanding was bewildered with enthusiasm, was reputed a man of sense and religion. During the civil wars he followed the profession of a wine-cooper, and acquired a competent estate. Afterwards, commencing preacher, he had a meeting-house in Swan-alley, Coleman-street, where he warmed his admirers with passionate expectations of a fifth universal monarchy, under the personal reign of King Jesus, who would put the saints in possession of the kingdom, and cause all other human governments immediately to cease. Cromwell, and Charles II. he looked upon as no better than usurpers upon Christ's dominion; he therefore persuaded his deluded followers that

* Nonconformist's Memorial, vol. i. p. 198.

VENNER'S MEETING-HOUSE, SWAN-ALLEY, COLEMAN-STREET.

it was their duty to rise and take the kingdom themselves, and that they were to manage the government in his name. Their first attempt of this kind was soon after Cromwell assumed the Protectorship. At this time they held their chief cabal at a house in Shoreditch, where Secretary Thurlow, who spared neither pains nor money to ensure his master's safety, contrived to introduce a spy, who acquainted him with their intrigues in sufficient time to prevent their execution. He seized their arms and ammunition, with a standard of a lion couchant, as of the tribe of Judah, with this motto, *Who shall rouse him up?* Also several copies of a printed declaration, with this title, "The Principle of the Remnant, &c. The conspirators taken were Venner, Gray, Gowler, Hopkins, Ashton, and others, who were spared to create further disturbance, and their own destruction at a future period.* These men, as it appears, had formed the mad design of blowing up the chapel at Whitehall, when the Protector Oliver was present; and they afterwards plotted the destruction of his son Richard.†

Charles the Second had not been restored long to the throne of these kingdoms, before Venner and his associates, vexed to see the government fall again to the enemies of the saints, some of whom had been seized and imprisoned upon suspicion, determined upon another attempt to take it into their own hands. He, accordingly, prepared their minds by a sermon which he preached on the morning of the day in which the insurrection took place, which was Sunday the 6th of January, 1661. The immediate occasion of their rising is ascribed to the imposition of the oaths of allegiance and supremacy; they being inimical to all oaths in general.‡ "The madness of these men (says Bishop Kennett) extended so far as to believe they, and the rest of their judgment, were called by God to reform the world,

* Complete Hist. of England, vol. iii. p. 206.

† Kennett's Chronicle, p. 384. ‡ *Ibid.* p. 254.

VENNER'S MEETING-HOUSE, SWAN-ALLEY, COLEMAN-STREET.

and make all the earthly powers, which they called Babylon, subservient to the kingdom of King Jesus; and in order thereunto, never to sheath their sword till the carnal powers of the world become a hissing and a curse; and by a misguided zeal, they were so confident in their undertaking, that they were taught, and believed, that one should subdue a thousand, making account when they had led captive captivity in England, to go into France, Spain, Germany, and other parts of the world, there to prosecute their holy design."*

These deluded men, having provided standards and colours, with suitable devices, and furnished themselves with good arms, marched out of their meeting-house, to the number of about fifty or sixty, with a resolution to subvert the government, or die in the attempt. Having published a declaration of the design of their rising, and placed centinels at proper places, they marched first to St. Thomas Apostle, to call in more of their party, and from thence to Bishopsgate, and afterwards to Whitecross-street. During their progress, they killed several people, vociferating through the streets, *No King but Christ*, who, they thought, would come down and head them. Sir Richard Brown, the Lord Mayor, receiving notice of their proceedings, collected some files of the trained bands. But these were repulsed by Venner's party, who fought with incredible fury, being infatuated to believe that *one should chase a thousand, and no weapon formed against them should prosper*. Under cover of the evening, they retired to Cane-wood, between Highgate and Hampstead. By this time the alarm reached Whitehall, where General Monk drew up his regiment, and, accompanied by the Duke of York, the Earl of Oxford, and others, marched into London; but being informed that the rebels had retired, Sir Thomas Sandys, with some of the guards, and a company of foot, was dispatched in pursuit of

* Kennett's Chronicle, p. 355.

VENNER'S MEETING-HOUSE, SWAN-ALLEY, COLEMAN-STREET.

them. But escaping through the darkness of the night, they returned to London on Wednesday morning, and dividing themselves into two parties, one appeared about Leaden-hall, and from thence marched into Little Eastcheap, where they fought obstinately, but were dispersed by the trained bands. Venner, with another party, went to the Lord Mayor's house, with a view of taking him prisoner, but missing him, marched into Wood-street, where they were met by Colonel Corbet, and about twenty horse. These, with the assistance of the trained bands, soon dispersed and pursued the insurgents, who fought, says Bishop Kennett, "with a courage more brutish and devilish, than was ever seen in men; and if their numbers had been equal to their spirits, they would have overturned the city, and the nation, and the world."*

Venner, and upwards of twenty more of his party, being taken prisoners, they were arraigned for high treason on the 17th of January, at Justice Hall, in the Old Bailey. Venner being first called, and asked whether he was guilty, or not guilty, began an extravagant and bottomless discourse, says Bishop Kennett, about the Fifth Monarchy, and his having had a testimony above twenty years in New-England. He could not deny he was guilty of the late rising, but not of treason, intending not to levy war against the King. Afterwards he confessed he was partly guilty, and partly not; but being pressed by the court to give a positive answer, whether he was guilty in manner and form of the indictment, he answered *Not Guilty*; and at last submitted to a trial by God and his country. The jury being sworn, and the witnesses produced, they made it appear "that Venner, and two others who had been slain in the rebellion, had several times persuaded their congregation to take up arms for King

* Complete History of England, vol. iii. p. 225.—Kennett's Chronicle, p. 354—356.

VENNER'S MEETING-HOUSE, SWAN-ALLEY, COLEMAN-STREET.

Jesus, against the powers of the earth; that they were to kill all who opposed them; that they had been praying and preaching, but not acting for God; that divers armed themselves at the meeting-house in Coleman-street, with muskets, blunderbusses, pistols; back, breast, and head-pieces, with powder and bullet, and other warlike weapons; that in the streets they cried out against the King, and said they would fetch out the Lord Mayor of London; that Venner and Pritchard were the chief that led them in their engagement; that on Sunday, January 6, they went to St. Paul's, where they broke open a door, but not thinking it a place of safety, they went thence; that they fled to St. John's Wood, where they reported that they had made an uproar in London, and came thither for safety; that thence they went to Cane-wood; that on Wednesday, January 9, Venner was at the head of a party in Wood-street, with an halbert in his hand; that Venner went with a party to the Counter-gate, and demanded of them to turn out the prisoners, or they were all dead men." Venner being called upon for his defence, confessed himself in the insurrection, but said, "he did not lead them." When the witnesses, however, positively swore it, he excused himself by saying, "it was not he, but Jesus that led them; that he could not deny but that most of the things witnessed against him were true, yet pleaded, that he could not commit treason, because the King was not yet crowned. But being told by the court, that every Englishman knows the King never dies, and that his objection had been formerly started by Watson the popish priest, but overruled, and long since condemned, he pressed it no further. After the trials of the other prisoners were gone through, sixteen of them were found guilty, and ordered to be executed. Venner and Hodgskin were hanged before the meeting-house door, in Coleman-street, January 19, and afterwards quartered, their quarters being fixed upon the four gates of the city; the remainder

 BAPTIST MEETING-HOUSE, BELL-ALLEY, COLEMAN STREET.

were hanged in different parts of the city, and then beheaded.*

 BAPTIST CONGREGATION, IN BELL-ALLEY,
 COLEMAN-STREET.

DURING the reign of Charles the First, the Baptists had a meeting-house in Bell-alley, Coleman-street; but respecting the church that assembled there our information is extremely slender. It appears to have been among the earliest of that denomination, and was one of the seven churches that put forth a confession of faith, in 1644. Edwards, in his "Gangræna," gives the following curious account of this people: "There is one Lam, who was a soap-boiler, and a church that meets in Bell-alley, in Coleman-street, called Lam's church. This man and his church are very erroneous, strange doctrines being vented there continually, both in preaching, and in way of discoursing and reasoning, and strange things also done by them, both in the time of their church meetings, and out of them. Many use to resort to this church and meeting, the house, yards full, especially young youths, and wenches flock thither, and all of them preach universal redemption. In their church meetings and exercises there is such a confusion and noise as if it were at a play; and some will be speaking here, some there: young youths and boys come thither, and make a noise while they are at their exercises, and them of the church will go to make them quiet, and then they fight one with another. Lam preaches sometimes (when he can get into pulpits) in our churches. On the 5th of November, 1644, he preached at Gracechurch, in London, where he had a mighty great audience, and preached universal grace, the Arminian tenets. This Lam, with one Oats, and others of that church, use

* Kennett's Chronicle, p. 361—363.

BAPTIST MEETING HOUSE, BELL-ALLEY, COLEMAN-STREET

to travel up and down the country, to preach their corrupt doctrines, and to dip. An Essex minister told me that Lam, and one Tomlins, with others, were travelling in Essex to do the devil's work, and that these men were sent down from the church as a church act, into the county of Essex, to make disciples, and propagate their way; and indeed into most counties of England, where these men can go with safety, some emissaries out of the sectaries' churches are sent to infect and poison the counties.—In their church meetings, they have many exercises, in one meeting two or three; when one hath done, there is sometimes difference in the church who shall exercise next: 'tis put to the vote, some for one, some for another, some for brother Tench, some for brother Bat, some for brother Oats. In this church 'tis usual and lawful, not only for the company to stand up and object against the doctrine delivered, when the exerciser of his gifts hath made an end, but in the midst of it, so that sometimes upon some standing up and objecting, there's *pro* and *con* for almost an hour, and falling out among themselves before the man can have finished his discourse.—The members of this church are generally loose, many of them turn seekers, and slight the scriptures much. In the latter end of the Lord's-day, many persons, some of other separate churches, and some of our churches will go to this Lam's church for novelty, because of the disputes and wranglings that will be there upon questions, all kinds of things started and vented almost, and several companies in the same room, some speaking in one part, some in another. On a Lord's-day lately, in Lam's church in the evening, there were three or four companies wrangling together, and putting questions; some maintaining that the regenerate part in a child of God was perfect; as also one Mr. P. a member of Mr. John Goodwin's church, reasoned for a possibility of men to be saved who are not elected."* The

* Gangræna, part i. p. 85.

BAPTIST MEETING-HOUSE, BELL-ALLEY, COLEMAN-STREET.

above account will be perused by the candid reader with considerable allowance. Of Mr. Lamb, and Mr. Oates, we can present him with a few particulars from a less corrupt source.

THOMAS LAMB was a native of Colchester, and during the reign of Charles I. a zealous and popular preacher among the Baptists. At the instigation of Archbishop Laud he was brought from Colchester to London, and prosecuted for not conforming to the established church, and for preaching to a separate congregation. Being brought before the Star-chamber, he was called upon to confess that he had administered the sacrament of the Lord's-Supper, which if he had done, he would have been banished. But without giving a positive answer, he pleaded that a subject of England was under no obligation to bear witness against himself. During his confinement, his wife often went to the Star-chamber, and in behalf of herself and eight children, earnestly solicited the Archbishop to procure the liberty of her husband, which it was in his power to do. But he called to the people about him to take away that "troublesome woman." Mr. Lamb was in almost all the jails in and about London; always returning to his work of preaching as soon as he regained his liberty. He was of such a courageous resolution as often to say, "That the man was not fit to preach, who would not preach for God's sake, though he were sure to die for it as soon as he had done."*

Upon the publication of the ordinance of parliament against unordained preachers, in 1645, the Lord Mayor of London sent his officers to the Baptist meeting in Coleman-street, upon an information that certain laymen preached there. At their arrival they found two ministers engaged; Mr. Lamb the elder, and a young man, a teacher in the

* Crosby's English Baptists, vol. iii. p. 54, 55.

BAPTIST MEETING-HOUSE, BELL-ALLEY, COLEMAN-STREET.

church, whom Edwards calls "a weaver." The congregation being greatly provoked that they should be thus disturbed in the midst of public worship, some of them used very rough language to the officers, calling them "persecutors," and "persecuting rogues." But Mr. Lamb treated them with greater civility, and having passed his word for their appearance before the Lord Mayor at six o'clock, they were suffered to proceed in their worship. Having appeared at the appointed time, the Lord Mayor asked them by what authority they took upon themselves to preach? and told them they had transgressed an ordinance of parliament. The young man appears to have given some whimsical answers, which were the offspring of enthusiasm, and merit severe censure. Mr. Lamb was more rational in his replies: he said, "he was called and appointed to the office of preaching by as reformed a church as any in the world;" alluding to the words of the ordinance. He also acknowledged his rejection of the baptism of infants as invalid. After examination, the Lord Mayor bound them over to answer for their conduct before a committee of parliament, who ordered them to prison for a short while, when they were released at the intercession of some friends.†

After his release, Mr. Lamb went on preaching as usual, and visited various parts of the kingdom to confirm and strengthen the brethren, and plant churches agreeably to his sentiments and order. Crosby relates a narrow escape which he had from the violence of his enemies, upon one of these journies. Being upon one occasion to baptize a woman in Oldford river, which place was much frequented at that time for the purpose, the husband of the woman, who was a bitter enemy to the Baptists, brought a great stone under his coat, designing, as he afterwards confessed, to have thrown it at Mr. Lamb, while he stood in the river.

† Crosby, vol. i. p. 225.—Gangræna, part i. p. 37.

BAPTIST MEETING-HOUSE, BELL-ALLEY, COLEMAN-STREET.

But he was so much affected with the prayer at the commencement of the service, that he dropt the stone, fell into tears, and was himself the next person baptized.* Mr. Lamb was made chaplain to a regiment in Oliver's army; and many other persons of the same stamp being appointed to similar situations, what were called sectarian principles made a rapid progress among the soldiers.

During the age of which we are speaking, there existed a strange spirit of chivalry, which was introduced into the concerns of religion, and the most important doctrines of the gospel were frequently staked upon the strength or weakness of the parties engaged. A dispute of this nature, in which Mr. Lamb was concerned, took place at the Spital, upon the day of public thanksgiving for the taking of Dartmouth by the Parliament's forces. It respected the immortality and immateriality of the human soul. A very curious account of this meeting is preserved by Edwards; and as it will serve for a specimen of the manner in which public disputes were conducted at that time, as well as afford some amusement to the reader, it shall be inserted. The Lord Mayor, it appears, had private notice of the meeting, and sent some officers to prevent it. Upon their arrival they acquainted Lamb with their errand. He told them he would go up and acquaint the brethren, which he did, standing in a desk above the people, at one end of the room; and Batty, a teacher in the same church, at the other. Lamb told them that the Lord Mayor had sent to forbid their meeting, or rather to desire them not to dispute as on this day. Afterwards, Batty stood up and said, that "Mr. Mayor was a limb of antichrist, and a persecutor of the brethren, and he questioned what power, or authority, he had to forbid them: he was sure the parliament gave him no such power, but gave them liberty to use their consciences; and for his part he durst undertake to make it good to master mayor,

* Crosby, *ubi supra*.

BAPTIST MEETING-HOUSE, BELL-ALLEY, COLEMAN-STREET.

calling my Lord Mayor (says Edwards) in a most base and scornful manner *Master Mayor*." Overton, the moderator on Batty's side, then stood up, and said, "Brother Lamb, had Paul done well if he had desisted from preaching in the name of Jesus, when commanded by the high-priest to forbear." To this Lamb answered in the negative, upon which Overton replied, in a most scornful manner, "nor ought we to obey Master Mayor:" "and thus (continues our author) did these men argue the power of my Lord Mayor for an hour's space, till they came to state the question, and fall to their dispute. The question was, *That God made man, and every part of man, of the dust of the earth; and therefore man, and every part of man, must return to the dust again*, which Batty could not prove, nor could Lamb tell well how to answer: but both of them ran off from scripture to scripture, never clearing any one thing to the people. When they had rambled a long time, that they could neither of them tell what to say, then one or other stood up and said, 'Brother Lamb, or Brother Batty, leave this point to the consideration of the brethren, and take up some other.' After these two had spent four or five hours in this confusion, they sat down and rested; and then stands up one Mellish, a cobbler; and Lawson, a school-master, both Anabaptists, and to work they went. Lawson calls to Mellish, and saith to him, 'Brother Mellish, speak either categorically, or hypothetically.' Mellish answered Lawson, that he spake now to him in an unknown tongue, and prayed him to explain himself. Lawson told Mellish that he was not fit to dispute if he knew not the meaning of these words. Mellish replied, "that if he should stand up and tell the people, that the moon was made of green cheese, he did not question but some would be of his mind."*

We have no information relating to Mr. Lamb after the

* Gangræna, part ii. p. 14, 15.

 BAPTIST MEETING HOUSE, BELL-ALLEY, COLEMAN-STREET

Restoration, excepting that he was one of the ministers who, on the part of the Baptists, signed a renunciation of Vener's insurrection. It is probable that he continued preaching at his meeting-house, in Bell-alley, till the time of his death, which is said to have taken place about the year 1672.

There are, at least, three publications extant by Mr. Lamb. The first, a small octavo pamphlet, entitled, "The Fountain of Free Grace opened." The second, a larger pamphlet, in quarto, published in 1642, entitled, "A Treatise of particular Predestination, wherein are answered three Letters; the first tending to disprove particular Predestination: the second to shew the Contradiction betwixt Christ's dying for all, and God's election of some: the third to prove, that the soul doth not come from the parent, and consequently that there is no original sin." The title of Mr. Lamb's third piece, which was published in 1656, and dedicated to his Highness the Lord Protector, was, "Absolute Freedom from Sin, by Christ's Death for the World, as the Object of Faith, in Opposition to conditional, set forth by Mr. John Goodwin, in his book entitled, 'Redemption Redeemed;' and the final Perseverance of the Saints proceeding from Election, by the Grace of God alone, maintained and sweetly reconciled with the aforesaid Doctrine. And the great Question of God's eternal Decree of reprobating the unbelieving World, cleared from that Odium cast upon it by Mr. Goodwin."* From these publications, it is evident how grossly Mr. Edwards has misrepresented the fact, in stating that Mr. Lamb maintained and taught the Arminian tenets. On the contrary, it is very clear that, upon the subjects in dispute, he was a strict Calvinist.

SAMUEL OATES, father to the infamous Titus Oates, was at this time a popular preacher among the Baptists, and

* Crosby's English Baptists, vol. iii. p. 55, 56.

BAPTIST MEETING-HOUSE, BELL-ALLEY, COLEMAN STREET.

a fellow-labourer with Mr. Lamb, at the meeting-house in Bell-alley, Colcman-streect. Edwards calls him a weaver, and endeavours to place him in the most odious light. It appears from this author, that he spent much time in travelling through different parts of the country, in order to disseminate his opinions. In the year 1646, he took a journey into Essex, preached in several parts of that county, and baptized by immersion great numbers of people, especially about Bocking, Braintree, and Tarling. This made the Presbyterians in those parts very uneasy; especially the ministers, who complained bitterly that such things should be permitted, and endeavoured to spur on the magistrates to suppress them.* If any credit is to be given to the author of the "Gangræna," their conduct at one of the places they visited was highly censurable. He says, "I was informed for certain, that not long ago, Oates an Anabaptist, and some of his fellows, went their progress into Essex to preach and dip, and among other places they came to Bel-lericay. On a Tuesday, at a lecture kept there, Oates and his company, with some of the town, of that faction, when the minister had done preaching, went up in a body some twenty of them, (divers of them having swords) into the upper part of the church, and there quarrelled with the minister that preached, pretending they would be satisfied about some things he had delivered, saying to him, he had not preached free-grace. But the minister, one Master Smith, replied, if they would come to a place where he dined, he would satisfy them; but it was not a time now to speak. Whereupon these Anabaptists turned to the people, and said to them, they were under antichrist, and in antichrist's way, and more to the same purpose. After this they committed a riot in the town."†

The same author relates a circumstance in the life of Mr. Oates, that was attended with more serious consequences.

* Crosby, vol. i. p. 236.

† Gangræna, part i. p. 106.

BAPTIST MEETING-HOUSE, BELL-ALLEY, COLEMAN-STREET.

“ Last summer, (says he) I heard he went his progress into Surry and Sussex, but now this year he is sent out into Essex. This is a young lusty fellow, and hath traded chiefly with young women, and young maids, dipping many of them, though all is fish that comes to his net. A godly minister of Essex, coming out of those parts, related, “ he hath baptized a great number of women, and that they were called out of their beds to go a dipping in rivers, dipping many of them in the night, so that their husbands and masters could not keep them in their houses; and it is commonly reported, that this Oates had for his pains, ten shillings apiece for dipping the richer, and two shillings and sixpence for the poorer. He came very bare and mean into Essex, but before he had done his work, was well lined, and grown pury. In the cold weather in March, he dipped a young woman, one Ann Martin, whom he held so long in the water, that she fell presently sick, and her belly swelled with the abundance of water she took in, and within a fortnight or three weeks died, and upon her death-bed expressed her dipping to be the cause of her death.”* The enemies of the Baptists considered this a fair opportunity for exercising their power in order to oppress them. Accordingly, for this, “ and other misdemeanors,” he was committed to Colchester jail, made fast in irons, and bound over to the next sessions at Chelmsford. The other crimes laid to his charge were these: ‘ That he had preached against the assessments of parliament, and the taxes laid upon the people, teaching them that the saints were a free people, and should contribute not by compulsion, but voluntarily; but now, contrary to this, they had assessment upon assessment, and rate upon rate. That in his prayers he made use of this petition; that the parliament might not meddle with making laws for the saints, which Jesus Christ was to do alone.’ “ Since his commitment (says Edwards) there hath been

* Gangræna, part ii. p. 121.

BAPTIST MEETING-HOUSE, BELL-ALLEY, COLEMAN-STREET.

great and mighty resort to him in the prison. Many have come down from London in coaches to visit him; and I have a letter by me (says he) from a minister in Colchester, wherein he writes thus: 'Oates, the Anabaptist, hath had great resort to him in the castle, both of town and country; but the committee ordered the contrary last Saturday.'*

Mr. Oates was brought to trial on the 7th of April, 1646, and acquitted of the charge of murder; but the judge bound him to his good behaviour, that for the future he should neither preach nor dip. This, however, had very little effect upon him; for, on the following Lord's-day, he returned to his work as usual. But though Mr. Oates escaped with his life upon this occasion, the Presbyterians were determined he should not go unpunished. "The people of Weathersfield, (says Edwards) hearing that Oates and some of his companions were come to their town, seized on them (only Oates was not in the company) and pumped them soundly. And Oates coming lately to Dunmow, in Essex, some of the town hearing of it where he was, fetched him out of the house, and threw him into the river, thoroughly dipping him."†

Dr. Calamy gives an account of a public disputation, in which Mr. Oates was engaged with Mr. William Sheffield, an ejected minister. He says, "Mr. Oates, an Anabaptist, coming into the country, disturbed several congregations, and dispersed public challenges, to dispute with any minister, or ministers, upon the point of baptism. Several justices of the peace sent to Mr. Sheffield, desiring him to accept the challenge, and dispute the point with him in Leicester-castle. He yielded to their desire, and by agreement, Sir Thomas Beaumont was moderator. At the entrance of the dispute, Mr. Sheffield openly protested that it was truth, and not victory, he was aiming at, and pursuing; and that, therefore, if he could not answer the arguments

Gangræna, part ii. p. 112.

† *Ibid.* part iii. p. 105.

BAPTIST MEETING-HOUSE, BELL-ALLEY, COLEMAN-STREET.

that should be brought against him, or maintain the points he pretended to defend, against the opposition that should be made against them, he would frankly acknowledge it before them. He desired the same of Mr. Oates, who also agreed. The dispute continued three hours, and was managed with great fairness and temper. At length, Mr. Oates was gravelled with an argument, and yet loudly called on by the people present, either to answer, or according to his promise, to confess he could not. Whereupon, he frankly confessed that he could not at present answer it. The justices at the breaking up of the meeting, obliged Mr. Oates to give his promise, that he would no more disturb the congregations in that county.”*

After the Restoration, Mr. Oates had a considerable place offered him by the Duke of York. This temptation prevailed with him to conform; and he was presented to the living of Hastings, in the county of Sussex. But sometime afterwards, says Crosby, his conscience smote him, and he left his living. Coming again among the Dissenters, he returned to Mr. Lamb's congregation, where he continued about five or six years, till his death.†

There was another minister at this time, of some eminence among the Baptists, who was colleague with Mr. Lamb, preaching occasionally in London, and sometimes itinerating about the country. This was the learned Mr. Henry Denne, of whom it may not be amiss to present the reader with some brief particulars.

HENRY DENNE, a minister of eminence among the Baptists in the seventeenth century, received his education in the University of Cambridge, and about the year 1630, took orders in the church of England from the hands of the Bishop of St. David's. The first living he obtained was that of Pyrton, in Hertfordshire, which he held about ten

* Calamy's Account, p. 421.

† Crosby, vol. iii. p. 61.

BAPTIST MEETING-HOUSE, BELL-ALLEY, COLEMAN-STREET

years; and being a more frequent and lively preacher than most of the clergy in his neighbourhood, was greatly beloved and respected by his parishioners. A visitation being held at Baldock, in the above county, in the year 1641, Mr. Denne was the person selected to preach upon the occasion. In this sermon he freely exposed the sin of persecution, and took occasion to lash the vices of the clergy with so much freedom as gave great offence, and occasioned many false reports, which obliged him to print it in his own defence. From this time he was taken great notice of as a man of extraordinary parts, and a proper person to help forward the designed reformation. The revolution which took place in the state soon afterwards, occasioning a material alteration in religious affairs, many learned men were led to a closer study of the sacred scriptures, as well as a more accurate investigation of some doctrines, then generally received as true. Of this number was Mr. Denne, who judging that the baptism of infants had no foundation either in scripture, or in the purest ages of the church, publicly professed himself a Baptist, and about the year 1743, was baptized by immersion, in London. He immediately joined himself to the church in Bell-alley, of which Mr. Lamb was pastor; and still continued his ministry, both there, and in different parts of the country.*

This change in Mr. Denne's sentiments exposed him to the resentment of the ruling powers, who put frequent obstructions in the way of his preaching. In the year 1644, he was apprehended in Cambridgeshire, by the committee of that county, and sent to prison for preaching against infant-baptism. After he had been confined some time, his case, through the intercession of some friends, was referred to a committee of parliament; and he was sent up to London, where he was kept prisoner in Lord Peter's house, in

* Crosby's English Baptists, vol. i. p. 297—302.

BAPTIST MEETING-HOUSE, BELL-ALLEY, COLEMAN-STREET.

Aldersgate-street, till the committee heard his case and released him.* At this time there was confined in the same prison, the learned Dr. Daniel Featly, famous for his opposition to the Baptists. The Doctor having published a book, called "The Dippers Dipt, &c." it was laid in the way of Mr. Denne, who having read it, thought himself called upon to defend his principles. He, therefore, challenged the Doctor to a disputation, which being accepted, Mr. Denne is reported to have had the best of the argument, and that the Doctor declined proceeding further, under pretence that it was dangerous to do so without a licence from the government. Mr. Denne immediately set about answering the Doctor's book, and in the course of a few weeks produced a very learned and ingenious reply.

After his release, notwithstanding the obnoxious nature of his opinions, Mr. Denne obtained, by some means, the parish of Elsly, in Cambridgeshire, where he preached publicly in the church, and was much followed. But this excited the jealousy of the Presbyterian party. Being, upon an occasion, to preach a lecture at St. Ives, the committee of the county issued an order to prevent him; upon which he went into a neighbouring church-yard, and preached under a tree, to a number of people, and to the great mortification of his opponents. In June, 1646, he was again apprehended by two justices of the peace, at Spalding, in Lincolnshire, and committed to prison, for baptizing some persons in the river. Being thus pursued by the ruling clergy, Mr. Denne was obliged to quit his living; and seeing no prospect of usefulness in the church, he went into the army. As he was a man of great courage, and zeal for the liberties of his country, he behaved himself so well in the character of a soldier, as to gain a reputation not inferior to many who had made it the profession of their lives. At the conclusion of the war he returned to his former course of

* Crosby, vol. i. p. 221.

BAPTIST MEETING-HOUSE, BELL-ALLEY, COLEMAN-STREET.

preaching, and took every opportunity of defending his principles. In the year 1658, he was engaged in a dispute concerning baptism, with Dr. Gunning, at St. Clement's church, which lasted two days; and he is said to have afforded strong proofs of his abilities and learning, as a good scholar, and complete disputant. In his judgment concerning some doctrines of the gospel, he took the middle way, along with Bishop Usher, Bishop Davenant, Mr. Baxter, and others. On this account, some accused him of being a great Antinomian, and others, a desperate Arminian!* His death is supposed to have taken place soon after the restoration of King Charles the Second. (κ)

We have not been able to discover the name of Mr. Lamb's successor; but the Baptist church, in Bell-alley, continued to meet there several years after his death. It must have been dissolved, however, before the year 1705. A memorandum in a manuscript we have seen, under that date, speaks of the Baptist church "formerly meeting in Coleman-street." It had almost escaped us to inform the reader that this church was of the particular denomination; which is the more necessary to mention, as Mr. Edwards, the author of the "Gangræna," has misrepresented Mr. Lamb, the elder of it, as a preacher of Arminianism.

* Crosby, vol. i. p. 303—306.

(x) WORKS.—Mr. Denne published the following pieces: 1. The Doctrine and Conversation of John the Baptist: a Visitation Sermon. 8vo. 1642.—2. The Foundation of Children's Baptism discovered and rased; an Answer to Dr. Featly, and Mr. Marshall. 4to. 1645.—3. The Man of Sin discovered, whom the Lord will destroy with the Brightness of his coming. 4to. 1645.—4. The Drag-Net of the Kingdom of Heaven; or Christ's drawing all Men. 8vo. 1646.—5. The Levellers Design discovered; a Sheet. 1649.—6. A Contention for the Truth; in two public Disputations at St. Clement's Church, between Dr. Gunning and Henry Denne, concerning Infant-Baptism. 4to. 1658.

BAPTIST MEETING-HOUSE, IN THE OLD JEWRY.

BAPTIST CONGREGATION, IN THE OLD JEWRY.

THE existence of a Baptist meeting-house in the Old Jewry, is known to but few persons, nor would the knowledge of it exist excepting from a passage in Crosby's History of the English Baptists. That writer says, "Mr. Ives was pastor of a baptized congregation in the Old Jewry, between thirty and forty years."* The exact spot where it was situated cannot be ascertained; nor any other particulars connected with its history. Of Mr. Ives, Crosby has preserved the following account.

JEREMIAH IVES, a worthy minister of great natural abilities, and competent learning, which he attained by his own industry, and diligent application. As he was a great disputant (a quality that grew very prolific in those times), he frequently measured his strength in public, with some renowned champion among the Pædo-baptists, or the Quakers. The latter he is said to have handled so smartly that they never forgave him. Upon the subject of baptism he had a dispute with Mr. Benjamin Woodbridge, a Presbyterian minister of Newbury. His prowess in this harmless kind of warfare became so famous, that he was sent for by King Charles II. to dispute with a Romish priest. Ives appeared before the King habited like a clergyman; and so they fell to the debate. The priest, according to custom, began to vaunt upon the antiquity of his church; but upon this point Mr. Ives pressed him very closely, shewing, that whatever antiquity they pretended to, their doctrine and practice could by no means be proved apostolical, since they are not to be found in any writings which remain of the apostolical age. The priest, after much wrangling, in the

* Crosby, vol. iv. p. 246.

BAPTIST MEETING-HOUSE, LOTHBURY.

end replied, That this argument of Mr. Ives's was of as much force against infants' baptism, as against the doctrines and ceremonies of the church of Rome. To which Mr. Ives replied, That he really granted what he said to be true. The priest, upon this, broke up the dispute, saying, he had been cheated, and that he would proceed no farther; for he came to dispute with a clergyman of the established church, and it was now evident that this was an Anabaptist preacher. This behaviour of the priest afforded his Majesty, and all present, not a little diversion. Mr. Ives was well beloved in his ministerial capacity, and bore a fair character to his dying day.* He published a few books mentioned below. (L)

BAPTIST MEETING-HOUSE, LOTHBURY.

DURING the protectorate of Oliver Cromwell, the Baptists appear to have had a meeting-house in or near Lothbury. There are some circumstances which have induced us to think this to be the same congregation with that which met in Bell-alley; but there are others again which seem to

* Crosby, vol. iv. p. 247, 248.

(L) WORKS.—1. Infant Baptism disproved, and Believers' Baptism proved. Being an Answer to several Arguments propounded by Mr. Alexander Kellie, and sent to him. 4to. 1655.—2. Confidence questioned; or, a brief Examination of some Doctrines delivered by Mr. Thomas Willis, of Botolph's, Billingsgate, in a Sermon preached by him, at Margaret's, New Fish-street, December 7, 1657.—3. An Account of two public Disputations with Mr. Tillam, and Mr. Coppinger, about the Seventh-day Sabbath.—4. A Contention for Truth; or, an impartial Account of two Disputations with Mr. Danson. 1672 —There is also a postscript of his in the account of the two meetings at Barbican and Wheeler street, on account of the Quakers' Appeal to the Baptists against Thomas Hicks. Published by Thomas Plant, 1674.

destroy this identity. Crosby speaks of a people that met in Lothbury, of whom Mr. Thomas Lamb, and Mr. William Allen, were joint-pastors. Of these persons Mr. Baxter has given the following account. "There were two very sober men in London, Mr. Lamb, and Mr. Allen, who were pastors of an Anabaptist separated church. The wife of one of them, an extraordinary intelligent woman, wrote me a letter, that her husband was in troubled thoughts, not about Anabaptistry, but about separation upon that account; and that if I would write to him now, it might do him good. Which I did, and gave him many arguments to prove, that though he should continue in his opinion against infant-baptism, yet he ought not to make it a reason of denying communion with his brethren of another mind. These arguments met with thoughts of his own that tended the same way, and in conclusion he was satisfied. Afterwards, the same woman persuaded me to try with Mr. Allen also, who in conclusion was satisfied, and they dissolved their church. When this was done, the men being of extraordinary sincerity and understanding, were very zealous for the reduction of their brethren of the Anabaptists' way; and to that end, they had a meeting with divers of the most moderate pastors of the rebaptized churches, and they desired my proposals, or terms, on which we might hold peace and communion with them."* After the Restoration, those two men conformed to the Church of England, and became very zealous against separation. This appears by another quotation from Mr. Baxter. "Two old friends that I had a hand heretofore in turning from Anabaptistry and separation, Mr. Thomas Lamb, and Mr. William Allen, that followed Mr. John Goodwin, and afterwards became pastors of an Anabaptist church, fell on writing against separation more strongly than any of the conformable clergy; but in sense of their old error, ran now into the other extreme,

* Sylvester's Life of Baxter, part ii. p. 180.

ARMOURERS'-HALL, COLEMAN-STREET.—*Presbyterian, Extinct.*

especially Mr. Lamb, and wrote against our gathering assemblies, and preaching when we were silenced.”* From the improbability that there were two persons of the same name, both preachers among the Baptists, at the same time, and in the same neighbourhood, we have been led to suppose that the Thomas Lamb just mentioned, was the person of whom an account has been given in some preceding pages. Crosby, however, has taken some pains to prove the contrary;† and it must be allowed that there is considerable difficulty in the way of reconciling them. The observation of this author, that Mr. Lamb was pastor of a church in his own house, at the Spital, near Norton-Falgate, seems to be a mistake; as it is evident from several parts of Edwards’s “*Gangræna*,” that Mr. Lamb’s meeting-house was in Bell-alley, Coleman-street.

ARMOURERS'-HALL, COLEMAN-STREET.

PRESBYTERIAN.—EXTINCT.

ARMOURERS'-HALL, situated at the north-east corner of Coleman-street, was one of the many city halls appropriated to the use of the nonconformists, in the reign of Charles the Second. A Presbyterian congregation was gathered at this place by the Rev. Richard Steel, an eminent nonconformist minister, who had been ejected from Hanmere, in North-

* Sylvester’s *Life of Baxter*, part iii. p. 180.

† Crosby’s *Baptists*, vol. iii. p. 56.

ARMOURERS'-HALL, COLEMAN-STREET. — *Presbyterian*, Extinct.

Wales, and settled in London, about the year 1667. The church is said to have become extinct with his successor, Mr. George Hamond, in 1705. But some people of the same denomination met here for a few years afterwards under the care of Mr. Daniel Alexander; upon whose death, in 1709, they are supposed to have dispersed. Of each of these ministers we shall present the reader with a brief account in their order.

RICHARD STEEL, M. A.—This pious Divine was born near Nantwich, in Cheshire, on the 10th of May, 1629. Of his earlier years we know nothing. Being designed by his parents for the ministry, he was sent, after a course of preparatory education, to St. John's College, Cambridge, where he studied several years, and took his degree of Master of Arts. He was afterwards incorporated into the University of Oxford. Anthony Wood, who mentions him among the Oxford writers, and cites several of his printed works, informs us that he was incorporated into that university July 5, 1656. It is not known where he entered upon the ministerial employment, but he laboured with great acceptance in various places, till the providence of God fixed him in the living of Hanmere, in Flintshire, North-Wales. Mr. Steel had contracted a close and endearing friendship with the pious and excellent Mr. Philip Henry, who coming to reside at Worthenbury, became his near neighbour.

Mr. Steel assisted at Mr. Henry's ordination, and it is remarkable that he was engaged in a similar service about thirty years afterwards when his son, the celebrated Mr. Matthew Henry was set apart to the pastoral office. Being now settled in the same neighbourhood, they became frequent companions, and laboured together in the same honourable employment, with the utmost harmony, zeal, and affection. Mr. Steel became Mr. Henry's confidential friend and counsellor, and they preserved a mutual regard to



Busby del.

Hopwood sculp.

Richard Steel, M.A.

Obi. 1692.

From an original Painting.

In J. Williams's Library—Red Cross Street.

Publ. and Sepulch. 1809, by Macnell & Watson in Water-Colour.



ARMOURERS'-HALL, COLEMAN-STREET.—*Presbyterian, Extinct*

their dying day. Mr. Henry would frequently go over to Hammere, and elsewhere, and join his friend in Christian conference, and in days of humiliation and prayer; besides their meetings with other ministers at public lectures: after which it was usual for them to spend some time together in set disputation in Latin. This was a work that was of remarkable service in those days; it kept up a friendly correspondence between ministers, and was a strong incitement to their people to provoke one another to love and to good works. Mr. Baxter, in his own life, gives us an account of similar meetings which he had himself promoted in Worcestershire.

Mr. Steel went on comfortably and usefully in his work, beloved by his flock, and respected by neighbouring ministers, till the restoration of Charles II. produced a convulsion in the nation that was productive of the most lamentable consequences. That monarch having conceived the mad project of uniting all his subjects in one faith, passed a law which in one day extinguished upwards of two thousand lights in the church, and deprived the people at once of the benefit of their instructions and example. By this act, commonly known by the name of the Bartholomew Act, because it took place on Bartholomew-day, 1662, Mr. Steel was forced to quit his living, because he could not conscientiously comply with its unjust and arbitrary dictates. It was a peculiar hardship attending this act, that the printing and publishing of the new book of common-prayer was so deferred, that few of the ministers, excepting those in London, could possibly get a sight of it, much less duly consider it before the time fixed. This Mr. Steel took notice of in his farewell sermon at Hammere, August 17, 1662; intimating that he was silenced, and turned out for not declaring his unfeigned assent and consent to a book which he never saw, nor could see. His ministry in public being thus proscribed, he was left only to such means of private in-

ARMOURERS-HALL, COLEMAN-STREET — *Presbyterian, Extinct.*

struction as opportunity offered; and these he diligently improved among the people of his former charge, till he was compelled to desist.

After the restoration, Mr. Steel met with much trouble on account of his nonconformity. In September, 1660, he was presented at Flint assizes, together with Mr. Fogg, and Mr. Henry, for not reading the common prayer, though as yet it was not enjoined; but there were some busy people whose zeal prompted them to outrun the law. They entered their appearance, but the affair came to nothing; for the King's declaration touching ecclesiastical affairs, coming out soon after, promised liberty, and gave hopes of a peaceable settlement. However, at the spring assizes following, Mr. Steel, and Mr. Henry, were again presented, and came off with some difficulty. In October, 1663, they were again taken up with some other of their friends, and brought prisoners to Hammere, under pretence of a plot against the government. After being kept in confinement some days, they were examined by the deputy-lieutenants, charged with they knew not what, and dismissed upon their verbal security to be forthcoming upon twenty-four hours notice. It was remarked as a retaliation of Providence, that the day after their release, the person who had been the principal cause of their trouble, died of a drunken surfeit.

In the beginning of 1665, Mr. Steel was made sub-collector of the royal aid for the township of Hammere, as was Mr. Henry for the township of Iscoyd. The commissioners for Flintshire had nominated them to this office with a design to put an affront upon their ministry, and hold them forth to the world in the disparaging light of mere laymen. This, however, they took patiently, as they did their other sufferings in the cause of God, and a good conscience. In September, the same year, Mr. Steel was again committed to prison for being present at a private meeting; but in a few days was discharged. After this he formed a resolution of removing to London, when a fresh trouble overtook him.

ARMOURERS'-HALL, COLEMAN-STREET.—*Presbyterian*, Extinct.

As he was setting out on his journey, he was served with a warrant from the neighbouring justices, and under colour of the report of a plot, stopped and searched. But his enemies finding nothing upon him to ground an accusation, seized his almanack, in which he kept his diary for that year. This being written not very legibly, they put what malicious constructions upon it they pleased, and endeavoured to turn it to his reproach; though to all sober and sensible people, it discovered him to be a man who kept a strict watch over his own heart, and was anxious how he might best improve his time. Having overcome this trouble, he quickly fell into another, by the passing of the Oxford, or five mile act, which took place at Lady-day, 1666. This forced Mr. Steel and his family from Hammere, and from the society of his valuable friend and fellow-sufferer, Mr. Philip Henry.*

About 1667, Mr. Steel removed to London, where he gathered a congregation which met for several years at Armourers'-Hall, Coleman-street, and where during the latter part of his time he was assisted by the Rev. George Hammond, who had been ejected from Trinity parish, in Dorchester. As Mr. Steel preached to his own people only in the morning, he engaged his services on the other part of the day to another congregation at Hoxton. In these and other places he eminently discharged the duty of a good minister of Jesus Christ, continuing for about twenty-five years in a course of diligent and constant preaching the gospel in and about the city, as God gave him liberty and opportunity, till death put a period to his life and labours.

The circumstances attending his decease are as follows: On the Lord's-day preceding that event, November 13, 1692, he preached to his own people in the morning, and at Hoxton in the afternoon. On Monday he visited several friends in London, and seemed to be as lively and vigorous

* Calamy's Account, p. 708.—Contin. p. 835.

ARMOURERS'-HALL, COLEMAN-STREET — *Presbyterian, Extinct.*

as he had usually been for a long time. For though he had been many years afflicted with a consumption, he was otherwise as strong and active as most who arrive at his age. In the evening he visited a friend in Cheapside, where he intended to stay the night; but finding himself much indisposed, he was carried home in a coach, about ten o'clock. The next day he rose, and seemed somewhat revived, but kept his chamber the whole day. On the Wednesday he kept his bed, being very faint and short-breathed. He had the assistance of a very able physician, his intimate friend, who used the best means for his recovery, but without success. He complained not of any pain, and enjoyed the use of his reason and senses to the very last. At length, about ten o'clock at night, being the 16th day of November, 1692, and in his 64th year, without any struggle or pain, he quietly yielded up his spirit, finding a very short and easy passage to his eternal rest. His worthy friend and fellow-labourer, Mr. George Hamond, preached and published a very excellent discourse upon his death, every way deserving the high character given of it by the late Mr. Charles Bulkley, in his "Christian Minister." It is entitled, "A good Minister of Jesus Christ;" and the text is, 2 Tim. ii. 15. In this discourse, the author, in a variety of particulars, exhibits to our view the exact portraiture of a good minister of Jesus Christ, and then points out in what respects they were exemplified in the character of the deceased. As these are so well illustrated by the pen of Mr. Hamond, we make no apology for reciting his own words :

“ 1. Our apostle, the more to recommend a good minister doth shew, how unlike he is to a contentious wrangling sophister, who lives in the fire of disputing and dividing. But it may be truly said of our worthy brother, as it was of Caleb, “ He was a man of another spirit.” He hated contentions and divisions; he greatly bewailed them; and used his utmost endeavour to promote union and concord. That this was his temper, is clearly demonstrated by his “ dis-

ARMOURERS'-HALL, COLEMAN-STREET.—*Presbyterian, Extinct.*

course against uncharitable contentions in the church of God;" which is printed in the 4th volume of the *Casistical Morning Exercises*, preached in October, 1639, wherein he shewed a deep judgment, and a very prudent pacific spirit.

"2. The apostle describes a good minister of Jesus Christ, by his studiousness and diligence. In which, it must be concluded, that our deceased brother was very exemplary. For his sermons were composed and written with mature digestion, though with much brevity; which manifested them to have been the product of many serious thoughts; and considering his constancy in preaching, must needs require very hard study. His manuscript notes of his sermons are exceeding many, and deserve to be carefully preserved. When we compute the time, that must necessarily have been spent about his extraordinary labours, we may judge, that a person of more than common attainments had filled it up very well: yet he redeemed so much besides, as enabled him to compose and publish several pious and profitable treatises; of which I think it may be of good use to annex a catalogue: as (1.) "An Antidote against Distractions; or, an Endeavour to serve the Church in the daily Case of Wanderings in the Worship of God." This treatise came to my hands before I ever saw the face of the author; and I have heard many to bless God for it, and to profess, that they were greatly edified by it. What acceptance this book hath found with such as are serious in religion, may be estimated by the several impressions of it. There is one circumstance more that relates to it, which may not be passed over, viz. that it was written by Mr. Steel, when he was imprisoned in Wales for nonconformity. Here we find that exemplified, which was once the case of St. Paul, 2 Tim. ii. 9. *Wherein I suffer trouble as an evil doer even unto bonds: but the word of God is not bound.* And as while he was in prison, he endeavoured to edify the church of God by his writings; so he did also by his preaching,

ARMOURERS'-HALL, COLEMAN-STREET. — *P. esbyterian*, Extinct

while he was under confinement, seek the salvation of those who came to hear him. And it is to be hoped, that it may be said of some of them, as Paul did of Onesimus, that they were begotten again by him while he was in bonds. (2.) "The Husband's Calling; shewing the Excellencies, Temptations, Graces, and Duties of the Christian Husbandman." (3.) "A plain Discourse of Uprightness; shewing the Properties and Privileges of an upright Man." (4.) "The Tradesman's Calling: a Discourse concerning the Nature, Necessity, Choice, &c. of a Calling in general; and Directions for the right managing of the Tradesman's Calling in particular." (This is one of the books given away by the society for promoting religious knowledge. (5.) "A Discourse of Old Age; tending to the Instruction, Caution, and Comfort of aged Persons." (6.) "A Scheme and Abstract of the Christian Religion, comprised in 52 Heads, with the Texts of Scripture in which they are grounded." And some short indications, how they were more largely handled. (7.) Besides his discourse against uncharitable contentions printed among the sermons in the Casuistical Morning Exercises; there are also other sermons of his printed: as, (1.) "The Duties of Husbands and Wives towards each other," in the supplement of the Morning Exercise at Cripplegate, 1674. (2.) "Believer's Right to the Cup in the Lord's-Supper:" in the Morning Exercise against Popery, 1675. (3.) "What are the Hindrances and Helps to a good Memory in Spiritual Things;" in the continuation of the Morning Exercises, Questions, and Cases of Conscience, 1683. These are the books which were published by our reverend brother; by the diligent reading whereof, private Christians may, by God's blessing, be much improved in their spiritual growth. (M)

(M) To the list of Mr. Steel's works above recited by Mr. Hamond, may be added the following: A Preface with some account of the life of Mr. Thomas Froyse, before his sermons of Grace and Temptations. 1678.

ARMOURERS'-HALL, COLEMAN STREET.—*Presbyterian, Extinct.*

“(3). A good minister of Jesus Christ will study to approve himself unto God. And to do so, we may be assured, was the constant care and endeavour of our deceased brother. For he was circumspect, unblamable, and exemplary in the whole course of his conversation, and the exercise of his ministry; who might, through grace, have taken up the apostle’s words, 2 Cor. i. 12. *Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.* And now we doubt not but that God’s approbation of him is perfectly assured, by his actual admission of him into his presence, where there is fulness of joy, and at whose right hand are pleasures for evermore.

“(4.) A good minister of Jesus Christ, is a workman that need not to be ashamed. His abundant labours do manifest that he was a constant and diligent workman; and the Lord Christ did so assist and help him in his work, that upon an impartial review he needed not to have been ashamed of it. He had a singular faculty of saying much in a little. The subjects which he discoursed upon were practical and profitable. Since our conjunction, that we laboured together in the service of Christ, he preached over the parable of the wise and foolish virgins, in Matt. xxv. Then he spent a considerable time in resolving many practical cases of conscience, with great plainness and perspicuity, both for instruction and satisfaction. His last undertaking was to treat of the attributes of God. They are a rich mine of spiritual treasures; but they are also a vast and boundless ocean: each of them is so large a field, that the most searching and illuminated understanding cannot reach its limits; yet he could contract his discourses, so that usually he allotted but one sermon for each attribute. His last sermon was upon the “Goodness of God,” which he concluded with an exhortation to make a present choice of God for our God; and his last words were close and piercing,

ARMOURERS'-HALL, COLEMAN-STREET — *Presbyterian, Extinct.*

fit to make a lasting impression, “Ye cannot make a better choice, and are eternally undone if ye make a worse.” The contemplation of the attributes of God must needs have filled him with ravisment, while he viewed them though but as in a glass darkly. But now he is gone to those regions of light and love, where all mists are dispelled; and there he hath such a knowledge of them, as they who are muffled up with mortality cannot comprehend.

“(5.) He was a pastor, who made it his business to oversee and feed his flock. His desired to know his sheep by name. He often visited those who were his peculiar charge, and endeavoured to edify them with some serious discourse about their soul-concernments, inquiring after their proficiency, resolving their doubts, encouraging and directing them as their case did require. He was careful and exact in observing whether any of them failed in their attendance upon the ordinances of God; especially if he missed any of them at the Lord’s-Supper, once or twice, he would be sure to send to them, and on the first opportunity, inquire of them what it was that kept them away?

“(6.) As a good minister of Jesus Christ he was very dextrous and skilful in rightly dividing the word of truth. In every sermon he was careful to provide milk for babes, and strong meat for grown men. His style was easy, and familiar, though far from being loose, careless, or rustic. His matter was always substantial and weighty; and so, by a rare composition, his discourses were framed and attempered, that the meanest might learn, and those of higher attainments meet with nothing to be nauseated.

“(7.) As in his preaching he made it appear that he was richly stored with scripture-knowledge, so in his praying he gave evident proof that the spirit of grace and supplication was plentifully poured out upon him; for he performed that holy duty orderly, perspicuously, seriously, and affectionately, to the exciting of devotion in those that joined with him.—These instances are sufficient to demonstrate that the

ARMOURERS' HALL, COLEMAN-STREET.—*Presbyterian, Extinct.*

character of a good minister of Jesus Christ was exemplified in him.”*

GEORGE HAMOND, M. A. was born in the year 1620, but at what place we are not informed. He received part of his education at Trinity College, Dublin, where the excellent Archbishop Usher, upon a certain occasion, condescended to enter into conversation with him; and was so well pleased with his behaviour, that the next time he came to the college, though it was a good while afterwards, he inquired very particularly after Mr. Hamond, and expressed his apprehension that he would prove a considerable man. Mr. Hamond pursued part of his studies at Exeter College, Oxford, where he was a fellow student with Mr. Ames Short. It was while here that he first became seriously attentive to the concerns of religion.

The first place where we find Mr. Hamond settled, as the stated minister, was at Totness, in Devonshire. It was whilst there, that when he had been preaching with great seriousness, about patience and resignation to the will of God, he had occasion for the exercise of these graces himself, by the loss of a child, who was killed by falling from the window of an upper chamber. From Totness Mr. Hamond removed to Dorchester, to become minister of the united parishes of Trinity and St. Peter's. He was admitted to this living, as appears by Hutchins's History of Dorset, in the year 1660, and was ejected for nonconformity in 1662, his successor being appointed June 30, 1663. About the year 1677, he became minister to a large congregation of Dissenters, at Taunton, in conjunction with Mr. George Newton. Here, also, he engaged in the work of private tuition; and his excellent qualifications induced some persons of rank, particularly the ladies Courtney and Constantine,

* Mr. Hamond's Sermon on the Death of Mr. Steel, p. 74—90.

ARMOURERS'-HALL, COLEMAN-STREET.—*Presbyterian, Extinct.*

to send their sons to board with him. The persecution that preceded, and the barbarous cruelties that followed the rebellion of the Duke of Monmouth, drove him from Taunton to London; where he became joint-pastor with Mr. Richard Steel, and succeeded him at his death, as pastor of a congregation at Armourers'-Hall, Coleman-street. In this situation he continued till his own death, in October, 1705, at the advanced age of 85.

Mr. Hamond was a Divine of excellent abilities, and very faithful and diligent in his work. His sermons were plain, solid, and judicious; but on account of a certain heaviness in his delivery, they were not valued, by the common sort of hearers, according to their merit. He possessed an excellent faculty at clearing difficulties, and resolving cases of conscience. His discourses on private days of prayer and conference, on various texts of scripture, with little or no previous meditation, found general acceptance, and convinced the more intelligent part of his auditors, of his solid judgment and great abilities. He was an excellent scholar, a good critic, and mighty in the scriptures; of a clear head, a faithful memory, of eminent humility and meekness, of a very even temper, and of a most peaceable healing spirit. When the fears of Popery increased, upon the suppression of the Popish plot, and the pretended discovery of one trumped up by the government, to ruin the Presbyterians, Mr. Hamond endeavoured to arm his people against the attempts of seducers, and to prepare them for a day of trial. To this end he went every Monday evening to their houses, and read part of Mr. Poole's "Dialogues against Popery;" after which he farther explained the Popish tenets, and confuted them with great strength of argument, in a very plain and familiar style; frequently citing, the very words of the most celebrated champions of the church of Rome, to the admiration, satisfaction, and advantage of those who frequented the exercise.*

* Calamy's Account, p. 258.—Contin. p. 409.

ARMOURERS'-HALL, COLEMAN-STREET.—*Presbyterian*, Extinct.

Mr. Hamoud published an excellent Discourse on the death of the Rev. Richard Steel, 1692.—A Discourse on Family Worship; drawn up at the Request of the united Ministers of London. 1694.—A Sermon in the last volume of the Morning Exercise on this question: How may private Christians be most helpful to promote the entertainment of the gospel?—Also a Preface to Mr. Richard Saunders's Discourse on Angels. His funeral sermon for Mr. Steel is thus characterized by Mr. Bulkley, "It is a book written with the greatest plainness imaginable, of style and language, but yet with so much power of truth, and force of conviction, as have rendered it extremely entertaining, acceptable, and, I hope, useful to myself. And I venture to recommend it, not only to the perusal, but intimate familiarity of every minister. It would be worth his while to get it by heart."*

DANIEL ALEXANDER.—Of this gentleman very little information can be obtained. He was born about the time of the Restoration, in 1660; and pursued his studies for the ministry in a private academy, in the vicinity of London; Mr. Samuel Palmer, in his "Defence of Dissenters' Academies," mentions him among other ministers of reputation, who received their education under Mr. Charles Morton, and Mr. Edward Veal; but which of these gentlemen directed the studies of Mr. Alexander is not specified. His first settlement in the ministry, as far as we are acquainted, was in Crosby-square, as assistant to the venerable Mr. Samuel Slater, into which situation he was chosen in the year 1693. For nearly eleven years, this proved to him a very pleasing and advantageous connexion. Mr. Slater behaved to him, upon all occasions, with the greatest condescension, kindness, and friendship, which rendered his work pleasant, and drew from him the most respectful and affec-

* Bulkley's Christian Minister, p. 113.

 LONDON WALL.—*Scotch Presbyterian.*

tionate attention. But the death of that excellent minister, which took place in the month of May, 1704, caused an unpleasant turn to Mr. Alexander's situation, and issued in his separation from the church in Crosby-square. He then retired to Armourers'-Hall, followed by a few of his friends, who formed themselves into a church, and he continued their pastor till the day of his death, which took place on the 3d of September, 1709, when he was 49 years of age. His remains were interred in Bunhill-fields, near to the wall of the Artillery-ground, where a small stone is erected over his grave, with the following inscription, which is nearly obliterated.

The Rev. DANIEL ALEXANDER,
 Died Sept. 3, 1709,
 Aged 49 Years.

 LONDON WALL.

SCOTCH PRESBYTERIAN.

THE Scots church formerly meeting at Founders'-Hall, Lothbury, but now at London Wall, Coleman-street, is the oldest church belonging to that nation, in London. The precise date of its origin cannot be ascertained, but it can be traced very nearly to the Restoration of Charles the Second. All the information that the society itself possesses relating to its early state, is contained in a printed memorial, drawn up by Mr. Lawson, one of the former pastors, at the time of building the present meeting-house. It com-

 LONDON WALL.—*Scotch Presbyterian.*

mences by saying, “ That the said congregation hath subsisted ever since there were a sufficient number of people from Scotland, of the Presbyterian persuasion, to form a public religious society. And, if tradition may be depended on, the place above-mentioned (Founders'-Hall) was originally the place of worship, or chapel, where the Scots ambassadors attended divine service ; but not to lay any stress on this unauthenticated circumstance, it is certain, that the Scots congregation at Founders'-Hall, was the only one in this part of the kingdom for a great number of years, and was in being before Charles II. erected by his royal charter, the Scottish Hospital, (N) or charitable corporation, of which so many Scots noblemen and gentlemen have most honourably distinguished themselves as patrons and benefactors.”

The records of this church reach no farther back than 1716, the year of Mr. Fleming's death ; but with the assistance of other documents we shall be enabled to trace its history to a much earlier period, and nearly, if not quite, to its origin. An authentic manuscript, now before us, mentions a Mr. Blakie as the predecessor of Mr. Fleming. This gentleman is supposed to have undertaken the pastoral charge towards the latter end of the reign of Charles II. There is certain evidence of his being in London in 1681. Mr. Jeremiah Marsden, who died a prisoner in Newgate, in 1684, is mentioned by Dr. Calamy, as the minister at Founders'-Hall.* The same writer informs us, that he succeeded a Mr. Alexander Carmichael, who, it is not improbable, was the first minister of the Scots church now meeting at London Wall. (o) In the time of Mr. Marsden,

(N) The Royal charter for the Scottish Hospital was obtained in the year 1665.

* Calamy's Contin. p. 945.

(o) Dr. Calamy mentions a Mr. Elias Pledger as having a meeting in Lothbury. He was ejected from St. Antholins, Watling-street, and died

 LONDON WALL.—*Scotch Presbyterian.*

the congregation met sometimes at Founders'-Hall, and afterwards, by Mr. Lye's permission, at Dyers'-Hall. But they must have returned to Founders'-Hall in the time of Mr. Blakie. By consulting the records belonging to the company, we find that their hall was first let as a preaching-place to the Nonconformists, in 1672, the year of King Charles's indulgence. A fresh lease was granted during the time of King James's liberty, in 1687. The present meeting-house at Founders'-Hall, was built for Mr. Fleming, and opened, Sept. 29, 1700. At that place the Scots church continued to assemble till the summer of 1764, when, in consequence of its being too small to accommodate the congregation, they erected a new meeting-house upon London Wall, at the corner of Coleman-street. It was opened on the second of July, 1764, by the Rev. Robert Lawson; and the building, including the fitting up, cost nearly seventeen hundred pounds. In order to raise this sum, Mr. Lawson circulated a printed address to his countrymen, exciting them, by a variety of arguments, to a liberal contribution. This had the desired effect; for within a very short time he raised the whole of the sum required. The meeting-house is a large, square, brick edifice, substantially built; contains three large galleries, and will seat about a thousand people. The congregation has always been respectable, both on account of numbers and property, and at present is not at all inferior to its former state.

The ministers of the Scots church in London Wall, from the earliest and most authentic accounts, have been as follows :

suddenly in 1676. His farewell sermon, on Rev. ii. 9, 10. is in print; as also a sermon in the Morning Exercise, at Cripplegate, "Of the Cause of inward Trouble; and how a Christian should behave himself when inward and outward Troubles meet." It is uncertain whether Mr. Pledger preached at Founders'-Hall; and if so, whether he was minister of the Scots church that afterwards met there. On this account we have not included him in our list.

LONDON WALL.—*Scotch Presbyterian.*

MINISTERS' NAMES.	From	To
Alexander Carmichael,	16 ..	1676
Jeremiah Marsden,	1676	1684
Nicholas Blakie,	1684	1698
Robert Fleming,	1698	1716
John Cumming, D. D.	1716	1729
William Wishart, D. D.	1730	1738
John Partington,	1738	1749
William Steele,	1751	1752
Robert Lawson,	1752	1771
Henry Hunter, D. D.	1771	1802
Robert Young, D. D.	1803	18 ..

ALEXANDER CARMICHAEL.—Of the history of this person, who is incidentally mentioned by Dr. Calamy,* we are acquainted with but few particulars. There was a noble family of this name, that made a conspicuous figure in Scotland about a century ago; and one of the branches was principal secretary of state to King William, for that kingdom. Mr. Carmichael was born and educated in Scotland, and probably ejected at the Restoration, from one of the churches of that kingdom. Persecution forcing him from his native country, he came to London, and was chosen to preach to a number of his own countrymen, who formed themselves into a society, upon the model of the church of Scotland. His death we suppose to have happened about the year 1676. In the following year, there was published a piece of his on “The Mortification of Sin in Believers.” It was posthumous, and introduced with a preface by the Rev. Thomas Lye. Besides this person, Dr. Calamy likewise mentions a Mr. John Carmitchel, who was ejected from

* Calamy's Contin. p. 945.

Thusby in Cumberland, and afterwards went to Scotland, where he endured many hardships; as may be seen in Woodrow's *History of the Sufferings of the Church of Scotland*.* Mr. Carmichael was succeeded in the care of his congregation by the Rev. Jeremiah Marsden.

JEREMIAH MARSDEN.—This faithful confessor of Jesus Christ, left behind him a manuscript, entitled, *Contemplatio vitæ miserabilis*; from whence it appears that his whole life was a scene of sorrows and afflictions. His father, Mr. Ralph Marsden, who died minister of Great Neeston, in Cheshire, January 30, 1648, left behind him four sons, all ministers. Samuel, the eldest, succeeded, but not immediately, to his father's living, from whence he was ejected at the Restoration, when he went into Ireland, where he died in 1677. Jeremiah, the second son, who outlived his three brothers, of whom he says, "That they all obtained mercy to be faithful." Gamaliel, the third son, was turned out of his fellowship, in Trinity College, Dublin, and afterwards silenced in Yorkshire. He died pastor of a congregational church at Woodkirk, May 25, 1681, aged 47. Josiah, the fourth son, was likewise fellow of Trinity College, Dublin, and a considerable sufferer for non-conformity.†

Jeremiah Marsden was born in the year 1626. While a child, he contracted a disorder, through eating unripe fruit, that had nearly proved mortal. When sufficiently restored, he was sent to Manchester school; but having a rigid master, and troublesome times coming on soon after, he made but little improvement. His father assisted him in his learning for some time, till he sent him, in 1647, to the University of Cambridge. There, he became a pensioner in Christ's College, under a Mr. Harrison, who took but little pains with his pupils. Mr. Marsden continued at the uni-

* Calamy's Contin. p. 226.

† *Ibid.* p. 960.

 LONDON WALL.—*Scotch Presbyterian.*

versity about two years ; and during this time was often ill. After this he returned to Neeston, the place of his father's residence, where he was forced to teach school for a subsistence. At length, he became an occasional preacher, and assisted his brethren as opportunity offered. On the 24th of May, 1654, he set out for London, along with Mr. Jollie, to obtain the approbation of the Tryers. Besides a certificate which he took with him, he had drawn up what he thought might be sufficient for their satisfaction. But when he appeared before them, his utterance and courage much failed him. They were, however, so indulgent as to appoint Mr. Tombes to confer with him in private ; and he gave such satisfaction to that minister, that upon his making a report to the rest, he had their common approbation.

After this, Mr. Marsden continued to preach in various parts of the country ; as, at Wyrral in Cheshire, at Blackburn, Harpey, North-Allerton, Thornton, Halifax, and Whale, in Yorkshire ; and he every where found that God prospered his labours for the conviction of some, and the conversion of others. Afterwards, he went into Ireland, and was some time a preacher there. Not long after his return to England, he received a second invitation to Ireland, to a place called Carloe ; but being invited, about the same time, to Kendal, in Westmorland, he removed thither, in 1658. There he continued about nine months, amidst much opposition, and obtained an augmentation of sixty pounds for the first year, as lecturer. From thence he removed to Hull, where he enjoyed a short season of repose, amongst a number of serious Christians, with whom he was well accepted. After continuing here about sixteen months, he was driven by the violence of the times to Hague-Hall. But there he met with fresh troubles ; for, on the 13th of February, 1661, he was committed to York-Castle. While at Hague, he received a call to preach at Ardsley-chapel, near Wake-

LONDON WALL.—*Scotch Presbyterian.*

field where he continued about three quarters of a year, till Bartholomew-day, 1662.

His whole life, afterwards, was a perfect preregrination. About 1674, he mentions his two-and-twentieth removal, and cries out, “ O my soul, what a sojourning state hath thy life been? now here, then there, and in no abiding posture! If ever soul had any, thou hast cause to seek and look after a better inheritance, in the mansions and city that hath foundations of God’s laying!” Afterwards, reckoning up the mercies of his life, he mentions this as one; never to be silenced for Christ by human laws, till laid under personal restraint. He blesses God, that though he was often pursued and hunted from place to place, from 1662 to 1670, yet, his pursuers, though often near, eventually failed in apprehending him. In his flight from the country, he was once stopped at Coventry, by a constable, and taken before the Mayor, who found no reason to detain him. In London he met with some good friends who were very kind to him; and on one occasion he had five pounds sent him by an unknown friend. For about a year he preached in a barn, at Henley, till July 13, 1675, when he was apprehended in the act of reading the scriptures, and sent prisoner to Oxford. After this, he was invited to Bristol, to succeed Mr. Hardcastle. At length, after many removals, he was called to succeed Mr. Carnichael, at Founders’-Hall, Lothbury. In 1682, he appears much concerned to hear of the imprisonment of Mr. Lawrence Wise, Mr. Francis Bampfield, Mr. John Griffith, and other good men, in Newgate. Nevertheless, he would not himself desist from preaching, till he was at length seized, and committed to the same prison, from whence he and Mr. Bampfield were, much about the same time translated to a better world, A. D. 1684, in the 58th year of his age.

Mr. Marsden was known about London, by the name of Ralphson, or the son of Ralph, that being his father’s name, and which he assumed upon his flight to London, after being

 LONDON WALL.—*Scotch Presbyterian.*

charged with the Yorkshire plot. Under this name he was written against in 1684, by the famous Mr. Richard Baxter. The bone of contention was Mr. Ralphson's rigorous separating principles, which went so far as to run down parish worship as idolatrical. Dr. Calamy observes, "he was of narrow principles in admitting to baptism and the Lord's-Supper, and blamed others for their latitude." He is said to have been inclined to the millenarian notions. Dr. Calamy says, he wrote several treatises, but does not specify their titles."*

NICHOLAS BLAKIE.—Mr. Marsden was most probably succeeded by Mr. Nicholas Blakie, a Scotchman by birth, and concerning whom very little information can be obtained. He is said to have come to London, towards the latter end of the reign of Charles the Second, and in common with the rest of his brethren, passed through great hardships, both here and in his own country. Mr. Blakie was a learned man, and a good preacher, and had a large congregation to the time of his death, which happened in 1698. His only publication, that we have met with, is, a sermon, entitled, "Baruch's Work finished;" occasioned by the death of that painful labourer in the Lord's vineyard, Mr. James Sharp, on Nehem. iii. 20. 1681. This Mr. Sharp seems to have been a Scotsman, and was pastor of a congregation in London, but whether of this at Founders'-Hall seems uncertain. On this account, we shall present the reader with the substance of his character, as represented by Mr. Blakie, in a note. (P)

* Calamy's Account, p. 796.—Contin. p. 942.

(P) The words upon which Mr. Blakie's discourse is founded are these: "After him Baruch, the son of Zabbai, earnestly repaired the other piece;" from whence he draws a parallel between Baruch and the deceased; and considers the various excellencies of the one transcribed into the other. From an exemplification of these, we may gather

LONDON WALL.—*Scotch Presbyterian.*

ROBERT FLEMING.—This learned Divine, and celebrated writer, sprung from an honourable and religious family in Scotland; of which several branches proved eminent in their day and generation. One of his ancestors had the honour of being preceptor to Prince Henry of Wales, eldest son to James VI. and two of them were shining luminaries in the church of Scotland. The family of the Flemings was

the following particulars: That Mr. Sharp was a very laborious minister, and of great zeal for God, but like his great Master, and the disciples of old, went through evil as well as good report. But he was blessed with a large share of the divine supports in the discharge of his ministry, which was attended with no small success. He was a man of a devout and reverent disposition, perfectly resigned to the Divine will, and of a condescending deportment. He possessed a very tender spirit, and met with many remarkable afflictions in the course of his pilgrimage. “I need not tell you (says Mr. Blakie) what opposition he and others met with not long since, when armed forces set themselves to batter down the several pieces of our wall. I was then his neighbour, and cannot forget how the archers did shoot at him; and how notwithstanding, his bow abode in strength, and made him and many more faithful and valiant in that day; the beginning of your reviving, and his witnessing for you, and of his gracious return to you, which he hath increased to this day, giving you daily liberty out of bonds, and meat out of the eaters, and made more discernible now to his praise, and our comfort. Lord grant that our ingratitude cause us not to be sent back again to a darker dungeon.” As Mr. Sharp was very earnest, so he was no less active in his work. “There is no time, (says Mr. Blakie) since he was sent forth to repairing work, wherein his activity on all occasions did not appear; not only doing what he could amongst his proper flock, preaching, catechising, and visiting the sick; in a word, in labours as much as any. But if ye will look to his occasional work, his labour therein was not small, which his abounding compassion to the souls of notorious malefactors prompted him to. Besides what most of you know in the last stage of his race, wherein he run as one that resolved not to rest till he had all finished. This made him grasp in so much work as his day was capable of, and made him assiduous daily in teaching the younger sort.” He was a very lively, fervent, and affectionate preacher; and a zealous contender for the truth. Besides attending to his own immediate charge, he was called to engage in several lectures, and superadded to his ministerial engagements, the charge of educating youth; in which employment he was very diligent and successful. Mr. Sharp appears to have been removed in the prime of life.—*Mr. Blakie's Sermon on the Death of the Rev. James Sharp.*

LONDON WALL.—*Scotch Presbyterian.*

allied to the Earls of Tweedale ; and our author claimed a relationship to the Lord Carmichael, principal secretary of state to King William for the kingdom of Scotland. To its undaunted reformer, the ever memorable John Knox, his family was, likewise, happily allied. His immediate mother was Christiana, mother to Sir George Hamilton, of Binny, a family eminent for virtue in that part of the country. His father, the Rev. Robert Fleming, author of “*The fulfilling of the scriptures,*” and other excellent performances, was an eminent Divine, and faithful confessor of the church of Scotland. Before he was twenty-three years of age, he was invited to take upon him the pastoral charge at Cambuslang, in Clydsdale, where for several years he officiated with peculiar acceptance to an affectionate people. But upon the restoration of episcopacy, in 1662, he was ejected with nearly four hundred other ministers, who were compelled from a principle of conscience to relinquish their situations. He afterwards resided chiefly in Edinburgh, and in the county of Fife, till in 1673, he was committed prisoner to the Tolbooth. After his enlargement he withdrew with his family to Holland, and undertook the pastoral charge of the Scotch church at Rotterdam, which he held till his death in 1694, in the 64th year of his age. Such were the ancestors of the Rev. Robert Fleming, the noted apocryphical writer, of whom we are now to give some account.

Mr. Fleming was at an early age distinguished by a pious disposition. From a child he knew the holy scriptures, and exercised himself daily in meditation, singing, and prayer. To avoid observation, he chose the most retired places ; and, at this period, kept a diary of his experience, which he always modestly concealed. At thirteen years of age, he joined himself to the Lord in a solemn covenant, which, that it might not be forgotten, he frequently and conscientiously renewed. This yielded him relief and comfort when under doubts and fears ; and while these served to keep him humble, he was at other times favoured with the most de-

lightful assurance of his pardon and interest in the special favour of God. It was a singular blessing that God gave him so zealous a concern to know in what way he might best serve him; and that after frequent and earnest prayer, he found himself most inclined to the ministry. In the pursuit of this design, he had many temptations to break through; being, like the great reformer, Luther, under the deepest apprehensions of his own insufficiency. In his passage to Holland sometime afterwards, when the master and mariners had nothing in prospect but sudden death, upon crying to God his mind was calmed, and he had a full persuasion that he should not die, but be preserved for the service of God in the ministry of the gospel. Thus, in early life, his thoughts were much taken up with the ministry; and though his weak and sickly constitution often broke in upon his studies, yet he was early taken notice of both for his piety and learning.

Mr. Fleming was instructed in the languages, philosophy, and other branches of literature, at a school near Edinburgh, kept by the Rev. John Sinclair, a minister of some eminence, and brother-in-law to Mr. Fleming's father. At a time when public schools were so generally corrupted, and men of conscience put under restraint, it was a great privilege to have so excellent a tutor; nor was Mr. Fleming insensible of his advantages. Instead of spending his hours of leisure in the diversions of children, he took those opportunities for private prayer, and for communicating religious instruction. His father being driven by the severities of the times into Holland, took his son with him to that country, that he might complete his studies under the most celebrated professors, at the Universities of Leyden and Utrecht.

Of the course of his studies at the Dutch universities, he has himself given the following account. "When I had passed the ordinary course of school and academical studies, and had resolved to devote my life wholly to the study of

LONDON WALL.—*Scotch Presbyterian.*

divinity, with the joint approbation of my friends and teachers, I thought it my duty to bind myself by a solemn resolution before God, to prosecute that sacred work with the utmost intention of mind; divesting myself, as far as possibly I could, from all prejudices, arising either from education, party, or interest. And I have reason to thank God, that (while I was very young) my overhearing my father solemnly declare, to some particular friends, that he had all along acted thus, did leave such an impression on my mind, that I took up this resolution very early, though not so solemnly as afterwards, when time and experience had further ripened and improved my reason. In pursuance of this resolution, I took a quite different method, while I studied in the Universities of Leyden and Utrecht, than I found the students usually did. For whilst they reckoned it enough to digest and improve what the masters did read in their private and public lectures, pursuant to the design of such or such systems and compends of theology, or particular treatises upon controverted points and cases: I made it my business, over and above, to procure or borrow the most famed writings of those of the contrary persuasions. And by doing so I did too frequently observe, that their arguments appeared quite another thing, and with another face than as they were proposed under the name of objections by our authors. However, though this course was the result both of reason and conscience, and in many respects delightful and satisfactory; yet I found it attended with great difficulties, and not a little danger: for I must own that I was frequently nonplust, and rendered pendulus and doubtful what to think and believe in several cases. I lamented my own weakness and want of acuteness and penetration in comparison of others, who were as confident in their opinion of the most difficult things, as if they had been the most easy. However, one thing I pleased myself with, that if other students exceeded me in knowledge and learning, I seemed to exceed any I conversed with in charity to those of

LONDON WALL.—*Scotch Presbyterian.*

different sentiments and professions. I saw they had so much to say for themselves, as was enough to engage even men of the best sense to think as they did: and therefore I durst not usurp God's providence, in judging men's hearts and consciences, far less in passing any damning sentence upon them, but left them to their Judge and mine, to be dealt with as he should see proper. And I am persuaded God will give vastly more allowances for men's education and circumstances, and consequently for their method of thinking, than any of us can attain to do, with relation to our fellow-creatures; seeing he is as infinitely above us in goodness and mercy, as he is in wisdom and power.

“ Having thus divested myself of all prejudices, as far as possibly I could, both as to men and notions, I proposed to myself to forget for awhile in what age I lived, in order to converse with the ancients, that I might see what the sentiments were that obtained in former ages, with men of the greatest figure and fame. And in doing this I thought it might not be amiss first to consult the remains of heathen antiquity. In this study I spent some considerable time, as in a spacious, but for the most part barren and uncultivated country, with various success. For sometimes I was quite tired with long and tedious discourses, where I found some good things hinted amidst a heap of confused and dark stuff. At other times, things ordinary in themselves appeared great and venerable, upon the account of the native simplicity with which they were written, as well as by reason of the antiquity of the authors. Sometimes I could not but admire the greatness of soul that appeared in some, under the greatest disadvantages. And some things, like the pedestals, rests and remains of noble edifices, seemed to give a greater idea of a lost or unfinished work, through the mossy lawn with which it was overspread, than the work itself, if perfect, would perhaps have afforded us. But the rays of light which now and then darted through the closest thickets of error, though, as it were, tinged with cloudy vapours,

LONDON WALK.—*Scotch Presbyterian.*

and blended with offensive exhalations, afforded variety of pleasure and satisfaction, as discovering their first original and ultimate design.

“ Thus satiated with the philosophies, histories and morals of the Gentiles, and tired with their fables and stories, as well as their superstition and dotage, I came with a new appetite to enter upon the perusal of the first Christian authors ; whose genuine remains afforded me equal pleasure and profit. I found a new scene open to me here, quite different from that of our moderns. And as far as they exceeded the fathers in exactness of method and connected reasoning, so far did I perceive them outdone by the ancients, for the most part, in freedom of thought, and an unaffected search after, and discovery of truth. But after a diligent examination of the fathers of the three first centuries, and some careful perusal of the most valuable pieces of the learned age that followed ; and of some of those of the greatest name that wrote in the fifth and sixth centuries, I began to think it high time to stop, and to allow myself a breathing time, in order to look over again, with second thoughts, the most improvable things in the first and best authors I had read ; as finding a sensible decay, as to learning, but especially as to pure divinity, in the writers of the subsequent ages ; excepting that here and there some particular treatise seemed to be too valuable to be wholly overlooked. But finding that the first and purest Christian writers, who breathed most the apostolical spirit, and wrote nearest to the scriptural stile, gave us quite different ideas of most truths from those which the moderns had taken up from philosophy and the schoolmen, I was concerned to find from what source and original they had borrowed their notions ; especially seeing they seemed more adapted to the sacred writings than any thing that had afterwards obtained among Christians. For, besides what was plainly proved by, and clearly deduced from scripture, abundance of things occur-

LONDON WALL.—*Scotch Presbyterian.*

red to me, which I perceived them to have borrowed from other writers, or at least to have obtained by a traditional conveyance. This obliged me to cast my eyes upon the Jewish nation, as the first and most celebrated of any as to true learning, from whom I could not but see the most ancient and eminent of the heathens had received their best notions; though they had either proudly arrogated them to themselves, or invidiously ascribed them to the priests or sages of other Gentile nations. And though I pretend not to have dived so deep in this part of learning as the rest, far less to equal many others this way; yet I believe I shall never repent my having spent so much time as I have done in this study. For though no study was ever more barren than this appeared to be at first view; and though sometimes I seemed to be raking in nothing but rubbish and dirt, yet now and then I fell upon those things that I could not but receive a great deal of satisfaction from.

“ But when I had taken all this pains and run round in this mental survey of learning, I began not only to tire and grow weary, but disrelish, and in some sort, nauseate all human writings. I found that there was no end in reading, as well as in writing books; and that much study was a weariness to the flesh: nay, that vanity and vexation of spirit was entailed upon this, as well as upon all other things that the children of Adam busied themselves about. I resolved therefore to betake myself for the future, to the study of the sacred volumes alone, as my main business, and to make no other use of other books, than as they might become subservient to me in the understanding and improvement of the same. For I may truly say with David, that I could easily “ see an end of all human perfection, but that the law of God was exceeding broad;” as appearing still greater and greater the more it was searched into and understood. Having resolved to make this the great study and business of my life, I thought it might be of use to lay down some solid rules and maxims to myself, which might render me the

LONDON WALL.—*Scotch Presbyterian.*

more fixed and steady in my future inquiries into truth." These rules he has stated and illustrated with a deal of judgment, candour, and good sense; but the limits we have prescribed ourselves will not allow of their insertion. We, therefore, cheerfully refer to the work quoted in the margin;* assuring the theological student that he will find some important hints to direct him, in the prosecution of his studies.

The humility and piety discovered by Mr. Fleming in the prosecution of his studies, were very visible in the whole of his conduct through life. But with all his furniture, and desire for usefulness, he would not hastily press himself into the ministry, nor put himself upon his trials for it till advised and urged by some senior ministers. The manner in which he approved himself at those trials; the conduct he exhibited in those religious families where he first officiated privately; and his public labours in the neighbourhood where he resided for some years, did him singular honour, and gave great satisfaction to all concerned. The reputation which Mr. Fleming had acquired for learning, piety, and ministerial endowments, induced the English church at Leyden to call him from his privacy, to be their stated minister. He was solemnly set apart to the pastoral office, February 9, 1687-8. An excellent discourse concerning the ministerial office, which he delivered upon this occasion, he published some years afterwards. From Leyden Mr. Fleming was called to the Scots church at Rotterdam. This society asserted a superior claim to him as being their countryman, and engaged to allow him a more liberal maintenance, which in his then straitened circumstances, was become needful. For his father dying before King William had an opportunity of providing for him agreeably to his royal intention, he left little, or nothing, to his children. Though Mr. Fleming quitted his pastoral relation with the church at

* Fleming's *Christology*, vol. i. *General Preface*.

Leyden, he did not cease caring for it ; but used his interest with the magistrates for its continuance, and continued his occasional services till the congregation was supplied with a suitable minister from England.

After continuing several years at Rotterdam, Mr. Fleming was persuaded to remove to England, upon a call from the Scots church at Founders'-Hall, Lothbury, in the city of London. This he accepted upon a prospect of greater usefulness, and that he might have a better opportunity of uniting his endeavours with those of his excellent friend Mr. Carstares, for the prosperity of the church of Scotland, as well as for the common good. These motives received additional force from the sentiments of King William, who knew his worth, and signified his desire to have him near his person. Such was the esteem in which he was held abroad, that the States, as well as the church, at Rotterdam, were very unwilling to part with him. Mr. Fleming entered upon the pastoral office at Founders'-Hall, June 19, 1698, and approved himself a laborious and useful minister. To the church of Scotland he was a faithful and serviceable friend. The King of Great Britain, a prince of deep penetration, always considered him to possess a sound understanding in the concerns of his country, for which reason he frequently consulted him ; but such were Mr. Fleming's modesty and prudence, that he desired, whenever he was called to court, it might be done with the greatest privacy. His learning and merits procured him high esteem, both abroad and at home, where he was much valued by the Archbishop of Canterbury, and other learned and moderate Episcopalians, as well as by the Protestant Dissenters. Not long after his settlement in London, he was appointed by the latter to be one of the six preachers at the Merchants' lecture, upon a Tuesday morning, at Salters'-Hall. To this service he was chosen May 15, 1701, in the room of Mr. Vincent Alsop. His talents and piety recommended him to the friendship of his noble relation, John Lord Car-

LONDON WALL.—*Scotch Presbyterian.*

michael, who sought his promotion, and procured him the offer to become Principal of the College of Glasgow.* But this honourable and beneficial post he declined on a conscientious account, as it would have interfered with those maxims he had laid down for the government of his conduct.

During his residence in Holland, Mr. Fleming had given the public a taste of his abilities by several publications; but his most important productions were composed after his removal to London. Of these, one of the most remarkable was a discourse which he published at the opening of the century, and which has passed through, at least, four editions, under the following title, "Apocalyptical Key. An extraordinary Discourse on the Rise and Fall of Papacy; or, the pouring out of the Vials, in the Revelation of John, chap. xvi. containing predictions respecting the Revolutions of France; the fate of its Monarch; the decline of papal power; together with the fate of the surrounding nations; the destruction of Mahometanism; the calling in of the Jews; the restoration and consummation of all things, &c." The first edition appeared in 1701, after which it seems to have laid dormant till 1793, when it again attracted notice on account of the striking coincidence between the author's interpretation of the fourth vial in the book of Revelation, and the events which took place during the earlier periods of the French revolution. The calculations of our author are some of them novel, but ingenious, and far from irrational. The lapse of a century has verified some of his speculations, particularly that which respects the downfall of the French monarchy, before the year 1794. In speaking of this performance it would be an act of injustice to the author, were we not to mention, that he builds his conjectures upon rational data, derived from an extensive knowledge of history, and that he proposes them, not with

* Discourse on the Rise and Fall of Papacy. *Dedication.*

LONDON WALL.—*Scotch Presbyterian.*

the arrogance and self-confidence of a quack, but with the diffidence and modesty of a Christian. The practical improvement which occupies so large a portion of the work, is particularly adapted for usefulness; and the whole exhibits a convincing evidence of the piety, as well as learning and ingenuity of the author. The epistolary discourse is dedicated to his noble relation, the Lord Carmichael; and it opens, as well as concludes, with a faithful and affectionate address to the people of his charge. His motives in undertaking the ministry, and the liberality that actuated him while engaged in it, he has very forcibly expressed in the following passages: "I thank God (says he), that he who knows the secrets of all hearts, doth testify together with my conscience, that a sincere concern to be useful to our common Christianity, was the thing that did at first influence me to enter upon this great work of the ministry, and hath ever since engaged me, though under more discouragements than most men, to continue and labour in it. So that it is matter of sweet reflection to me, that I never gave any occasion to brand our holy profession with the odious name of priestcraft; whatever any others may have done. For, as I have no other ambition, than to engage and draw men over to the great and catholic interests of Christianity itself, in order to their becoming the followers and servants of our Glorious God and Blessed Saviour; so I am sure I can confidently say, without vanity or affectation, that there is not one in the world that ever had just occasion so much as to think, that I did at any time attempt to bring any person over to my way, as a party. And, as thus I have been far from seeking either honour, interest, or popularity, so there are not a few that can bear me witness, that I have incurred the censure of some men of very different denominations, because I could never be induced to think that religion did properly stand in the rituals of any of the contending parties. The differences, therefore, but especially the animosities that are among the Protestant Christians, have ever been

 LONDON WALL.—*Scotch Presbyterian.*

grievous and afflictive to me. And to heal these I could cheerfully be offered up a sacrifice, if I can be supposed to be conscious of the sentiments and movements of my own soul. For though we of this congregation, differ from all others that dissent from the episcopal communion, in this, that we are, in a peculiar sense, upon a national foundation, viz. in as far as we not only own the same church government, but keep up the same way that the church of Scotland useth in her public administrations, to which most of us belong as natives, and all of us as proselytes; yet I must publicly own, that abstracting from this, I am a Dissenter from that party that engross and monopolize the name of the Church of England. For though I have ever looked upon other controversies as more edifying and momentous, than those unhappy ones that have kept that great body and ours divided; yet I have so far considered them, as hitherto to find no reason to quit that way I was educated in, notwithstanding the specious reasons made use of to prejudice people against us as schismatics, rather than to convince us that we are so.* Would our limits permit, we could easily cite other passages equally indicative of an enlarged and liberal mind; but we cheerfully refer to the book itself.

Another work of importance, published by Mr. Fleming, and of considerably larger bulk, he entitled, "CHRISTOLOGY. A Discourse concerning Christ, considered, 1. In Himself. 2. In his Government. 3. In Relation to his Subjects, and their Duty to him. In six Books. Being a New Essay towards a further Revival and Re-introduction of Primitive-Scriptural-Divinity, by Way of Specimen. 3 Vols. 8 vo. Lond. 1705-8." This is a most elaborate performance, upon a very important subject, and contains many new and uncommon thoughts. In unfolding some points of curious speculation, the author does not always follow the beaten track. On the contrary, he sometimes indulges a liberty of

* Apocryphical Key, p. 7—9. Edit. 1793.

LONDON WALL.—*Scotch Presbyterian.*

thought that shews he was not fettered by any human system. But if he considered himself bound upon some occasions to deviate from the usual modes of interpretation, he proposes his thoughts with all that diffidence and candour, that prove his sole object to be the attainment of truth. The first occasion of this work we shall give in Mr. Fleming's own words: "A very extraordinary and surprising call of Providence obliged me, August 7, 1699, to speak from the texts I have considered (John v. 22, 23,) to a considerable auditory, upon a remarkable occasion, when I had very little time for pre-meditation. And to that time, or rather to the divine goodness present with me then, I owe the first hints of several considerable thoughts, which I have since improved, in relation to *Christology*. But, notwithstanding the advantage I received thus, by a new view of divine truths, an indisposition of body which immediately followed upon this service, and was in part occasioned by it, rendered me incapable of cultivating any notions this way for some time. For I found myself necessitated, from a regard to health, and my ordinary work, to lay aside all study that required such a close application of mind, as this must needs be supposed to do. But my health and strength being, through mercy, again restored, whilst I was deliberating with myself whether I had best attempt the prosecution of this noble subject, a new turn of providence happened, which seemed to determine my thoughts this way. The occasion was, my being chosen into a considerable lecture, May 15, 1701, when I thought nothing could be more suitable, either to the design of the lecture, or the leisure of the lecturers, (from each of whom two sermons only in three months was expected,) than the methodizing, enlargement, and improvement of so great, august, and useful a subject. And I was the more determined in this resolution, when I understood that this very thing was expected from me by some concerned in the lecture."* Mr. Fleming accordingly resumed

* Fleming's *Christology*, vol. i. *Preface*.

 LONDON WALL.—*Scotch Presbyterian.*

the subject from Matt. xvii. 5. which he discussed in three discourses. But when he had preached seven sermons more in the prosecution of his subject, he discontinued them in deference to some persons who attended the lecture, and complained that his speculations were too high, and not sufficiently popular for the auditory. But though he relinquished this laborious undertaking for the present, with a view to public edification, he did not wholly lay it aside. Some new and weighty considerations induced him afterwards to resume the subject, and prepare it for the press. As some of our readers may wish for information upon the subjects discussed in these volumes, we shall here give a brief analysis of their contents, and the rather, as the work is become scarce. The *first volume*, which is dedicated to Queen Ann, contains Book 1. *A general View of Christology*: Being a new exposition of two memorable passages of scripture, viz. Christ's words, John v. 21. and God the Father's, Matt. xvii. 5. Book 2. The *Logos*; or an account of Christ as such. The *second volume*, dedicated to Princess Sophia of Hanover, contains Book 3. The *Loganthropos*; or an account of Christ, as he is the Word made Man. The *third volume* contains the *Loganthropos* continued, chap. 5 to 8. Also, a Dissertation on the First Resurrection; wherein the prior and special resurrection, and reward of the most eminent Christian witnesses during the reign of paganism and antichristianism is considered, in two grand inquiries, 1. Concerning the certainty and genuine idea of this truth. 2. Concerning the epocha of this truth, and of the millennium. Being a new key, by which further light is brought, not only into the text and context insisted upon, but, also, into many other memorable passages of scripture. To whatever cause it was owing, Mr. Fleming proceeded through no more than one half of his design. The remaining three books were to have comprised the following subjects. Book 4. *Logocracy*; or an account

LONDON WALL.—*Scotch Presbyterian.*

of Christ's government, both of the world and church of old, as the *LOGOS*. Book 5. *Christocracy*; or an account of Christ's government as he is *Loganthropos*, with respect both to the world in general, and to the church in particular; more especially since his assuming our nature. Book 6. *Christianoklesis*; or, The Calling and Duty of a Christian, as he is Christ's subject and servant. The probable reason why our author did not complete his plan was, that he did not meet with sufficient encouragement. Our limits will not allow of entering thus minutely into the rest of his writings, but we will insert a complete catalogue in the note below. (Q)

(Q) WORKS.—1. The Mirror of Divine Love unveiled, in a poetical Paraphrase on the high and mysterious Song of Solomon. Whereunto is added, a Miscellany of several other Poems, sacred and moral. 1691.—2. The Mourner's Memorial: in a Sermon on the Death of the truly pious Mrs. Susanna Soame, late Wife of Bartholomew Soame, of Thurlow, Esq. who deceased Feb. 14, 1691-2, with some Account of her Life and Death. Eccles. vii. 1.—3. An epistolary Discourse on the great Assistance to a Christian Faith; and for a more entire Rest and Assurance in the highest Trials and Adventures thereof. With a second Part upon the present Times, and the rare Vicissitudes of Providence in the public State of Britain in this Age. With an Appendix. 1692.—4. A Discourse on Earthquakes, as supernatural and premonitory Signs to a Nation, especially as to what occurred in the Year 1692. With some Remarks respecting that Assurance of Mind which is attainable in the Light and Power of Religion, under the greatest Surprisals and Terrors of Sense. Also, an Inquiry into the Ground of our Hopes and Fears as to the public State of the Church of Christ in these Days. 1693. Reprinted 1793.—5. The Rod and the Sword: the present Dilemma of the Nations of England, Scotland, and Ireland, considered, argued and improved, in a Discourse from Ezek. xxi. 13. 1694. Reprinted, 1701 and 1793.—6. *Θεοκραπια*; or, the Divine Government of Nations considered and improved: in a Discourse to the Societies for Reformation of Manners, May 15, 1699. Prov. xviii. 7—11.—7. Discourses on several Subjects. 1. A new Account of the Rise and Fall of Papacy. 2. On God's dwelling with Men. 3. Concerning the ministerial Office. 4. A brief Account of Religion, as it centres in the Lord Jesus Christ. 1701.—8. A practical Discourse, occasioned by the Death of King William; wherein a Character of him is given. To which is added, A poetical Essay on his Memory. 1703.—9. Christology; a Discourse concerning

 LONDON WALL.—*Scotch Presbyterian.*

As Mr. Fleming descended into the vale of life, his prospects as to a future world received growing lustre. His zeal for God's house; the deep concern upon his mind for the Protestant churches, and for the civil and religious liberties of Great Britain and the world; his tender sympathy for the persecuted in France; the afflicting foresight of threatening dangers; the exercise of Christian patience, in bearing the censures of friends for uttering the forebodings of his mind; each of these tended to exhaust his spirits, and undermine a constitution naturally weak. In the end, he was seized with a disorder that not only obstructed his usefulness, but threatened his life. After a partial recovery, he went over to Holland, to visit his old connexions, and recruit his spirits. There, he laid before some leading men the danger that threatened their States, as well as the Protestant succession in his own country; and having established a correspondence, returned home considerably improved in health. Here, his intimacy with Lord Somers, and other persons of

Christ, &c. 3 vols. 1705-8.—10. A Funeral Discourse on the Decease of Mrs. Elizabeth Stewart, who died September 8, 1704. Published at the Desire, and for the Use, of her Friends. Job xiv. 14.—11. *Seculum Davidicum Redivivum*: or, the Divine Right of the Revolution evinced and applied, in a Discourse occasioned by the late glorious Victory at Ramilies, and the other Successes of the Arms of her Majesty, and her Allies, in the Spanish Netherlands, under the Command of his Grace the Duke of Marlborough; and by the other Successes in Spain, under the Conduct of the Earls of Peterborough and Galloway, the Sum whereof was delivered in a Sermon on the general Thanksgiving Day, June 27, 1706. 1 Chron. xi. 9, 10, &c. Reprinted 1793.—12. A Funeral Sermon on the Decease of Mrs. Silas Coutts, late Wife of Thomas Coutts, Merchant, who died March 4, 1707.—13. A Funeral Sermon for the Rev. Abraham Hume, who died January 29, 1706-7. Phil. i. 21.—14. The History of hereditary Right; wherein its indefeasibleness, and all other such late Doctrines concerning the absolute Power of Princes, and the unlimited Obedience of Subjects, are fully and finally determined, by the Scripture Standard of divine Right. 8vo. N. B. This piece is anonymous.—15. A Persuasive to moderate all Affections to worldly Objects; delivered in a Funeral Sermon for Mrs. Mary Frazer, late Wife of Mr. Hugh Frazer, Merchant, who died March 19, 1715-16. Preached at Stoke-Newington, April 1,

LONDON WALL.—*Scotch Presbyterian.*

distinction, who honoured him with their confidence, enabled him to be of great service to the Dutch : but the unpromising turn given to affairs by the management of artful men ; his alarming apprehensions relative to the growth of popery, and the attempts made use of to reinstate the exiled Stuarts, occasioned another shock to his tender constitution. And though the happy accession of King George to the throne, gave him, for a while, new life and spirits, yet, his gloomy reflections on the divisions among Protestants ; the spirit of bitterness rising into open rebellion against the government ; together with the most scandalous invectives against the best of princes, gave him reason to apprehend some sharp, though he would hope but short calamity among the Protestant churches. These apprehensions, together with the deaths of several dear friends, both eminent ministers and noble patriots, in a short space of time, combined to scatter his remaining strength, and render his case irretrievable.

But the setting of his sun was serene and cheerful. In one of his last sermons to his congregation, when treating on the subject of eternal life, he was observed to be as in a rapture. The nearer he approached to the eternal world, the more distinctly he saw its glories ; and laboured to scatter its beams, before his own light was extinguished. In the near approaches of dissolution, he called for his children, but could not collect sufficient strength to speak to them. Happily, they did not then stand so much in need of his counsels, having been trained in the fear of God ; and he had the satisfaction of leaving them under the care of a pious and affectionate mother. His congregation had fixed a day to implore the Almighty for the continuance of his useful life ; but before the day came, he was taken to rest. He was assured, through his Saviour's merits, that when he left this world, he should be with him in paradise ; and comforted himself and them with the hopes that God would make his church on earth more like, in grace and peace, to

LONDON WALL.—*Scotch Presbyterian.*

that above. Thus, we may conceive him taking his leave as it were in the words of Joseph and of Joshua; "I die; but God will surely visit you: nor shall any one thing fail of all the good which God hath spoken concerning his church." Mr. Fleming left this scene of mortality for a life of immortal happiness, on the 21st of May, 1716.* His funeral sermon was preached by Dr. Joshua Oldfield, from 2 Kings, ii. 14. "Where is the Lord God of Elijah?"

The character of Mr. Fleming was of that estimable nature, as to secure him the applause of the wise and good of all denominations. He was adorned both with solid and ornamental learning; was well acquainted with the fathers and councils, civil and ecclesiastical historians, and the Jewish rabbins; also with the oriental languages, and with the politest authors, both ancient and modern. But he devoted all his attainments to the honour of God, and the promotion of his interest. His preaching, both as to matter and style, was evidently designed to awaken the conscience, and to form the heart and life for God. He made his bible the sole governor of his religion, following what he apprehended to be its meaning, with prayer and serious inquiry; and he allowed others the same right. He was a generous friend to all mankind, and therefore an enemy to all imposition, as well as persecution;—to popery in the church, and tyranny in the state. He was a zealous friend to the British monarchy and constitution; and had such a regard for hereditary right, that he thought it ought to stand uninterrupted, when it did not endanger the safety of the kingdom. He was a hearty friend to the union with Scotland, and did all he could to promote it. As he was much addicted to prayer and meditation, so he was honoured with several remarkable supports and deliverances. How signally he was saved from fire and water, and from the violence of unreasonable men, he has himself recorded with thankfulness. The promonitions he received of dangers

* Dr. Oldfield's Sermon on the Death of Mr. Fleming.

LONDON WALL.—*Scotch Presbyterian.*

and deliverances, of the death of his father, and other friends, as also of events of a more public nature, are an evidence, says Dr. Oldfield, “ that God imparted his secrets to him.” As a companion, his conversation was entertaining and instructive, adapted to different conditions and various capacities. The freedom with which he communicated his thoughts, rendered him a most desirable friend ; and far from assuming an air of superiority, he discovered, on all occasions, a meek and humble disposition. His conduct was open and sincere, free from guile and dissimulation, and his temper was highly beneficent. He was for putting the best construction upon the words and actions of others, while he examined his own with the greatest strictness. Besides a diary, he drew up for his own private use, and for self-examination, excellent rules for ordering his time, his thoughts, words, and actions. He had a mind tender and receptive of deep impressions from the word and works of God. “ Hence (says Dr. Oldfield) we saw him sometimes trembling at the fearful judgments denounced against sinful nations, and at the Providence which seemed to be bringing them upon us and Europe. He was earnestly bent, through the grace of God, of saving both himself and those who heard him, if it might be from temporal, as well as eternal misery ; and therefore vehemently concerned to stir up himself, and all he could, to humble and reform themselves, and cry mightily to God, who of his infinite mercy was entreated to avert impending ruin.—In short, he had that spirit and temper which, with his other qualifications, and prudent deportment, made him an honour to his calling as a minister, and to his profession as a Christian ; being much a gentleman, a loyal useful subject, and eminently good in all relations. He had an high complacency in good men, and compassion for the bad, with an exemplary benevolence and charity towards all.” His writings of various argument and deep divinity, speak him worthy to be read by men of thought and learning, no less than by the humble Christian.

LONDON WALL.—*Scotch Presbyterian.*

If in some things he differed from others, he only exercised the same right which he allowed to others. He ever adhered to the maxim which he chose for his motto, *Libere sed Modeste*, which may be thus paraphrased, “Be as free as you please, so you be as modest as you are free.” In short, few persons lived in such great, as well as general esteem, or possessed in a higher degree, those qualities that command the respect and admiration of mankind.*

JOHN CUMMING, D. D. an eminent Divine among the Protestant Dissenters, in the beginning of the eighteenth century, was of Scottish extraction, though it is apprehended he himself was a native of Ireland, whither his family had fled from the severities of the government, the leading characters of which had made Scotland a scene of the most distressing cruelties. He was born sometime in the year 1685. From his infancy he was in a manner dedicated to the work of the ministry; and through the whole course of his education, discovered an ardent desire to spend his life in that sacred employment. This is the more observable, as he was not without strong temptations to divert his attention to other studies, that might have been attended with greater worldly advantages. At a proper age he was sent over to Scotland to receive his education in one of the universities of that kingdom. There he made considerable progress in his studies, and having resided the usual time, he took up his degree of Master of Arts. After passing his trials before competent judges, he was solemnly and publicly ordained to the work of the ministry, by fasting and prayer, and imposition of hands, according to the rules of the church of Scotland. Not long afterwards, he came into England, and was chosen pastor of a congregation at Cambridge.

Having embraced the principles of Protestant Dissent from a well-grounded conviction of their being agreeable not only to

* Dr. Oldfield's Sermon, *ubi supra*.

LONDON WALL.—*Scotch Presbyterian.*

scripture and reason, but to the just rights and liberties of mankind, he was ready on all proper occasions to stand forth in their defence. In 1714, the Protestant Dissenters were justly alarmed for the safety of their liberties, on account of the obnoxious measures pursued by Queen Anne's ministry, who seemed to aim at nothing less than the ruin of the Protestant interest in these kingdoms. With this view they passed the bill for preventing the growth of schism, which was designed as the death-blow to the Dissenters; but the timely death of the Queen happily prevented its taking place, to the unspeakable joy of all true Protestants. The passing of this celebrated act, gave rise to Mr. Cumming's first publication, the immediate object of which may be gathered from the title, which is as follows, viz. "The general Corruptions and Defection of the present Times, as to Matters of Religion; with other threatening Symptoms, &c. considered in a Discourse preached at Newport-Pagnel, in the County of Bucks, July 14, 1714, before an Association of Ministers; wherein are laid down the Duties that are immediately incumbent upon Christians, with Respect to the present State of Religion among us; with an Address to Dissenting Ministers; containing a brief Vindication of Protestant Dissenters from the Charge of Schism, occasioned by the bill for preventing the Growth of Schism."—In the following year the celebrated Dr. Bentley, Master of Trinity College, Cambridge, published a fifth of November sermon, preached before the university. This discourse containing some obnoxious sentiments, our Divine thought himself called upon in a particular manner, on account of his near neighbourhood, to examine and expose; which he did in some "Remarks on Dr. Bentley's Sermon upon Popery, preached before the University of Cambridge, November 5, 1715." To these remarks the Doctor wrote a reply; and with that, we believe, the controversy dropt.

In June, 1716, Mr. Cumming removed to London, to take charge of the Scots church at Founders'-Hall, Loth-

 LONDON WALL.—*Scotch Presbyterian.*

bury, vacant by the death of the Rev. Robert Fleming. He had been recommended to the choice of this congregation by the dying sentiments of their late pastor, who pointed him out as a proper person to succeed him. This situation was well suited both to his inclination and abilities, as it afforded him a better opportunity of displaying with advantage those talents with which he was endowed.

His next publication was connected with the well-known Bangorian controversy. Early in the year 1717, Dr. Hoadly, then Bishop of Bangor, preached before the King his celebrated sermon on *The Nature of the Kingdom, or Church of Christ*; which was no sooner published than it was followed by an almost innumerable succession of other sermons and pamphlets upon the same subject; wherein the several writers supported their various notions of the nature of the kingdom of Christ, and of the extent of church government. Among the bishop's fiercest antagonists was Dr. Snape, who wrote with great vehemence in support of the temporal jurisdiction of the clergy. The unwarrantable notions advanced by the Doctor were ably animadverted upon by Bishop Hoadly, who was supported in his arguments by many learned writers, and amongst others by Mr. Cumming, who published in the same year, "The Conspiracies of Evil-designing Men against the real Interests of Christ's Kingdom, &c. and their Disappointments. A Sermon, preached at Founders'-Hall, November 5, 1717; containing brief Remarks on some Passages in Dr. Snape's Vindication, &c.'" From this year, the congregation at Founders'-Hall commemorated annually the 5th of November, by a sermon adapted to the occasion, and afterwards by a dinner, to which all the members of the church were invited.

The next subject that engaged Mr. Cumming's attention was the controversy relating to the Trinity. The disputes which the revival of this controversy gave rise to, were managed with so much heat and ill-humour on both sides, as

to be productive of the most melancholy consequences, by destroying the bonds of peace and charity, and eventually dividing the Dissenting interest. From the West of England the infection soon reached the metropolis, and occasioned the memorable synod at Salters'-Hall, early in the year 1719. The transactions of that assembly, it is well known, were not calculated to quench the flame, and however respectable the motives which influenced each party, we cannot but deplore that absence of candour and moderation, which divided the Dissenting ministers into the two bodies of subscribers and non-subscribers. Mr. Cumming took an active part with those who were for subscribing to their belief of the Trinity, as explained in the first article of the Church of England, and in the answers to the fifth and sixth questions in the Assemblies' Catechism. He bore a considerable share in the debates of the assembly, and in the controversy that followed, in which he discovered much critical learning, and is said to have "acquitted himself well."

After the dissolution of the synod, most of the London ministers thought it their duty to preach upon the subject of their differences, and to guard their people against the influence of error, particularly in what related to the doctrine of the Trinity, and the person of Christ. Mr. Cumming followed the example of his brethren, and in the same year published a discourse, entitled, "Advice to Christians to contend for the Faith once delivered to the Saints; preached to a Society of young Men in Jewin-street, on Easter-Monday, 1719. With marginal Strictures: shewing, 1. That the Triumphs of the Arians, on the Head of the Generation of the Son, are groundless. 2. That the Characters of Supremacy are applied to our Lord in Scripture. 3. That plain Scripture-Consequences are to be regarded as Matters of Revelation, &c." The publication of this discourse drew the author into a controversy with his intimate friend, Mr. (afterwards Dr.) John Evans, who sent forth a reply the same year, entitled, "A Letter to Mr. Cumming, concern-

LONDON WALL.—*Scotch Presbyterian.*

ing the Regard which ought to be had to Scripture-Consequences." This induced Mr. Cumming to draw up a volume of considerable bulk, in which he defended his former statements, and took a particular view of the whole controversy. It was published under the title of "The Grounds of the present Differences among the London Ministers. In two Parts. 1. A Dissertation concerning the Authority of Scripture-Consequences in Matters of Faith: being an Answer to Mr. Evans's Letter. To which is added, A Postscript, relating to the Sonship of Christ; shewing the Uncertainty of the main Principle on which the Arians found their Faith in a dependant God, with a particular Reference to Dr. Clarke's Scheme. 2. Considerations on the professed Agreement of the non-subscribing Ministers with the Subscribers, in their Sentiments concerning the Doctrine of the Trinity: wherein some of the principal Passages, in both Parts of the Reply, are impartially examined, and the Subscribers cleared from the Charge of Imposition."—The arguments adduced in this performance, with regard to the immediate subject of debate, not satisfying Mr. Evans, he drew up, and published, "A second Letter to Mr. Cumming, concerning the Regard which ought to be had to Scripture-Consequences, in Defence of the former. 1722." This pamphlet closed the debate, which was carried on in an amicable manner, and with becoming temper on both sides. Indeed, the difference between these worthy persons was extremely small; they both had the interest of real religion at heart, were zealous advocates for the doctrine of the Trinity, and the proper divinity of Jesus Christ. The argument turned merely upon the stress which ought to be laid upon consequences which they both apprehended to be fairly drawn from scripture declarations; and the propriety, or impropriety, of holding communion with those who did not profess to see those consequences. It is not our design to decide upon the merits of this question; Christians being as much divided in the present day, with respect to their opinion, upon the subject

LONDON WALL.—*Scotch Presbyterian.*

as formerly. If Mr. Evans should be thought by some to have taken the most candid and liberal side, others will give credit to Mr. Cumming for being influenced by a strong sense of the importance of religious truth. After all, it is a pleasure to observe, that the friendship of these excellent persons was not in the least interrupted, notwithstanding their difference upon some lesser points; and Dr. Evans performed one of the last offices of friendship, by visiting his friend when he was upon his dying bed.

Mr. Cumming's next appearance from the press, was in a funeral discourse, occasioned by the death of the reverend and learned Mr. Benjamin Robinson, who departed this life April 30, 1724; preached at Little St. Helen's, May 10, with some account of his life and character. Not long after the publication of this discourse, the author received, by diploma, from one of our northern universities, the degree of Doctor in Divinity. This testimony of his merit, though unsought by himself, was but a just tribute to acknowledged worth. He did not, however, live many years to enjoy this distinction, nor to favour the world with any more of his learned performances. Severe and unremitting study, while he continued in health, brought upon him a complication of disorders, which eventually broke his constitution. This being combined with some vexations that he met with, could not fail to make a deep impression upon his spirits. Under all his afflictions, however, he expressed an entire resignation to the will of God. During his last sickness, he was patient and submissive. When in prospect of his great change, he told Dr. Earle, "That he was perfectly easy as to his personal concerns, and that nothing troubled him but the circumstances of his family." And a few hours before his death, he told his worthy friend Dr. Evans, "That he had then committed *that* also to God, and was easy *there*." At length, after a short, though useful and honourable life, he finished his course, and received a peaceful dismissal, Sept. 7, 1729, aged 44 years. His funeral sermon was

LONDON WALL.—*Scotch Presbyterian.*

preached at Founders'-Hall, Sept. 21, by Dr. Jabez Earle, on Jude 21. *Looking for the mercy of our Lord Jesus Christ unto eternal life.*

With regard to Dr. Cumming's character, it may be observed, that he was a person of considerable learning, a good logician, an excellent critic, and particularly well skilled in the languages. As a preacher, he was solid and judicious. His doctrinal sentiments coincided with what is usually termed Calvinism, to which he always professed a zealous attachment. He possessed a large talent for argument, which he applied in defending some of the most important doctrines of the gospel. His zeal, however, near carried him beyond the bounds of prudence, and he was by no means deficient in Christian charity. While he contended earnestly for what appeared to him to be truth, he would at the same time exercise a charitable regard towards those who differed from him in points controverted among Christians; as being sensible of the weakness and imperfection of the human mind in its present state. His controversial pieces are, happily, free from those effusions of anger, which sully the pages of too many disputants. At the same time, he would never through an excess of candour, compliment away any one truth, but steadily adhered to whatever seemed to him of importance. Though he was a man of strong parts, and considerable learning, he never arrogated to himself any superiority, but behaved with that humility which should always adorn the sacred character. He distinguished himself in a remarkable manner by the strict integrity of his conduct. Could he have acted in contradiction to his inward sentiments and settled judgment, he might have had a large share in the emoluments of an establishment, in which he did not want friends, who were both able and willing to promote him. But he would never sacrifice his principles to his interest. He knew no master but Christ, and could not in conscience join a church that claimed dominion over his faith in those matters for which he was

 LONDON WALL.—*Scotch Presbyterian.*

accountable only to God. He, therefore, chose to take his lot with the Dissenters, at a time when they were very generally spoken against, and the strong arm of the civil power was made use of to oppress them. “As to his greatest blemish, says Dr. Earle, this may be offered in abatement, that his family was not only numerous, but hardly ever free from sickness, the charge of which they who do not know, ought to be very thankful to Providence. And besides, if I am rightly informed, he was doubly balked in his just expectation of an inheritance, on one hand, for being a non-conformist; and on another, by a neglect for which he was not accountable.”*

Dr. Cumming married a first cousin, the daughter of the Rev. John Cumming, (R) minister of the Presbyterian congregation at Shepton-Mallet, who was his own uncle. This lady survived him; as did six children, whom he left unprovided for. After his death, one of them was taken under the protection of William Coward, of Walthamstow, Esq. a generous patron of the Dissenters. For the support of the rest, a liberal subscription was entered into by his church.

WILLIAM WISHART, D. D.—Soon after the death of Dr. Cumming, the following ministers were put in nomination to succeed him.—Mr. Wishart; Mr. Duchal, (afterwards Dr. Duchal, of Dublin;) Mr. Mitchell; and Mr. Ross. Upon casting up the votes, the choice fell upon Mr. Wishart, who had a large majority. Concerning this gentleman, we lament that we cannot present the reader with a more satisfactory account. Having never met with any

* Funeral Sermon for Dr. Cumming, p. 26—30.

(R) Mr. Cumming, besides being minister of a congregation at Shepton-Mallet, was also an eminent tutor in that town. He was a learned man, and died in the year 1710. He published a sermon from Rev. ii. 2. preached before the Mayor of Bridgwater, and several other members of the corporation, at a lecture designed for the reformation of manners, 1699.

LONDON WALL.—*Scotch Presbyterian.*

memoir of him in print, we must content ourselves with such few particulars as have come to our knowledge. Dr. Wishart was a native of North-Britain, and received his education in the University of Edinburgh. At the close of his studies he was ordained to the ministry, according to the forms used by the church of Scotland; and in the course of a little time, received a presentation to a large parish in Glasgow, where he was greatly respected and beloved. From thence he removed to London, upon an invitation from the Scots church, Founders'-Hall, Lothbury. The call was dated October, 1729; and he signified his acceptance on the 29th of December following. Not long afterwards, he was presented with the degree of Doctor of Divinity. During his residence in London, he published two sermons: one upon a charitable occasion, April 19, 1731; the other to the societies for the Reformation of Manners, preached at Salters'-Hall, July 3, 1732. Dr. Amory having published, in 1733, "A Dialogue on Devotion after the Manner of Xenophon," Dr. Wishart addressed a letter to him, in which he took occasion to state some objections to the grounds and reasons of prayer, as represented in the dialogue; which introduced an epistolary correspondence between these two writers, who managed the debate with great propriety of argument and temper. "Dr. Wishart's Observations (observes Dr. Flexman) were apparently the result of an early and zealous attachment to the tenets of the celebrated Calvin, in favour of predestination, terminating in the doctrine of fate."*

Dr. Wishart continued in London only seven years. Having received an invitation to become Principal of the College of Edinburgh, and one of the ministers of that city, he removed thither at Midsummer 1737. While in London he contracted a friendship with several learned persons, with whom he kept up a correspondence after his removal to a distance. In the

* Dr. Flexman's Sermon on the Death of Dr. Amory, p. 57.

Biographia Britannica is preserved an extract of a letter from Dr. Wishart to Dr. Benson, dated College of Edinburgh, May 29, 1742. He therein says, "I thank you for your kind concern about my settlement here: I find it tolerably easy, only am greatly thronged with promiscuous company; while I must regret the want of such honest, free, inquisitive friends, as I had with you. I am, at present, in greatest favour with those called our *strict folks*, having lately joined with them (or headed them) in opposing some forward measures of our court Divines, in imposing ministers on reluctant congregations, upon presentations; and this I did upon the principles of liberty, and rights of mankind."* Towards the close of 1745, he published, "Times of public Distress, Times of Trial;" being the substance of some sermons preached upon occasion of the rebellion, at the Town Church, Edinburgh, in November, 1745; on Dan. xii. 10. In the following year, he printed a sermon, preached May 8, 1746, before the General Assembly of the Church of Scotland. This, and the two sermons preached in London, were reprinted by our author, in 1753, in one volume duodecimo, under the title of "Discourses on several Subjects;" to which he subjoined, "An Essay on the indispensable Necessity of a holy and good Life to the Happiness of Heaven." This essay is dedicated to Bishop Hoadly. It is pronounced by Mr. Job Orton, "An excellent piece." Dr. Wishart died at Edinburgh, on the 10th of May, 1753. He was a man of considerable learning, in sentiment a Calvinist, and a good preacher, though not popular.†

JOHN PARTINGTON, M. A.—Upon the removal of Dr. Wishart to Edinburgh, the Scots church at Founders'-Hall, unanimously invited Mr. John Partington to become his successor. This gentleman, whose name is known to but very few persons, was born and educated in Scotland,

* Biog. Brit. vol. ii. Art. BENSON.

† MS. *penes me.*

 LONDON WALL.—*Scotch Presbyterian.*

and regularly called to preach the gospel according to the orders of that church. We possess no information to determine whether he ever had a stated charge in his native country. The first place where we hear of him as a preacher, is at Hampstead, where, about the year 1732, he was chosen to succeed the Rev. Zechariah Merrell, then lately deceased. From Hampstead he removed to Founders'-Hall, having accepted the call of the congregation in that place, March 20, 1737-8. In this situation he continued till his death in 1749. Mr. Partington published, at least, two sermons: one for the benefit of the Gravel-lane charity-school, preached on New Year's-day, 1734, on James i. 17, and entitled, "The right Improvement of the Gifts of God's Bounty." The other preached at Little St. Helen's, in 1740, in commemoration of the first of August, 1714.*

WILLIAM STEELE, M. A.—Mr. Partington was succeeded, after some little interval, by the Rev. William Steele. This gentleman, concerning whom our information is extremely circumscribed, was born and educated in Scotland; and after being regularly ordained to the work of the ministry, received a call from the parish of Dyserf, in the shire of Ayr. There he continued some years greatly respected, till he removed to London, in 1751, to succeed Mr. Partington, at Founders'-Hall. There his continuance was but of short duration; for after about five or six months labour, in this part of the vineyard, he was removed to his eternal home. He had been some time in a lingering state of health, on which account his church wrote to Scotland for an assistant; but before he arrived Mr. Steele was no more. Dr. Patrick Cumming, one of the ministers of Edinburgh, in a letter to the Scots church at Founders'-Hall, speaks of Mr. Steele in the following respectful terms: "I cannot mention

* MS. *penes me.*

LONDON WALL.—*Scotch Presbyterian.*

Mr. Steele's death without the deepest concern. He was a very honest, worthy, pious man, with whom I have lived for several years in a very intimate friendship. Though I expected it, yet it gave me a most sensible pleasure that he was highly acceptable to you. His death, therefore, must be a greater loss. I have the most tender sympathy with his wife and children, and I have no doubt but his friends will be their friends."* Dr. Cumming's expectations in this respect were realized; for the congregation subscribed about two hundred and fifty pounds for their benefit.† Mr. Steele was succeeded in the pastoral office by the Rev. Robert Lawson, who had been recommended to him for an assistant.

ROBERT LAWSON, M. A. was son to the Rev. John Lawson, minister of Closeburn, in the shire of Dumfries, whose zeal for the truths of the gospel, whose unwearied diligence in the various duties of the pastoral office, whose exemplary piety, and inflexible integrity, made him highly esteemed by all who were acquainted with him. Under the inspection of so valuable a parent, Mr. Lawson was blessed with a virtuous education; and it is probable that the instruction, and example of his father, were the means, under God, of his receiving those deep impressions of real religion which appeared in all his discourses, and in all his actions.

Mr. Lawson was educated for the ministry at the University of Glasgow, where he studied divinity under that ornament to his country, the learned and judicious Dr. William Leechman. At the close of his studies, he was licensed to preach the gospel by the Presbytery, of which his father was a member. In May, 1752, he removed to London, upon a call to second the Rev. William Steele, as pastor of the Scots church, Founders'-Hall, Lothbury; where, on the

* MS. penes me.

† *Ibid.*

LONDON WALL.—*Scotch Presbyterian.*

29th of July, he was ordained to the pastoral office. To this situation he was recommended by Dr. Patrick Cumming, of Edinburgh, and Mr. Robert Patoun, of Renfrew. The opinion entertained by these gentlemen of Mr. Lawson's exemplary conduct, and promising abilities, is highly gratifying. Dr. Cumming says, "Mr. Patoun and I had recommended Mr. Robert Lawson, preacher of the gospel, to be his (Mr. Steele's) assistant; and now we join in recommending him to be his successor. I have known him for some time. He had a very religious education, and his life has been very agreeable to it. He is a good, lively, and fluent preacher; for I have lately heard him several times with great pleasure, which I was resolved to do, that I might be the more capable of judging of his fitness for your congregation." Mr. Patoun speaks of Mr. Lawson thus: "He has been some way known of a long time, I believe, by Dr. Cumming; but as I have had occasion to know him more intimately, and that indeed from his earliest youth until this day, I may be excused to write a little more fully and particularly concerning him. His father is at present a worthy minister in Scotland. His education was in the sound principles of our church, in his father's family, and afterwards, for a course of years, when he pursued the studies of philosophy and divinity, at the College of Glasgow. He always discovered a pious disposition, and ever since he was licensed for the holy ministry, has given evidence of his being possessed of the true spirit of his profession. His preaching has been generally acceptable, as his natural genius and imagination is lively, with a ready, fluent elocution, and a pretty warm, affecting manner of delivering his sentiments. In private life, I am hopeful you will find him cheerful and good natured, of a truly benevolent temper, affable and obliging in his behaviour, discovering that he has conversed with men as well as with books."*

* MS. *penes me.*

LONDON WALL.—*Scotch Presbyterian.*

With such high testimonials in his favour, Mr. Lawson settled in London under considerable advantages. He was greatly respected by his people, and laboured among them with much approbation and success. So acceptable was he as a preacher, that the congregation very much increased under his care; and after he had preached to them at Founders'-Hall about twelve years, they found it necessary to erect a larger, and more convenient meeting-house, which they did, in the summer of 1764, upon a vacant spot of ground, at the upper end of Coleman-street. At this new place, Mr. Lawson's ministerial services were continued not quite seven years, when he was called home to his reward. His last illness was attended by a violent cold, and hoarseness, to which he was very liable. It was occasioned by his walking from his house at Hackney to London, upon a very cold and snowy day, to perform divine service. "When I saw him a few days after (says Mr. Oswald) he told me, that he had been, and still was, extremely ill, and 'that he thought he should not recover, but that he was resigned, and prepared to die.' He frequently told me, as well as several others who visited him, 'That he had the fullest assurance of his future and eternal happiness, and did no more doubt of it than of the sun's being in the firmament.' When I observed to him, that the full assurance of faith was not the privilege of every Christian, he said, 'he knew it well, and therefore had the more reason to bless and praise God for his distinguishing goodness to his soul.'

Once or twice his friends entertained hopes of his recovery. He himself thought he was a good deal better, and said, "That he would be thankful to God if he was spared, but did not desire to live any longer than he might be useful, and wished rather to depart and to be with Christ." Death had nothing terrible to him in the prospect. With the greatest calmness and minuteness he gave many suitable directions and advices to his wife, with respect to her own conduct, and the management of his children: and he settled

LONDON WALL.—*Scotch Presbyterian.*

all his worldly affairs, and ordered the manner of his funeral in the same easy and agreeable way that a man, who was going from hence for a few days, would give directions about the management of his domestic concerns in his absence. All his hopes of eternal life were founded upon the satisfaction, righteousness, and intercession of the Son of God. He often said to Mr. Oswald, "That he was an instance of God's restraining, assisting, and comforting grace." He had been long in the school of affliction, but blessed God for all his afflictions, saying, "That they had been sanctified to him, in weaning his heart from the gayeties of life, and in giving him a more devout and heavenly turn of mind." During his illness, he was willing to be as useful as he could to his congregation. As long as he was able to speak he saw all who came to inquire after him, and gave them pious and pathetic exhortations. The last day of his life he was somewhat delirious; but even in those ravings of the mind, there appeared a religious propensity; for he thought he was either praying or preaching, or administering the sacrament of the Lord's-Supper. He was perfectly sensible for some little time before his death, and quietly breathed out his soul into the hands of his Creator and Lord, whom he had served with his Spirit in the gospel of his Son. Thus lived and died the Rev. Robert Lawson. He was in his 50th year, and departed on the 24th of April, 1771. His intimate friend, the Rev. Thomas Oswald, minister of the Scots church, in Crown-court, preached and published two sermons upon occasion of his death, from Phil. i. 21. *For me to live is Christ, and to die is gain.*

With respect to Mr. Lawson's character, little need be added to what has been already said. He possessed good natural abilities, which were improved by a liberal education, and sanctified by divine grace. As he firmly believed, so he constantly inculcated all the doctrines and duties of Chris-

LONDON WALL.—*Scotch Presbyterian.*

tianity. “ How regular and fervent (says Mr. Oswald) was his devotion in private, as well as in public ! How great was his love to his blessed Lord and Master ! With what zeal did he assert his divinity, and satisfaction, the necessity of his imputed righteousness to a sinner’s justification, and of the operations of the Holy Spirit, to begin and carry on the divine life in the soul. He was much concerned when he heard these essential doctrines of the gospel denied, and contended earnestly for the faith once delivered to the saints.” He prayed and preached in the most devout, earnest and affectionate manner, and in both these duties shewed such an ardour of spirit, as engaged the attention of all who heard him. His great delight was in his Master’s work. He loved his congregation with the warmest affection, and they returned it by a corresponding demeanour, both to himself, and to his family, after his death. The love of money is a sordid passion, and the root of much evil ; but it had little or no place in Mr. Lawson’s heart. He never hunted after legacies, or pecuniary advantages, (says Mr. Oswald,) much less did he follow any indirect courses to obtain them. His generous and noble soul was above all those sordid views ; and perhaps few people despised money more than he did. He carefully cultivated and preached the social virtues ; was sincere and upright in all his words and actions, and could not endure dissimulation and deceit. His disposition was naturally good ; his manners courteous ; and he cultivated a spirit of forgiveness. He was a lover of all good men, how much soever they differed from him in lesser matters ; and never made his own sentiments a standard for judging concerning the characters of others. To the poor he was kind and beneficent, sympathized with, and was ready to comfort and assist all in affliction. In the private relations of life, he was uniformly amiable and exemplary. During his latter years he enjoyed but an indifferent state of health ; and his constitution, which was naturally consumptive, received a

 LONDON WALL.—*Scotch Presbyterian.*

shock by over exertion in his ministerial duties, which shortened his days.*

HENRY HUNTER, D. D.—This eminent Divine was born at Culross, in Perthshire, on the 25th of August, 1741. As he afforded early proofs of a quickness of apprehension, and love of learning, his parents, though incumbered with providing for seven children, determined to give him the best education which their circumstances would afford. Accordingly, after spending some time at a school in his native place, he was sent, at thirteen years of age, to the University of Edinburgh. At this seminary of learning, he so far recommended himself by his talents and proficiency, that, at seventeen years of age, he was appointed tutor to Mr. Boswell, of Balmuto, at present one of the lords of session. His continuance in this situation, however, was but short, owing to a violent illness which attacked his father, whose sick bed he attended with filial duty and affection, for four months preceding his death. After that event, our young student accepted the place of tutor to Lord Dundonald's sons, at Culross Abbey. Here his time was happily occupied in the alternate pursuits of acquiring and communicating knowledge.

How long Mr. Hunter continued in the family of Lord Dundonald seems uncertain. But, on the second of May, 1764, he received his licence to preach the gospel, having passed the several trials before the Presbytery with great applause. Previously to this, his mind had been agitated by the apprehensions of not proving worthy of the sacred character he was about to assume; and at the age of nineteen, he actually formed a design of relinquishing his theological studies, and of entering the army. The solicitations and encouragement of his friends, however, overcame his scru-

* Mr. Oswald's Sermon on the Death of the Rev. Robert Lawson,
p. 32—44.

ples, and induced him to adhere to his first resolution. His first career as a preacher, was marked by an unusual degree of popularity. Nor did his claim to this distinction rest upon a capricious, or uncertain, basis. He possessed very considerable pulpit talents, and was caressed and admired by persons of all ranks, as a sociable and entertaining companion. It was not long before he had several offers of a settlement. The chapel of the West kirk at Edinburgh, and that of the Laigh kirk, at Paisley, vacant by the death of Dr. Muir, were both offered to his acceptance; but he declined them in favour of the kirk of South Leith, where he was ordained minister on the 9th of January, 1766. In May following, he married Miss Margaret Charters, daughter of the Rev. Thomas Charters, minister of Inverkeithing.

A visit of curiosity, performed about three years after his first settlement at Leith, paved the way for Mr. Hunter's removal to the metropolis of the British empire. During this journey, he was treated with a degree of attention and hospitality which he never forgot. Whilst in London, he preached regularly to the different Scotch congregations; and shortly after his return to Leith, received an invitation to become pastor of that in Swallow-street, which he declined. A similar invitation, however, from the Scots church in London Wall, in the year 1771, met with a more favourable attention, and on the 11th of August, he entered upon his new charge. It was about this time, as is apprehended, that he received from the University of Edinburgh, the degree of Doctor in Divinity.

Dr. Hunter had now entered upon a sphere of life very different to what he had been hitherto accustomed; and his habits and manners became essentially changed. For a time his active mind found sufficient occupation in the duties of the ministry; but having determined to educate his own children, he chose, rather than solicited, a few pupils, whom he could himself superintend. These he incorporated

 LONDON WALL.—*Scotch Presbyterian.*

into his own family, treated them as his children, and ever retained a lively interest in their welfare.

Few authors have been more successful in attracting the attention of the public by their first publications, than Dr. Hunter. In the year 1783, he sent into the world the first volume of his "Sacred Biography," which was afterwards extended to seven volumes, and is the most important of his performances. It consists of a series of discourses on the lives of the most eminent characters recorded in the Old and New Testament. The originality of our author's design, the animated and spirited reflections which every where abound, together with the popular and spirited style in which the work is written, secured it a very favourable reception from the public. Soon after the publication of the first two or three volumes of this work, Dr. Hunter accidentally met with a French edition of Lavater's "Essays on Physiognomy," and, in a little time, became an enthusiastic admirer of the theories of that author, which are a curious compound of ingenuity and extravagance. After defending them as a system when attacked, and endeavouring in all companies to make converts to them as a science, he determined to translate the work into English. In aid of his design, he communicated his ideas to Mr. Thomas Holloway, an eminent engraver, who entered warmly into the subject, and undertook to furnish the necessary plates. In order to render the translation more complete, Dr. Hunter paid a visit to Switzerland, in the year 1787, for the sole purpose of conversing with Lavater. But he was not received with that cordiality which he expected. Lavater conceived that the English translation would be likely to prove injurious to the sale of a French edition, in which he was concerned. It is said, however, that Dr. Hunter procured, at length, some information that conduced greatly to the improvement of his English treatise. (s) On his return to England, he applied

(s) In a letter from Bern, Dr. Hunter thus draws the portrait of Lavater,

himself to this work with redoubled ardour, and on the first of January, 1789, the first number was published in a style of elegance to which the public was at that time but little accustomed; in short, both the typography and engravings entitled it to a distinguished rank among those expensive undertakings which reflect honour on the artists, and on the public spirit of this country. The translation is said to be faithful, and frequently to render the ideas of the author more definite than they are in the original; but though sometimes deserving the praise of elegance, it is not exempt from marks of negligence, and inequalities of style.

The extensive undertakings just mentioned were followed in the subsequent years of Dr. Hunter's life, by various other performances, both original and translated, and which were entitled to different degrees of merit. But the assiduity with which he prosecuted his literary labours, did not either prevent or retard his exertions in the cause of benevolence and religion. For many years he had been a strenuous supporter of the society for propagating Christian knowledge

and describes his last interview with him: "I was detained the whole morning by that strange, wild, eccentric creature, Lavater, in various conversations. When once he is set a going, there is no such thing as stopping him, till he run himself out of breath. He starts from subject to subject, flies from book to book, from picture to picture; measures your nose, your eye, your mouth, with a pair of compasses; pours forth a torrent of physiognomy upon you; drags you for a proof of his dogma to a dozen of closets, and unfolds ten thousand drawings; but will not let you open your lips to propose a difficulty: crams a solution down your throat, before you have uttered half a syllable of your objection. He is meagre as the picture of famine; his nose and chin almost meet. I read him in my turn, and found little difficulty in discovering amidst great genius, unaffected piety, unbounded benevolence, and moderate learning, much caprice and unsteadiness, a mind at once aspiring by nature, and grovelling through necessity, an endless turn to speculation and project—in a word, a clever, flighty, good-natured, necessitous man. He did not conceal his dread of my English translation, as he thinks it will materially affect the sale of the third and fourth volumes of his French edition, one of which is actually published, and the other in the press."—*Life of Dr. Hunter, prefixed to his Posthumous Sermons.*

LONDON WALL.—*Scotch Presbyterian.*

in the Highlands and islands of Scotland; and on the 5th of August, 1790, he was elected secretary to the corresponding board of the society in London, by a very great majority of the members present, at a general quarterly meeting held on that day. He had already, for a long time, officiated as chaplain to the Scottish corporation; and both of those excellent institutions were greatly benefitted by his zealous exertions on their behalf. Enthusiastic as he was in every thing which he undertook, he was doubly so in the support of establishments formed for the diffusion of knowledge, and the alleviation of misery and want. In the year 1791, Dr. Hunter took a journey to Venice, to accompany his eldest son, who was on his passage to India, where soon after his arrival he fell a sacrifice to the climate.

Our author had no sooner finished Lavater, than he entered upon the translation of "Euler's Letters to a German Princess," which appeared in 1795, in two volumes octavo, and explained in a very clear and simple manner many abstruse subjects in physics and philosophy. The translation possesses care and perspicuity, comprises a glossary of the scientific and foreign terms, and is introduced by a very valuable preface, in which are unfolded his own ideas of female education. This work was succeeded in the same year, by a translation of "The Studies of Nature, by Bernardin St. Pierre," upon the whole an excellent work, though abounding with some whimsical theories. The favourable reception it met with from the public, is the best evidence of its being a good copy of the original, as such an author as St. Pierre, could not have long wanted a good translator. Dr. Hunter ardently desired to see, or correspond with this extraordinary man; but the hostilities which then subsisted between France and England prevented him this gratification. In the course of the same year, Dr. Hunter presented the public with two volumes of sermons, some of which, in correctness and elegance of execution, may be

LONDON WALL.—*Scotch Presbyterian.*

accounted his master-pieces. These discourses had most of them been previously printed in a separate form, upon particular occasions, and for the most part to commemorate the anniversaries of various charitable institutions. It is natural to suppose that pieces prepared for public occasions of this sort would be finished with particular care; and our author informs us in his preface, that he had availed himself of the remarks of those who had read the sermons in a detached state, as well as of the observations which experience had suggested to himself, to give the collection to the public in the most improved state possible. These two volumes may, therefore, be looked upon as, perhaps, the most correct specimens of his pulpit eloquence. The value of this work was greatly enhanced by the method which the author took to diversify and enliven his several subjects, by affixing short memoirs, anecdotes, and illustrations, respecting the persons, institutions, and events which gave occasion to their original discussion and publication. In this part of the work we have the real character and sentiments of Dr. Hunter delineated with even more accuracy than if he had written a formal life of himself.

In the course of the year 1796, Dr. Hunter gave to the public a volume of Saurin's sermons, translated from the French, in addition to the five former volumes published by the late Mr. Robinson of Cambridge. This translation is allowed to be exceedingly well done, and to convey the real sentiments of the author in eloquent English. In January, 1797, Mr. John Fell, an eminent Dissenting minister, commenced a course of lectures upon the evidences of Christianity, at the Doctor's meeting-house, London Wall. But death interrupting his design, when he had reached only to the fourth lecture, Dr. Hunter was requested to complete the series, which he did, in eight more discourses, at the Old Jewry meeting-house. In the following year, the twelve sermons, which completed the design, were published in

LONDON WALL.—*Scotch Presbyterian.*

one volume, octavo; and such was the public testimony in its favour, that it quickly passed through three editions. The popular manner in which the evidences of Christianity are discussed, being addressed rather to the great body of the people than to the learned, renders them particularly well calculated to promote a general belief of the truth of Christianity. To this volume was annexed, a funeral sermon for Mr. Fell, written with great eloquence, and containing a good account of his life. In the year 1799, there was published, with Dr. Hunter's name, a translation from the French, of Sonini's, "Travels in Upper and Lower Egypt," in three volumes, octavo. This work was by no means equal to his other performances, and it has been intimated that it was not his own. On this account, most probably, it is omitted in the account of his life and writings, prefixed to his posthumous sermons, though some notice should have been taken of it, either to confirm or contradict the report. Castera's "Life of Catherine II. Empress of Russia," which appeared in 1800, in two volumes, octavo, closes the list of Dr. Hunter's translations. This work being principally narrative, admitted of little embellishment, but the version is plain and perspicuous.

During the latter years of his life, Dr. Hunter's constitution suffered severe shocks from the loss of three of his children, which contributed, among other causes, to render him unable to withstand the attacks of diseases. In the autumn of 1802, he was seized with an inflammation on the lungs, which becoming more serious, he was advised by his physicians to try a change of air. He accordingly removed to Bath, and afterwards to Bristol Hot-wells, where he finished his course, on the 27th of October, in the 62d year of his age. His remains were removed to London for interment in Bunhill-fields. The Rev. James Steven delivered the oration at the grave; and on the following day, being Sunday, the 7th of November, the Rev. William Nicol,

LONDON WALL.—*Scotch Presbyterian.*

preached the funeral sermon to a crowded audience, at London Wall.”*

In professional talents, few men have ranked higher than Dr. Hunter, whether we consider him as a preacher, or as a writer. He possessed a respectable share of learning, and his writings display much eloquence and imagination, as well as an extensive acquaintance with human nature. As a pulpit orator, his manner was solemn, unaffected, and impressive. His prayers were, in this respect, peculiarly striking; and his discourses interested, in no common degree, by exhibiting the most important and beautiful sentiments in polished language, aided by a fervent delivery. His superior natural powers had been richly cultivated by the study of the best writers in ancient and modern languages; and he retained to the last much of that popularity which attended his early labours. In the allotment of time he was exact, and punctual in the performance even of the smallest engagement. His heart was warm, benevolent and friendly, his feelings quick and powerful, and he possessed a mind naturally energetic and commanding. In the exercise of charity he was free and unbounded even to excess: for it often happened that the objects of his benevolence departed from him richer than himself, leaving him to seek from friendship that assistance which he had bestowed through the irresistible impulses of a warm and liberal heart. With such dispositions it will naturally be supposed that his attachments were particularly strong towards his family and friends. But his hospitality was not confined to these: all who came under his roof were sure of an interest in his generous regards. Abilities and dispositions like these could not fail to secure the respect and esteem of a large circle of acquaintance, who were emulous of his friendship. A lively fancy, quick sensibility, and unassuming manners, (so rarely connected with splendid abilities,) diffused a peculiar charm over his conversation, and

* Life of Dr. Hunter, prefixed to his posthumous Sermons, vol. i.

LONDON WALL.—*Scotch Presbyterian.*

rendered his company extremely desirable. If in indulging to the pleasures of social intercourse, he sometimes exceeded the limits which a proper regard to prudence would have prescribed, we may trace it to an excess of those feelings which he had not sufficient resolution at all times to restrain. But while justice shall record his failings, candour will acknowledge that he possessed many amiable and excellent qualities; and in regard to his failings, we may adopt the beautiful observation of Mr. Stevens, in his funeral oration, "That these were lost in the blaze of his excellencies." In his person, Dr. Hunter was tall, slender, and rather narrow in the shoulders and chest. His features were strongly marked; his eyes grey, and capable of expressing all the emotions of his soul. Indeed, his whole physiognomy was characteristic, even to a common observer, of a mind cast in no ordinary mould. Mrs. Hunter survived the Doctor but a very short period. She was taken ill suddenly in the evening of Sunday July the 24th, 1803, and early on the following morning, entered the mansion of eternal rest.

In 1804, about two years after Dr. Hunter's death, there were published two volumes of his sermons, and other miscellaneous pieces. As these were posthumous, and not intended by him for the press, they did not appear with that advantage which they would have done, had they passed under the polish of his masterly hand. It should be observed, however, that they by no means bear the marks of negligence. Dr. Hunter always wrote with care; and seems to have completely modelled his sentences before he committed them to paper. Several of these discourses are upon sacramental occasions, and afford an interesting specimen of the form of administration as practised by the Church of Scotland. Others of these discourses were delivered over the graves of departed friends, and are suitable memorials for the occasion. There is also a selection of letters, written chiefly by members of his own family, and which he had himself intended to publish in a volume, but was prevented by death. To this col-

LONDON WALL.—*Scotch Presbyterian.*

lection was prefixed a copious account of the life and writings of the author. Also, a portrait, engraved by Holloway, and which may be esteemed a good likeness.

Upon a handsome pillar, erected over Dr. Hunter's grave, in Bunhill-fields, is placed the following inscription :

Beneath this pillar,
 Raised by the hands of friendship,
 Sleep the mortal remains of the Rev.

HENRY HUNTER, D. D.

Who, thro' a long life, dcemed of those who knew him, alas ! too short,
 Served with unwearied assiduity the cause of religion, literatnre and the poor.

In him, to distinguished talents and a capacious mind,

Were united

Energy of disposition ; affability of manners ; benevolence of heart ;
 and warmth of affection ;

In the hearts of those who were blessed with his friendship,

Is preserved the most sacred and inviolable attachment ;

But his best eulogium, and his most durable memorial will be found in his
 writings ;

There he has an inscription which the revolutions of years cannot efface.

And when the nettle shall skirt the base of this monument,

And the moss obliterate this feeble testimonial of affection ;

When finally sinking under the pressure of years,

THIS PILLAR

Shall tremble and fall over the dust it covers,

His name shall be perpetuated to generations unborn !

READER,

Thus far suffer the effusions of affectionate remembrance

When no adequate eulogium can be pronounced,

And when no other inscription was necessary to perpetuate the memory, than

HENRY HUNTER,

Thirty-one years pastor of the Scots church, London Wall,

And on Wednesday the 27th of October, 1802,

Left his family and his church to deplore,

But never to retrieve his loss ;

And silently took his flight to heaven

In the sixty-second year of his age.

ROBERT YOUNG, D. D.—After a vacancy of nearly twelve months, Dr. Hunter was succeeded in the pastoral office by the Rev. Robert Young. This gentleman was

LONDON WALL.—*Scotch Presbyterian.*

born at Dalkeith, near Edinburgh, and received the early part of his education at a school in his native town, under Mr. Christison, now Professor of Humanity in the University of Edinburgh. From under the tuition of this gentleman he passed to the College at Edinburgh, where he closed his academical course. Being licensed to preach the gospel, he officiated for about twelve months at Berwick-upon-Tweed, from whence he removed to London, upon a call from the Scots church, London Wall. He was ordained in that place Aug. 31, 1803. The service was opened by Mr. Smith, of Camberwell, who prayed and read suitable portions of scripture; Dr. Rutledge preached from Acts xx. 28. and Mr. Nicol concluded the service. Upon the settlement of Dr. Young, a division took place in the church, in favour of Dr. Brichan, who had supplied the congregation during the vacancy. Those who espoused his preaching went off to Artillery-street, and formed a separate congregation under his care, but they have since dissolved.

Within two or three years after his settlement at London Wall, Dr. Young was honoured, upon a public occasion, by the presence of a royal auditor. His Royal Highness the Duke of Sussex, at the head of his regiment of Loyal North Britons, attended divine worship at his meeting-house upon the first day of February, 1806. This was, most probably, the first time that royalty graced a conventicle, at least in a public manner. The circumstance is no otherwise of importance than as it serves to show that the paltry prejudices which formerly subsisted among the professors of Christianity are fast wearing away; and that what would have been shunned as a dangerous leprosy, has assumed a form perfectly harmless. Dr. Young is chaplain to the above regiment. Since his settlement in London, he has presented the public with two sermons, preached at his own meeting-house, upon public occasions. The first a Thanksgiving sermon, for the battle of Trafalgar;

GIRDLETS'-HALL.—*Independent, Extinct.*

preached before the Loyal North Britons; Dec. 5, 1805. 1 Chron. xxix. 13, 14. 4to.—The second, entitled, “The African Stranger,” preached January 17, 1808, for the benefit of the African and Asiatic Society. Job xxxi. 32. 8vo.

GIRDLETS'-HALL.

INDEPENDENT.—EXTINCT.

GIRDLETS'-HALL is a handsome brick-building, situated on the east side, and towards the north end of Basinghall-street. The company was incorporated August 6, 1448, and the hall built in the year 1681. It was a small building, with only one gallery, and was used, for many years, by the nonconformists, as a meeting-house. Previous to the Revolution it was occupied by two congregations of Independents, who held it jointly for a considerable number of years, one assembling there in the morning, the other in the afternoon of the Lord's-day. The former of these exists to the present day, at Haberdashers'-Hall; but the latter has long since become extinct. It is familiar to many of our readers, that, at the time of the Restoration, a congregation of Independents assembled for divine worship in Westminster Abbey, under the pastoral care of Mr. John Rowe, who was turned out upon the re-ascendancy of episcopal government. His church, however, still continued to meet privately, in different places of obscurity, till his son, the celebrated Mr. Thomas Rowe, at length fixed at Girdlers'-Hall, which he occupied in the morning only.

'The congregation that assembled at Girdlers'-Hall on the

GIRDLETS'-HALL.—*Independent, Extinct.*

other part of the day, was collected by the Rev. George Griffith, a noted Independent, who set up his meeting at the same time as Mr. Caryl, and some other ministers, after the fire of London. It does not appear in what place his people first assembled for divine worship; but during the latter part of his life, they met at Girdlers'-Hall. It was at this place, about the year 1682, that the celebrated Mr. Matthew Clarke, joined in communion with Mr. Griffith. This venerable confessor survived the Revolution, and was succeeded in the pastoral office by a Mr. Joseph Tate, under whose ministry the church declined; so that he left them in 1707, and after continuing together without a pastor, for about three years, they scattered into other societies. Many of them joined in communion with the church under the care of the celebrated Dr. Isaac Watts. This event happened in the year 1710.

After the dissolution of this church, the morning congregation occupied the place on both parts of the day. In 1710, Mr. (afterwards the celebrated Dr.) David Jennings, was chosen to conduct the afternoon service. After his removal to Gravel-lane, in 1718, Mr. Henry Francis supplied his place till 1723, when he removed to New-court. The afternoon service was then dropped till 1726, when Mr. (afterwards the famous Dr.) Guyse, being invited from Hertford, to take charge of a part of Mr. Jollie's people, preached to them at Girdlers'-Hall till 1728, when a meeting-house was erected for him in New Broad-street. Upon Mr. Guyse's removal, the Rev. Richard Paine, brought his congregation to Girdlers'-Hall, and preached to them in that place for about a twelvemonth, when he removed to Petticoat-lane. Upon Mr. Paine's removal, the afternoon service was dropped. Mr. Robert Wright, pastor of the morning congregation, continued to occupy Girdlers'-Hall, till 1734, when he removed his people to Haberdashers'-Hall, where the church still exists under the pastoral care of the Rev. Joseph Brooksbank:

GIRDLETS'-HALL.—*Independent, Extinct.*

We now proceed to the congregation that met at Girdlers'-Hall in the afternoon, and to record some few biographical particulars of the two ministers above-mentioned.

MINISTERS' NAMES.	From	To
George Griffith, M. A.	1666	1694
Joseph Tate,	1694	1707

GEORGE GRIFFITH, M. A. concerning whom very little account can be obtained, was a celebrated preacher among the Independents during the interregnum. It appears from Bishop Kennet, that he was of Emanuel College, in Cambridge.* On the 6th of June, 1648, he was appointed preacher at the Charter-house, and had a patent during life. His wife was the first lady permitted to reside within the hospital; but this indulgence was not suffered to be a precedent. The restriction, however, has of late years been abolished.† During this period. Mr. Griffith had, also, a weekly lecture at St. Bartholomew's, behind the Exchange.‡ In 1654, he was added to the number of those Divines who were appointed commissioners for the approbation, or rejection of ministers, and who were distinguished by the name of Triers.§ He was a principal manager in the synod held by the Independents at the Savoy, in 1658, and was appointed scribe to that assembly.|| At the Restoration, he lost such preferments as he had in the church, and gathered a separate congregation upon the Independent plan. His successor at the Charter-house was Dr. Timothy Shircross, whose appointment bears date November 2, 1661.** The

* Kennet's Chronicle, p. 933, 934.

† Smythe's Historical Account of the Charter-house, p. 239, 240.

‡ Calamy's Account, p. 51. § Neal's Puritans, vol. ii. p. 448.

|| *Ibid.* p. 508.

** Smythe's Hist. Acc. *ubi supra.*

 GIRDLEERS'-HALL.—*Independent, Extinct.*

latter gentleman was succeeded by the learned Dr. John Patrick, the well known author of a version of the book of Psalms, formerly sung in many Dissenting congregations.

Of the rebellion of Venner, quickly after the Restoration, an ample account has been given in some preceding pages. As many unjust reflections were cast upon the nonconformists on this occasion, the Independents, Baptists, and Quakers, thought fit publicly to disown all connexion with him, and addressed the King separately to that effect. Among the names affixed to the declaration published by the Independents, occurs that of Mr. George Griffith. Our Divine appears to have been in good repute among the Presbyterian ministers, no less than among those of his own denomination. Mr. Baxter having drawn up a plan of accommodation between both parties, says in his *Life*, “ Since prelacy was restored, there hath been no opportunity to debate these matters; only I put these papers into Mr. Griffith’s hands, who speaketh much for reconciliation.”* And afterwards, mentioning the liberty which the ejected ministers took in preaching, after the fire of London, he says, “ The Independents also set up their meetings more openly than before, especially Mr. Griffith, Mr. Brook, Mr. Caryl, &c.”† As a proof of his respectability, it may be mentioned, that he concurred with Dr. Owen, in a letter of advice to the church in Tyler’s-street, Hitchin, Herts, upon an affair in which they had applied for direction. A copy of this letter may be seen in the last edition of the Nonconformists’ Memorial.‡

During the perilous times of which we are writing, the vessel of nonconformity was riding in a storm. To be an advocate for pure and unadulterated Christianity, was to become a confessor. Mr. Griffith, in common with his brethren, underwent the fiery trial of persecution, but he came

* *Reliquiæ Baxterianæ*, part ii. p. 193. † *Ibid.* part iii. p. 19.

‡ *Noncon. Mem.* vol. i, p. 102.

GIRDLETS'-HALL.—*Independent, Extinct.*

forth like gold purified by the fire. In 1683, he was implicated, together with Dr. Owen, Mr. Mead, and some others, in what was called the Rye-House Plot. Mr. Mead was summoned before the council, and gave such satisfactory answers to all questions, that the King himself ordered him to be discharged.* This sham plot was trumped up by the government for the purpose of sacrificing some of the best characters in the English nation. Among others, those brave patriots Lord Russel, and Algernon Sidney, lost their lives; but of the injustice of their sentence, the parliament at the Revolution was so sensible as to reverse the judgments.

Mr. Griffith was much followed in the former part of life for his great invention, and his devotion in prayer; but when he grew old his congregation declined. He was a man of considerable learning and judgment, of an agreeable conversation, and much the gentleman. His moderation was very conspicuous, and he was one who heartily desired to heal the breaches among Protestants.† The year of his death is not mentioned, but we conjecture it to have happened about 1694. There is a good painting of Mr. Griffith preserved in Dr. Williams's library, Redcross-street. There is also an engraved portrait of him by R. White, in quarto. This print, which is very scarce, is anonymous, but known by the following inscription:

“Most gladly would I learn, and gladly teach.”‡

Dr. Calamy makes no mention of any thing written by Mr. Griffith; but Wood informs us, that he joined with Dr. Manton, and Mr. John Rowe, in a preface to “Thirty-one select sermons, by the Rev. William Strong, late preacher in the Abbey church, Westminster. 1654.”§

JOSEPH TATE.—Of this gentleman but little informa-

* Neal's Puritans, vol. ii. p. 733.

† Calamy's Account, p. 51.

‡ Granger's Biog. Hist. of England, vol. iii. p. 329.

§ Wood's Athenæ, vol. ii. p. 597.

 CATEATON-STREET.

tion can be procured. Prior to his settlement in London, he was pastor of a congregation at Beccles, in Suffolk, where he succeeded Mr. Robert Ottee, in 1691. From thence, he removed to London, to succeed Mr. Griffith at Girdlers'-Hall. In this situation he continued about twelve or thirteen years, when the congregation declining under his ministry, they dismissed him at his request, about the year 1707. After this the society continued together about three or four years, in expectation of procuring another pastor; but scattering in the mean time into other communions, they were at length so far reduced, as to be compelled to dissolve their church state. This event took place in the year 1710. From this time we hear nothing further of Mr. Tate.*

 CATEATON-STREET.

NATIONAL establishments of religion, however convenient upon the ground of state policy, or howsoever pure the principles upon which they may be founded, nevertheless, carry within them the seeds of their own dissolution. In process of time, the clergy become corrupt, discipline is relaxed, and a mere formal worship takes the place of devotion. Thus the church of Christ becomes a worldly sanctuary. This state of things is not peculiar to the Church of England. The ecclesiastical establishment of Scotland, formerly denominated "The purest kirk in the world," has partaken of the common degeneracy. It is no wonder,

* MS, *penes me.*

therefore, that there have been separations from her communion. Mr. John Glass led the way upwards of eighty years ago, and Dissenters in that country have been multiplying ever since. Within our own times, not only have the seeds of separation greatly extended themselves, but they have obtained a growth of that durable and respectable nature, as justly to command our attention. Among the Dissenters from the Church of Scotland, a new race has risen up of late years, under the auspices of two brothers of considerable property, as well as reputable character, and whose names are well known in the religious world. We allude to Messrs. Robert and James Alexander Haldane, whose zeal in behalf of primitive Christianity, and whose liberal exertions for its support, have rendered their names famous through the British empire, and been productive of the most important consequences. Meeting-houses of large dimensions have been erected in various places through their influence; numerous congregations have attended; and churches have been formed, agreeably to the plan of discipline which they have defended from the press. The prominent features of this plan are, the association of believers for their own edification, and for the conversion of sinners; the importance of calling forth the gifts of the members, who at stated times exercise them before the church; the fellowship of the saints in weekly communion; prayer and exhortation by the brethren; a plurality of elders; the importance of church discipline, &c. For the purpose of diffusing the knowledge of the gospel in different parts of our island, these benevolent gentlemen, with a zeal that is truly apostolical, have sent out numerous preachers, whom they maintain at their own expence; and who have been qualified for their employment by a regular course of studies. In order to keep up a constant supply, they have a number of students, who are fitted for the work of the ministry, under their immediate patronage. To name those Divines whom they have entrusted with this important employment, is to pronounce an eulogy upon

CATEATON-STREET

their discernment. The abilities of Mr. Bogue, of Gosport, and of Mr. Ewing, of Glasgow, in the work of tuition, are too well established to need our commendation. (T)

About two years since, several persons in connexion with the Messrs. Haldanes, in Scotland, having settled in London, found the inconvenience of not having a place where the worship was conducted according to their own views. They, therefore, united together, and hired a room in the building that was formerly the Paul's-Head Tavern, in Cateaton-street. Here they were formed into a church, in the year 1806; and Mr. William Ballantine, formerly a student under Mr. Bogue, and who was several years at the University of Edinburgh, was commissioned by Mr. Haldane, to be their superintendent. As Mr. Ballantine is a gentleman of considerable classical knowledge, with which he unites a critical acquaintance with the holy scriptures, and a large share of theological learning, his settlement in London was a considerable accession to this infant society, which prospered under his management, and additions were made to the church and congregation. The simple and undorned manner which attended the performance of divine worship, was not, indeed, calculated to interest persons who are attracted by pomp and splendour; but besides curiosity, and the novelty of the thing, which might bring together some persons, others, doubtless, were drawn by more powerful, as well as laudable motives, and success seemed to smile upon the undertaking. But after about two years, this infant society was agitated by a controversy that proved greatly detrimental to its prosperity, and has nearly

(T) Of late, we believe, the Messrs. Haldanes have altered their views with respect to academical institutions. Considering every church as the proper nursery for its own pastors, they do not approve of educating young men for the ministry as a profession. Nevertheless, they do not discard the usefulness of human learning.

CATEATON-STREET.

shattered it in pieces. The Messrs. Haldanes, and the societies in their connexion, were hitherto Pædobaptist. Several persons, however, suspecting that they were in an error upon this point, began to study the controversy; were convinced of their mistake; and received baptism by immersion. This put the Messrs. Haldanes themselves upon an examination of the subject, and the result was that they also became convinced, and were baptized, though at some interval from each other. The report of these changes reaching London, Mr. Ballantine was necessarily put upon a more careful examination of the subject, and the event was, that he also renounced his former sentiments, and was baptized by immersion. But this occasioned a convulsion in the society. Mr. Ballantine relinquished his station, and joined the Scotch Baptists in Redcross-street, as did several other persons afterwards from the church in Cateaton-street. The vacancy occasioned by Mr. Ballantine's withdrawal, was supplied, after some time, by Mr. James Mitchell, a respectable and intelligent young preacher, who did not continue long in London, but is now employed in itinerating through England, under the sanction of Mr. Haldane. Mr. Mitchell was succeeded in the care of the society at Cateaton-street, by Mr. Alexander Jamieson, who has since resigned; and they now conduct the worship among themselves. The attention excited by the first agitation of the controversy relating to baptism was so great, that most of the members of this church gradually renounced their former notions; and we believe they are now entirely Baptists. But they allow of mixed communion, and in this respect differ from all the other Particular Baptist churches in London. The manner of conducting public worship is by prayer, (in which the different members engage,) singing, expounding the scriptures, and preaching. They also attend to exhortation, and break bread always on the first day of the week. The members at present are very few.

CATEATON-STREET.

FREE-THINKERS.

Within a few doors of the place where Mr. Haldane's people assemble, there is held a meeting of a very different description. The people who compose this society call themselves *Free Thinking Christians*. They separated many years ago from Mr. Vidler's church, in Parliament-court; their principal leader being a Mr. James Thompson. They assembled for some years at a private house in the Old 'Change; but for the last two years, or thereabouts, have met in a large room, nearly opposite the church, in Cateaton-street. They discard the forms of public worship, and meet rather for debate, or to discuss subjects, connected indeed with theology, but intended to undermine the doctrines of revelation, and erect a sceptical indifference upon the ruins of Christian Faith. In the course of the last winter, the Bishop of London made an attempt to put down their meeting, and the Lord Mayor sent an injunction for that purpose. At this time their room was not licensed, but having since obtained one, they now meet quietly. Their meetings are held only during the winter season, and on a Sunday evening. The contiguity of this place to the one in connexion with Mr. Haldane, very forcibly brings to our recollection some lines written by the celebrated Daniel De Foe:

Wherever God erects a house of prayer,
The Devil always builds a chapel there,
And 'twill be found, upon examination,
The latter has the largest congregation.*

* The True Born Englishman: *A satire*.

ALDERMANBURY.

ALDERMANBURY.

ALDERMANBURY, situated at the north-west end of Cateaton-street, is of very ancient date, being at least as old as Edward the Confessor. It received its name from the Guildhall, which stood there before the erection of the present one at the upper end of King-street. From the church of St. Mary, in Aldermanbury, was ejected, in 1662, that famous Puritan Divine, Mr. Edmund Calamy, whose son of the same name, gathered a congregation of Nonconformists in this parish; the same that met upwards of a century in the Old Jewry, and is now about to remove to Jewin-street. During the time of Oliver Cromwell, the Baptists had a meeting-house in Aldermanbury; but the bare mention of the circumstance is all that is recorded concerning it. About fourscore years ago, there existed an Independent congregation under the care of Mr. Thomas Charlton, whose place of meeting is said to have been in Aldermanbury, but the precise spot is not mentioned. We take this to have been the same with the Independent church at Plasterers'-Hall, which will presently fall under our notice; and where we shall again introduce the name of Mr. Charlton

 BREWERS'-HALL.

BREWERS'-HALL.

BREWERS'-HALL is a good building, nearly adjoining to Plasterers'-Hall, in Addle-street, Aldermanbury. It has a genteel entrance into a large court, paved with free-stone, and cloistered; the building above being supported by handsome pillars. The company was incorporated by Henry VI. in 1438, and anciently bore the arms of Archbishop Becket. This was one of the city halls let out to the Nonconformists, during the seventeenth and eighteenth centuries; but only a small portion of its history is now to be recovered. Towards the commencement of the latter period, it was occupied by an Independent congregation under the care of Mr. Richard Paine, who removed his people hence to Lorimers'-Hall, and afterwards to Petticoat-lane. The Baptists appear to have occupied this place in 1738; and this little is all the information we possess relating to Brewers'-Hall.

 PLASTERERS'-HALL.

INDEPENDENT.—EXTINCT.

PLASTERERS'-HALL a neat building, situated on the north-west side of Addle-street, was in ancient times the hall belonging to the Pimmers; which company, says Stow, "being not worth a pin," was in his time gone to decay. The Plasterers were incorporated by Henry VII. in 1501.

PLASTERERS'-HALL.—*Independent, Extinct*

Their hall was also let out to the Nonconformists for a meeting-house. At the Revolution it was occupied by an Independent congregation under the care of Mr. John Faldo, one of the silenced ministers. This society was first formed under the labours of Mr. Nathanael Partridge, one of the ejected ministers of St. Albans, who removing to London, preached many years at a meeting-house in Old-street-square. Mr. Faldo, who succeeded him, removed his people to Plasterers'-Hall. With the name of Mr. Faldo's successor we are unacquainted; but some years afterwards Mr. Thomas Charlton was the pastor of this church, and with him it became extinct, upwards of threescore years ago. We will now present the reader with a brief account of these ministers, in the following order :

MINISTERS' NAMES.	From	To
Nathanael Partridge,	1666	1684
John Faldo,	1684	1690
<i>Unknown</i> ,	1690	17..
Thomas Charlton,	17..	17..

NATHANAEL PARTRIDGE, of whom very little account can be procured, was ejected in 1662, as Dr. Calamy supposes, from the church of St. Michael, in the town of St. Albans, Hertfordshire. This is confirmed by the following entry in Newcourt : *John Cole, A. M. 3 Mar. 1662, per non-subscriptionem ultimi Vicarii.** Mr. Partridge having once preached at St. Albans, upon these words, Rev. iii. 18. *Anoint thine eyes with eye-salve, that thou mayest see,* a poor man, who was as blind in mind as he was in body, went afterwards to his house, and asked him very soberly, "where he might get that ointment to cure his blindness?"

* Newcourt's Repertorium, vol. i. p. 788.

PLASTERERS'-HALL.—*Independent, Extinct.*

Though Dr. Calamy, who records this anecdote, has given us no account of the conversation that ensued, there is no doubt but Mr. Partridge improved the opportunity for convincing the man of his ignorance, and referring him to that spiritual light of which his mind was hitherto so totally destitute. After his ejection, Mr. Partridge removed to London, where he gathered a congregation, which assembled for divine worship at a meeting-house in Old-street-square, where he preached many years. During this period he was a great sufferer for nonconformity. Being apprehended for preaching, he was committed prisoner to Newgate, and confined there six months. But though deprived of his liberty, his enemies could not extinguish his usefulness. He took great pains with the condemned prisoners, and met with good success. Mr. Partridge died in a good old age, on the 6th of August, 1684. Mr. Christopher Nesse published an elegy upon the occasion; which containing some lines against court measures, he was forced for a time to abscond, in order to conceal himself from the messengers, who were very busily employed in hunting after him.* Of Mr. Partridge there is a very scarce mezzotinto portrait, which has been copied for the last edition of the "Nonconformists' Memorial."

JOHN FALDO was born in the year 1633, and received his education in the University of Cambridge. During the commonwealth he became a chaplain in the army. When the Uniformity Act took place, he was not in possession of any benefice, and therefore not ejected; but he was silenced by that unnatural law, as were many hundred faithful ministers besides. Upon the death of Mr. Nathanael Partridge, in 1684, he was chosen to succeed him as pastor of a nonconformist congregation, in Old-street-square; but after some time, he removed his people to Plasterers'-Hall.

* Calamy's Contin. p. 530.

There he continued to preach to them till his death, which took place February the 7th, 1690, at the age of 57.* His funeral sermon was preached by Mr. John Quick, from Zech. i. 5. and afterwards published. It contains a short account of his character, but no biographical particulars of his life.

Mr. Faldo was of the congregational judgment; but of a peaceable spirit, and in the latter part of his life, noted for moderation. He had a leading hand in healing those breaches which, for above forty years, had divided the two bodies of Presbyterians and Independents, but which he lived to see happily united. He was a zealous assessor of primitive Christianity, both in doctrine and worship, and contended earnestly for the faith once delivered to the saints. His polemical writings, particularly against the Quakers, discover him to be a man of considerable learning; and his practical and devotional labours, were the offspring of a zealous concern for the eternal interests of mankind. "Such a pastor as Mr. Faldo (observes Mr. Quick) is forty years a making." He was a constant and painful labourer in the Lord's vineyard, and the first that entered upon it publicly before the last indulgence granted by King James II. His Master found him in his work; and removed him to heaven by means of that painful disorder the stone. (v)

Mr. Faldo lies buried in Bunhill-Fields, where the following Latin inscription was placed upon his tombstone:

* Calamy's Account, p. 838.—Contin. p. 965.

(v) There are three pieces of Mr. Faldo's in print. one entitled, "Quakerism no Christianity;"—a second, "The Gospel of Peace;"—and the third, "A Dialogue with a Minister about the Lord's-Supper;" usually bound with Dyke on the Sacrament.

PLASTERERS'-HALL. *Independent, Extinct.*

Mortale quod habuit, hic deposit
 JOANNES FALDO,
 Vir ille Del qui Evangelium Christi voce, scriptis,
 Vita exornavit ;
 Vixerit ne sanctius an concionatus sit
 Incertum est ;
 Paterna Christi gregem cura pavit ;
 Concordiam Fratrum, propagationem Evangelii
 Assidua labore feliciter procuravit :
 Qui zelo in Terris arsit,
 Seraphico refulget nunc adscriptus Choro Angelorum.
 Obiit vii Idus Februar.
 Anno salutis MDCXC.
 Etatis suæ Lvii^o.

Translation.

Here lies all that was mortal
 Of the Rev. Mr. JOHN FALDO,
 A man of God, who adorned the gospel
 By his ministry, publications, and life,
 It is hard to say
 Whether he shone most divinely conspicuous
 In his preaching or practice.
 He with a true pastoral care fed the flock of Christ,
 And with unremitting labours
 Happily promoted
 The love of the brethren,
 And the triumphs of the gospel.
 He, who glowed with a sacred zeal
 While upon earth,
 Now burns with a seraphic flame
 Among the choirs of Angels.
 He died on the seventh of February,
 In the year 1692,
 Aged 57.

THOMAS CHARLTON.—We have not been able to discover the name of Mr. Faldo's successor, but after a considerable interval from the time of his death, the pastor of this church was Mr. Thomas Charlton. Concerning this gen-

PLASTERERS'-HALL.—*Independent, Extinct.*

tleman but little information can be procured. He was educated, most probably, at the Independent academy in London, under Dr. Ridgley. His name is in the list of licensed, or ordained preachers at the Salters'-Hall synod, in 1719. In that assembly he took part with the subscribing ministers. In a list of London ministers, in the year 1727, now before us, the name of Mr. Charlton occurs as pastor of a church in Aldermanbury. His congregation dissolved many years before his death, and he retired into the country, preaching occasionally. He was a sensible and worthy man; but, it is apprehended, not popular as a preacher. The writer of this recollects hearing his name mentioned by an aged minister, in terms of particular respect. Mr. Charlton died at Thatcham, in Berkshire, on the 1st of May, 1755.*

After the dissolution of Mr. Charlton's congregation, Plasterers'-Hall was taken by the society in London for training young men to the ministry among the Independents. This institution, which is still in existence, is co-eval with the Revolution, being supported partly by the Independent fund, and partly by what is called the King's Head Society, from their meeting in a room over the King's Head Tavern, in the Poultry. One of the earliest tutors upon record, was Dr. Isaac Chauncey, who dying in 1712, was succeeded by those learned and celebrated persons, Dr. Thomas Ridgley, and Mr. John Eames. Upon the institution of the King's Head Society, in 1730, two new tutors were added; Dr. Abraham Tayler, to give lectures in divinity; and Mr. Samuel Parsons, to teach the classics. Mr. Parsons removing into the country, in 1735, the learned Dr. John Walker succeeded him in the classical department, and boarded the students at Plasterers'-Hall, which was

* *Private Information.*

PLASTERERS' HALL.—*Independent, Extinct.*

fitted up by the society for that purpose. In 1740, Mr. John Hubbard, of Stepney, succeeded Dr. Taylor, as theological tutor; and was himself followed in 1743, by the learned Dr. Zephaniah Marryat. He dying in 1754, the academy was removed to Mile-End, and the students boarded by Dr. John Conder, the new divinity tutor. Another tutor was likewise then added. This was the late Dr. Thomas Gibbons, whose province it was to teach the belles lettres. Dr. Walker dying in 1770, the academy was transferred to Homerton, and the new classical tutor was the late Dr. Daniel Fisher, who, upon the death of Dr. Conder, in 1781, was raised to the divinity chair; and Dr. Benjamin Davies, of Abergavenny, chosen classical tutor. Dr. Gibbons dying in 1785, was succeeded in his department by Dr. Henry Mayo; as was Dr. Davies, by the late learned Mr. John Fell. The latter was followed by Mr. John Berry, who resigning after about four years, was succeeded by Mr. John Pye Smith, since created D. D. Dr. Fisher resigning in 1803, Mr. James Knight undertook, for a few months, the divinity department; but he resigning, Dr. Smith was chosen to succeed him, and is the present divinity tutor. The classical department is filled by Mr. Thomas Hill. The foregoing is a brief historical account of the Independent academy at Homerton, the oldest in existence among the Dissenters.

ALDERMANBURY POSTERN.

INDEPENDENT.

ALDERMANBURY POSTERN, a short, well-built street, is so called from its opening without a gate through London Wall, over against Aldermanbury. The meeting-house, which stands at the corner of the street, was erected for the congregation formerly assembling in Rope-makers'-alley, Moorfields. That society was gathered in the early part of the reign of Charles the Second, by Mr. Edward West, who was ejected for nonconformity from Little Whittenham, in Berkshire, and for whom the meeting-house in Rope-makers'-alley was built about the time of King Charles's Indulgence, in 1672. The congregation continued to assemble in that place under his successors, till 1765, when the present meeting-house was built for the late Mr. Towle. About three years before their removal, a Mr. Dorset bequeathed the sum of a thousand pounds to this church, the annual interest of which was to be equally divided between minister and people. He also left the like sum to eight other churches.

The meeting-house in Aldermanbury Postern, is a small, neat brick-building, of the square form, with three deep galleries. The church and congregation, it is apprehended, were never very numerous; but during the latter part of Mr. Towle's life they declined considerably. In the year 1797, Mr. Towle's church received a considerable accession by an union with the congregation meeting at Founders'-Hall, under the pastoral care of the Rev. Joseph Barber. From this time, these two venerable ministers divided the work, one preaching in the morning, the other in the afternoon.

ALDERMANBURY POSTERN.—*Independent.*

Since Mr. Towle's death, Mr. Barber has had assistance on one part of the day. Both these churches are upon the strict Independent plan; and the latter, as well as the former, enjoys the bequest of Mr. Dorset.

The history of this church presents us with but few incidents. Its pastors, though most of them men of respectability in their day, yet, did not greatly distinguish themselves by their literary performances; their names, therefore, are known to but few persons in the present day. On this account, it is not surprising, that the memoirs preserved of their lives and characters are, in most cases, extremely short, and amount only to a few particulars. These we have collected from a variety of sources, and shall record according to the following order of succession:

MINISTERS' NAMES.	As Pastors.		As Assistants.	
	From	To	From	To
Edward West, M. A.	16 ..	1675	—	—
Walter Cross, M. A.	1675	1701	—	—
John Lewis,	1702	1708	—	—
William Nokes,	1709	1712	—	—
John Asty,	1713	1730	—	—
Peter Goodwin,	1730	1747	—	—
Thomas Towle, B. D.	1748	1806	—	—
Baxter Cole,	—	—	17 ..	1765
Joseph Barber,	1797	18 ..	—	—

EDWARD WEST, M. A. was a native of Northampton, and born about the year 1634. He sprang from a reputable family, his father, Mr. Thomas West, being subscribed *Gent.* of the foregoing town. In the year 1651, he became a commoner of Christ Church, Oxford, where, says Wood: "he received a severe discipline under a Presbyterian tutor."

 ALDERMANBURY POSTERN.—*Independent.*

After he had taken one degree in Arts, he translated himself to St. Mary's Hall, where he continued till he became Master in that faculty. He then commenced preacher, and being ordained according to the Presbyterian mode, was presented to the living of Little Wittenham, in Berkshire, from whence he was ejected at the Restoration. He then retired to London, and gathered a private congregation of Nonconformists, "being in high value (says Wood) for his edifying preaching among the brethren in conventicles." Upon King Charles's Indulgence, in 1672, he built a meeting-house in Rope-makers'-alley, Moorfields, in which he preached till his death. He died suddenly in the night, after preaching twice on the preceding day, and went to his rest in the 41st year of his age, January 30, 1675. Mr. West was a man of good natural abilities, ready wit, and considerable learning. He was an excellent preacher, full of holy zeal and fervour, and very useful in his day.* His funeral sermon was preached by Mr. Thomas Cole, and afterwards printed. It is a valuable discourse, and has passed through several editions. (x)

Mr. West lies buried in Bunhill-Fields, where, upon an altar-monument of white stone, was placed the following inscription :

* Wood's Athenæ Oxon. vol. ii. p. 554.

(x) Mr. West has two sermons in the Morning Exercise. One in the Supplement, on, "How we must govern our Tongues;" Ephes. iv. 20. The other on, "Purgatory a groundless and dangerous Doctrine," 1 Cor. iii. 15. in the volume against Popery. After his death was published, his "Legacy;" being a discourse of the Perfect Man. Lond. 1679. 8vo. A valuable discourse, grounded on Psal. xxxvii. 37.

ALDERMANBURY POSTERN.—*Independent.*

EDWARD WEST,

The son of

Mr. Thomas West, of Northampton, M. A.

Sometime of Christ Church in Oxon.

And

Minister of the Gospel :

Who having preached twice to his congregation

On the Lord's Day,

Being the thirtieth of January,

And finished his work,

Departed this life in the night,

And went to his rest,

In the forty-first year of his age.

And of Our Lord,

1675.

The Saint whose dust this stone doth hide,

Sung *Epiccedium* first, then dy'd.

His life he spent lost man to save,

And yet's not silent in the grave.

Reader, no more, but underneath he lies,

Who whilst he liv'd, th' world had one good, one wise.

WALTER CROSS, M. A. appears to have been a man of considerable attainments, but we know very little of his history. His studies for the ministry he most probably pursued first in Scotland, and afterwards in Holland, at the former of which places he took his degree. Towards the latter end of the reign of Charles the Second, he became pastor of the Independent congregation in Rope-makers'-alley, Moorfields. About the year 1685, which was a stormy time for the Nonconformists in England, he retired to Holland, and took up his residence at Utrecht. There he found several of his countrymen; and took his turn in preaching at the English church in that city, along with Mr. Mead, Mr. Howe, and Mr. Woodcock. When the times grew more favourable, he returned to England, and resumed his pastoral charge, which he continued to execute till the time of his death. This event is said to have fallen in the year 1701. He died considerably advanced in life. Such of Mr. Cross's publications as have come to our knowledge

are, a sermon entitled, "The Instrumentality of Faith asserted, proved, explained, compared with, and preferred to a conditional Relation thereof, in order to Pardon and Happiness:"—A sermon upon "The Resurrection," occasioned by the funeral of a friend:—"Caleb's Spirit paralleled;" a funeral sermon for Mrs. Constancy Ward, of East Smithfield; preached at Devonshire-square, April 7, 1697, on Numb. xiv. 24:—He also published a treatise in octavo, entitled, "The Taghmical Art; or, the Art of expounding Scripture by the Points usually called Accents, but are really tactical: A grammatical, logical, and rhetorical Instrument of Interpretation. In two Parts. 1. Containing the proof that they are so. 2. The Method how they perform that Office." *Lond.* 1698.

JOHN LEWIS.—Mr. Cross was succeeded after a short interval, by a Mr. John Lewis, who removed from Bethnalgreen, to Rope-makers'-alley, in 1702. At this place he continued about five or six years, when "not behaving in a commendable manner," as the manuscript we have before referred to expresses it, he was discharged from his situation, about the year 1707. After this, he was chosen pastor of a small congregation that met somewhere about Clerkenwell, but afterwards removed to Redcross-street, Cripplegate, where he will again come under our notice.

WILLIAM NOKES.—Mr. Lewis was succeeded by a Mr. William Nokes, who came from Beccles, in Suffolk, where he had been pastor of an Independent congregation from 1703, till 1709, when he removed to Rope-makers'-alley. At the latter place his continuance was very short; for about the year 1712, he left the Dissenters, and took the gown in the Church of England, after which we hear nothing further concerning him. Dr. Watts, in his *Lyric Poems*, dedicated to Friendship, has one addressed to a Mr. Nokes; probably the same person. Mr. Nokes was succeeded by Mr. John

John Asty, concerning whom we have a more particular account.

JOHN ASTY.—This respectable minister, according to Dr. Calamy, was grandson to Mr. Robert Asty, who was ejected from Stratford, in Suffolk, and afterwards pastor of a congregational church in Norwich.* But Mr. Harmer, who was well acquainted with the history of the congregational churches in that neighbourhood, supposes that Asty, of Norwich, was a different person from the ejected minister, and probably his son.† His reason for thinking Dr. Calamy's account to be a mistake is this: "because it appears by a funeral sermon, preached by Mr. Owen Stockton, (who died in 1680,) for the widow of Mr. Asty, of Stratford, and by a short account of her life, published with it, that this Mrs. Asty was 73 years old when she died; whereas Mr. Asty, of Norwich, who was not invested with the office of teacher there till November, 1675, had several young children born at Norwich, as appears by an account of their baptisms in the church-book; consequently he could not be the Mr. Asty, for whose widow Mr. Stockton preached that sermon." It should seem from this account that our Mr. Asty, was son to Mr. Robert Asty, of Norwich, and grandson to Mr. Asty, the ejected minister of Stratford, whose name was not Robert, but John.

Mr. Asty was born, most probably, at Norwich, about the time of King Charles's Indulgence, in 1672. We are unacquainted with any particulars of his early life, excepting what may be gathered from his own account: this is introduced with thankful acknowledgments for his privilege in descending from godly parents, who were in covenant with

* Calamy's Contin. p. 805.

† Remarks on the ancient and present State of the congregational Churches of Norfolk and Suffolk, p. 45, *note.*

God. He then goes on to speak copiously of the advantages he received from a religious education, of his early serious impressions, and repeated convictions of sin, and dreadful apprehensions of divine wrath; till at length God wrought in him a more clear and abiding sense of his own guilt and vileness, of the corrupt fountain of evil in his heart, of inward spiritual sins, and of the danger of his natural state, which he looked upon as accursed under the law. He then was grieved at heart for sin, saw the exceeding sinfulness of it, was filled with self-loathings, and self-abasements, and could not rest under it.

Amidst these strong convictions, and agitations of mind, he earnestly longed for an interest in Christ, as seeing there was no other way of peace, but by his blood and righteousness. He endeavoured to believe, but found it a difficult work, and under a sense of his own inability, was stirred up in earnest prayer to God for the grace of faith, and the communication of other gospel blessings. He was at length brought to rely upon Christ, though he could not tell whether his faith was right or wrong; and he was resolved to wait and see how God would deal with him, if peradventure he might find mercy. Whatever the event might be, he saw himself under a positive command to believe in Christ, as the only way of salvation. He rejoiced that there was such a way, and was encouraged to hope, from the ground and warrant that the gracious invitations and free promises of the gospel gave him; from the ability of Christ to save, from his gracious offers, from his kindness and compassion towards sinners, from his readiness to save; from the many instances there have been of his saving grace; and from what he had already done for him, in giving him the dispositions of those who are more particularly invited to accept the offers of mercy.*

Mr. Asty spent several years, during the earlier part of his

* Funeral Sermon, p. 25—26.

ALDERMANBURY POSTERN.—*Independent.*

ministry, in the family of the Fleetwoods, at Stoke-Newington, where he was greatly valued and esteemed. It does not appear that he ever undertook any pastoral charge prior to his settlement at Rope-makers'-alley, which was not till the year 1718, when he was about forty years of age. In this situation of public usefulness, Mr. Asty endeavoured to approve himself to his own conscience, and to the church of God. He was a serious, useful preacher, but not popular. His known piety added weight to his instructions, and caused him to be held in great respect, by persons of all denominations. He was one that heartily mourned for the errors advanced in his day, and bore his testimony with faithfulness, in defence of the most interesting gospel-truths.

A few years after Mr. Asty's settlement in London, he had an unhappy difference with Mr. Martin Tomkins, minister of the Dissenting congregation at Stoke-Newington, who was shortly afterward dismissed from his station, on account of some notions which he entertained with regard to the Trinity, and the Deity of Christ. This affair is here noticed, because it has been mentioned to Mr. Asty's disparagement. The case was this: Mr. Asty, and Mr. Tomkins, having made an exchange for one Lord's-day, (June 29, 1718,) as they had sometimes used to do, Mr. Asty took occasion to warn the people at Newington, against the danger of pernicious errors and damnable heresies, which were at that time creeping in among the Dissenters in general; and particularly referred to errors about the doctrine of Christ's Deity. Mr. Tomkins, who deviated from the commonly received opinions upon this subject, was roused at what he considered an officious interference, and an over-forward zeal. Therefore, on the following Lord's-day, he set himself to undo the impression made by Mr. Asty's discourse, and publicly accused him of spreading an alarm among his people; but at the same time, plainly and candidly avowing his own sentiments, with regard to the points in dispute. This avowal occasioned some unhappy heats in

the church, and issued in his expulsion. Mr. Tomkins has the candour to exculpate Mr. Asty from any share in this transaction, or that he had any personal view to him in the discourse which he delivered at Newington. His words are these: "I must do Mr. Asty this justice, to acquaint others, that he assured me he had no particular view *to me*, or *suspicion of me*, when he brought down that sermon among others to Newington. As he had an apprehension of the danger of these errors, and of the spreading of them at this time, he thought it might be seasonable to preach such a sermon *any where*."* In another place he says, "I never had a thought that he preached his sermon out of any particular personal prejudice against me, but really believed that he did it from a zeal for what he apprehended to be truth necessary to salvation. Though I am persuaded in my own mind, that this zeal of his, in these matters, is a mistaken zeal. I do, nevertheless, respect him as a Christian, and as a minister. Whatever, therefore, there was of passion in my opposition, it was against the *principles* he would establish, not against his *person*."† These candid concessions acquit Mr. Asty of any unfair views, or personal disrespect to Mr. Tomkins; and they establish his character as a bold and zealous assertor of what he apprehended to be truth, in omitting no opportunity by peaceable Christian methods, to bear his testimony in behalf of some of the most essential doctrines of revelation.

Soon after this affair, in the following year, Mr. Asty was called upon to declare himself publicly in support of the same doctrines. He accordingly joined himself with those of his brethren who subscribed the declaration of their faith in the doctrine of the blessed Trinity, as stated in the first article of the Church of England, and in the answer to the fifth and sixth questions in the Assembly's Catechisms. He also subscribed the advices, and signed the letter accompany-

* Case of Mr. Martin Tomkins, p. 11, 12.

† *Ibid.* p. 15.

ing them to the gentlemen in Exeter, agreed upon at the Salters'-Hall synod, April 7th, 1719.

Mr. Asty continued to adorn a station of respectability and usefulness, to the time of his death; and had the satisfaction of enjoying the esteem of his brethren, with that of all who set a just value upon true piety, to the very last. As a minister of the gospel, his public services were serious and evangelical, experimental, solid and judicious. They turned principally upon the most useful and important points of faith and practice; and were well adapted, by the blessing of God, to inform the judgment, to reach the conscience, to warm the heart, and regulate the life. The great Dr. Owen was his favourite author, and it might easily be perceived, that he drank much into his sentiments and spirit. He had a fervent zeal for the glory of Christ, and for every doctrine that he apprehended to be according to godliness. As occasion offered, he contended earnestly for the faith, upon which he had built his own hopes of salvation, and which he believed was once delivered to the saints: "And yet, (says Dr. Guyse,) in my freest converses with him, I have with pleasure observed a remarkable tenderness in his spirit, as to judging the states of those that differed from him, even in points, which he took to be of very great importance."* His conversation had an agreeable mixture of the pleasant and the serious; his deportment was becomingly grave and prudent; and he possessed an amiable sweetness of spirit, that conciliated the esteem of all who knew him. His carriage was meek and humble, familiar and condescending to such as were of the lowest degree; his conduct tender and compassionate; and his temper charitable and forbearing towards the weak. He was candid to acknowledge his own mistakes and inadvertencies: and free to cast a mantle over the failings of others.

His habitual piety and humility of mind; his constant

* Funeral Sermon, p. 81.

ALDERMANBURY POSTERN.—*Independent.*

watchfulness over his own heart; and his concern to promote the glory of God, and to obtain an interest in his salvation, are strongly marked in some papers which he left behind him. He often mentions the great conflicts he had with sin; his hopes and fears; and what comfort and victory he obtained over them, when God revealed Christ to his soul. He took refuge in the fulness of that redemption which is in Christ, and in God's design to glorify the riches of his grace in him; and depended on him for sanctification, as well as for righteousness to justification, being equally concerned for both, convinced of the necessity and beauty of holiness, and desirous to glorify God in new obedience.

Sometimes he records his concern and fear, lest he should take up with a partial change, or rest in formality and hypocrisy, and should not be found sincere; with his attending resolutions against all sin; his bitter bewailings of its indwelling; his cleaving to God with full purpose of heart; and labouring to walk in all holy obedience to his commands. At other times he expresses his godly jealousy, lest a slavish fear of hell and judgment were the only spring of his religion. And this he apprehended could not be cleared up, to prove his sincerity, but by the Spirit of adoption, drawing forth his heart into a more filial fear and love of God, which he sometimes found sensibly working within him, and wanted to abound yet more and more.

When at any time he perceived himself to have fallen into sin, his heart worked in a way of deep repentance, humiliation, and shaming himself before God, in renewed acts of faith in the blood of Christ, and in great watchfulness afterwards against it. In that way he was favoured with the kind returning intimations of God's love and grace, through Jesus Christ, to his humbled and afflicted spirit; and then his soul was dissolved in sorrow and shame, for his ungrateful offences against God, especially under a consideration of the freeness of his love, and of his dispensations of grace like himself, all great and glorious. He sometimes lamented the

ALDERMANBURY POSTERN.—*Independent.*

deadness and hardness of his own heart, and the sad hours of darkness, in which he was tempted to call in question all the work of the holy Spirit in him, but still continued waiting upon God. And at other times he was ready to despair under a sense of his own vile ness and unworthiness, and under terrifying apprehensions of God's justice; though, otherwise, he thought he had good reason to hope, that God had chosen and sanctified him, accepted him in Christ, and broken the dominion of sin within him. And he abounded in admiration of the free grace of God, that he should look upon, and have any kind thoughts to such an ungrateful, unworthy, rebellious creature as himself, and in admiration of the power of divine grace, that had brought him off from the love and practice of sins, in which he formerly allowed himself, and that had stirred him up to resolved endeavours to mortify them.

He records a great number of scriptures suitable to his case, which God made use of, and frequently expresses his deep sense of the influence of his Spirit in the whole of the work that had passed upon him. And there may be read his high esteem of the Lord Jesus Christ, of his satisfaction, merit, and righteousness; his grief sometimes at his withdrawals, and his delight in, and communion with him at others; his love to God and to his worship, ordinances and service, counting them most reasonable and excellent; his persuasion of the infallible truth of God's word, and of the certainty of a future state; his living under an awful sense of the all-seeing eye of God, and of going directly to appear before him; and his longings after heaven, that he might enjoy God more fully, might see the Lord Jesus in his glory, and be for ever free from all sin. Towards the close of his account, he takes notice that, from his own sense of what a horrible, dark, miserable and dangerous condition unconverted sinners are in, and yet know it not; he found his heart much drawn out in compassion to their souls, and thought he could do any thing, and be at any pains, for their con-

 ALDERMANBURY POSTERN.—*Independent.*

version and salvation ; and then adds, “ blessed be God, I hope I have also a great love to the saints, to all the followers of the Lamb, the excellent in whom is all my delight.”

In this work of grace, and happy turn upon his temper toward the saints, and for the salvation of souls, the best foundation was laid for a faithful discharge of the ministry he received of the Lord Jesus : and his good natural parts, with considerable attainments in human literature, and spiritual gifts, together with these, were a rich furniture for his ministerial province, and made him *a workman that needed not to be ashamed, rightly dividing the word of truth.* He was willing to spend and be spent in the service of Christ and of souls, and doubtless, will have many to be *his joy, and crown of rejoicing in the presence of our Lord Jesus Christ at his coming.**

The death of this pious and excellent man was happy ; answerable to his holy, honourable and useful life. Though by the nature of the illness that carried him off, God in his awful sovereignty weakened his capacities of giving such noble dying testimonies to the honour of his name, as otherwise might have been hoped for ; “ yet by what I have observed, (says Dr. Guyse,) and have heard from others, he was not a stranger to divine supports and consolations then ; and the grace of God so far shone through all the enfeebling influence of distemper, that he behaved with exemplary composure and solemnity of spirit, with great humbleness of mind, and with a calm resignation to the will of God. He was not insensible of the hand of God upon him, nor of his own weakness, and want of help from above ; and while he found himself incapable of his Master’s work, his heart continued in it, and cheerfully waited to see what the Lord would do with him.” † Mr. Asty finished his course on the 20th of January, 1729-30, aged 57 years. Dr. Guyse

* Funeral Sermon, p. 27—30.

† *Ibid.* p. 33.

preached, and afterwards printed, a discourse upon his death, from John xi. 25, 26. *Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall ye live; and whosoever liveth, and believeth in me, shall never die. Believest thou this.*

We have met with but one sermon of Mr. Asty's in print: it was occasioned by the death of Mrs. Elizabeth Fleetwood; and preached at Stoke-Newington, June 23, 1728, from Job ix. 12. He also drew up an account of the life of his favourite writer, Dr. John Owen, which was prefixed to the folio volume of the Doctor's Sermons and Tracts, published in 1721.

Mr. Asty was buried in Bunhill-Fields, where his memory is perpetuated by the following inscription upon his tombstone:

Here lies the body
Of the late Rev. JOHN ASTY,
Pastor of the Church of Christ
In Rope-Makers'-Alley, London.
A worthy son of very pious Ancestors.
He like them was richly adorned
With learning, gifts and grace,
With a clear judgment,
With fervent zeal for Gospel truth and holiness,
With love to his brethren,
And a becoming tenderness towards such of them as differed from him.
And after an exemplary and useful life,
In which he was made a blessing to many,
He slept in Jesus,
January the 20th, 1729-30,
Ætat. 57.
The Righteous shall be in everlasting remembrance.

PETER GOODWIN.—Concerning this gentleman, who was a minister of great respectability in his day, we have never met with any account in print. The information that we have to communicate respecting him, therefore, is ex-

tremely circumscribed, and consists merely of a few facts and dates. Mr. Goodwin was very probably allied to the family of the Goodwins, seated in Norfolk, and which produced two Divines of extraordinary talents and celebrity during the reign of Charles the First, and the Commonwealth. Mr. Goodwin was himself most probably a Norfolk man, and born about the year 1684. It does not appear where he received his education, but very likely in London, under Dr. Chauncey, and afterwards in one of the Dutch universities. We have no account where he spent the earlier part of his ministry; but he was settled some years with the Independent congregation at Yarmouth, from whence he removed to London, in 1730, to succeed Mr. Asty, at Rope-makers'-alley. Soon after his removal to London, he was engaged with some other ministers in carrying on a course of lectures at Lime-street, in defence of some important doctrines of the gospel. The subject handled by Mr. Goodwin was the doctrine of Original Sin, which he stated and defended in two sermons; the first on Rom. v. 19. the second on Psal. li. 5. They are printed in the first volume of the Lime-street collection. Mr. Goodwin's popular talents procured him to be chosen, in 1732, one of the Merchants' lecturers upon a Tuesday morning, at Pinner's'-Hall, in the room of Mr. Hurrion. After this, he was called frequently to engage in public services among the Dissenters. These he conducted with ability; and upon some of these occasions was prevailed upon to appear in print.

Mr. Goodwin continued to labour at Rope-makers'-alley, for about fifteen years, when he was removed to his reward, in the 64th year of his age, November 27, 1747. We believe there is no funeral sermon for him in print; but an elegiac tribute to his memory was published by Dr. Gibbons. Mr. Goodwin was a minister of considerable abilities, and greatly respected in his day. Early devoted to the sacred employment, he gave premonitions of future ex-

cellence even when a youth, which at a more advanced period did not disappoint the expectations of his friends. As a preacher he acquired considerable applause; and he possessed qualifications for the ministry inferior to few of his brethren. Nor were his labours without much success; for his congregation flourished in his time more than under any of his predecessors.* Besides the two discourses in the Lime-street collection, there are at least three other sermons of Mr. Goodwin's in print. One occasioned by the death of the Rev. Samuel Bruce; preached at Hare-court, Dec. 11, 1737, on Heb. xiii. 7.—another at the ordination of the Rev. Roger Pickering, in Jewin-street, 1743;—and a third at the ordination of the Rev. Benjamin Vowell, at Colchester, in Essex, 1748. Mr. Goodwin was succeeded in the pastoral office by the late Rev. Thomas Towle.

THOMAS TOWLE, B. D.—This venerable Divine was born February the 15th, 1724, in the city of London. His parents were persons of considerable respectability and property, and having determined to devote him to the service of the sanctuary, placed him under the care of Dr. Abraham Taylor, a gentleman of remarkable attainments in mathematical and classical knowledge, and who taught theological learning at Deptford, to such students as were patronized by the King's-Head Society. Under this gentleman Mr. Towle made considerable proficiency in literature. He also studied sometime under Mr. John Hubbard, at Stepney, and attended a philosophical course under the learned Mr. John Eames, in Moorfields. He completed his studies in the Independent academy at Plasterers'-Hall, under Dr. Zephaniah Marryat, at that time the best Greek scholar among the Dissenters. For this gentleman Mr. Towle entertained the utmost veneration, never mentioning his name but in terms of the highest respect. It was, therefore, with a mixture of satisfaction and regret, that he undertook the

* MS. *penes me.*

ALDERMANBURY POSTERN.—*Independent.*

last office of friendship, by pronouncing the funeral oration over the Doctor's grave.

Mr. Towle settled in early life with the Independent congregation in Rope-makers'-alley, where he succeeded Mr. Peter Goodwin. He was ordained to the pastoral office, March 24, 1747-8. Mr. Hall delivered the introductory discourse; Dr. Guyse gave the charge; and Dr. Marryat preached to the people. After some years, his meeting-house falling to decay, he exerted himself to procure a new one, which was erected in Aldermanbury Postern, in the year 1765. Before his removal to this place he enjoyed, for some years, the assistance of the learned Mr. Baxter Cole; but afterwards he performed the whole duty himself. It will be thought a remarkable circumstance by some persons, that Mr. Towle should have an assistant when a young man, and do without one as he advanced in years, and seemed less capable of constant exertion. At Aldermanbury Postern he preached regularly twice a day, till the year 1797, when Mr. Barber's congregation, from Founders'-Hall, uniting with Mr. Towle's church, the two pastors divided the service between them. Mr. Towle continued afterwards to preach regularly in the morning, till within the two last years of his life, during which he was unable to officiate, and was, for most part of the time confined to his bed, languishing by a complication of disorders, the chief of which was the stone in the bladder, and which terminated in his death.

With this cruel disorder he had been afflicted for a series of twenty years; and during the last one-and-twenty months his anguish was without intermission day and night. He preferred a recumbent posture, because he suffered a less degree of pain than in any other position. During his tedious confinement in a solitary chamber, debarred from his study and his books, disabled for preaching, or for attending upon public worship, incapable either of business, or of salutary exercise, or of enjoying the conversation of friends,

 ALDERMANBURY POSTERN.—*Independent.*

time must have been exceedingly irksome to one of his active, cheerful, and sociable disposition; but he was never heard to murmur against the great Sovereign of the universe. It would not have been surprising if, under such trying circumstances, his animal spirits should, at seasons, be depressed; but this was not the case. He has often been seen, while enduring the severest torture, endeavouring by reviving cheerfulness to mitigate the anxiety his friends experienced on his account. (Y)

Mr. Towle's father had, many years before, died of the same disorder; and the stone which was taken from him, was considered of extraordinary magnitude: but that which was extracted from the late Mr. Towle far surpassed it, both in size and weight. It was nearly as large as an egg, measuring three inches in length, and five inches in circumference; and the weight was three ounces and one drachm: so that the pain which it must have occasioned to the unhappy sufferer, was most excruciating. His protracted sufferings he endured with remarkable patience and cheerfulness, till emaciated with pain, entirely exhausted of strength and spirits, he became gradually insensible, and sunk into the friendly arms of death, on the 2d of December, 1806, in the 83d year of his age. His remains were interred in Bunhill-Fields, December 10. Mr. Kello delivered the address at the grave; and on the following Lord's-day, December 14, Mr. Kingsbury, of Southampton, who had been intimate with the deceased for more than forty years, preached the funeral sermon, from Phil. i. 20, 21. *So now, also, Christ shall be magnified in my body, whether it be*

(Y) His satisfaction with the Divine disposal was strongly marked in the following instance. A particular friend visiting him when in a paroxysm of tormenting pain, he suddenly clasped his hands, and exclaimed,

Now let our pains be all forgot,
 Our hearts no more repine;
 Our sufferings are not worth a thought,
 When, Lord, compared with thine,

by life or by death. For to me to live is Christ, and to die is gain.

Mr. Towle lived to be the father of the Dissenting ministers in London. He had been pastor of the congregation first in Rope-makers'-alley, and afterwards in Aldermanbury Postern, nearly fifty-nine years; and during that time discharged his ministry with constancy, fidelity, and diligence. For this important service he was eminently qualified by his natural endowments, which were improved by diligent study, and sanctified by divine grace. His application to private studies was close and intense. For this purpose, he redeemed his time by early rising, so that his diligence at home might not interfere with the exercise necessary for his health; and the many duties which called his attention abroad. "He was one of the most patient, penetrating, and investigating readers of books, (says Mr. Kingsbury,) I ever knew. Few publications, which were new and important, on interesting, and especially theological subjects, escaped his attention. Most of the volumes of his unadorned, but valuable, and well selected library, bear evident marks of his having followed the rule of the ancient poet, *Nocturnâ versate manu, versate diurnâ.*" Mr. Towle was indeed, an unwearied scholar, and in the knowledge of the classics, and of general literature, he was surpassed, perhaps, by none of his contemporaries.

As a preacher, his sermons were very methodical and exact, addressed mostly to the understanding. Indeed, his opinion was, that ministers should chiefly aim to elucidate the scriptures, and with this view he had for many years been engaged in an exposition of the Bible; and having gone through the whole of the Old Testament, had proceeded some way through the gospel of Matthew, in the New Testament. Though he delivered his discourses, in the latter part of life, for the most part, without the use of notes, yet he was remarkably careful in the arrangement of his thoughts, as well as accurate in the choice of his words. When called

to preach upon public occasions, he sometimes wrote his sermons at full length. But it was in prayer he was most peculiarly admired. The sublimity, pathos, humility, and devotion he displayed in his adorations, confessions, petitions, and intercessions, could not fail to influence the affections of those who had the happiness of witnessing his addresses to the Throne of Grace. In exercising the duties of a pastor, he watched over his people with affectionate caution and paternal jealousy, lest they should fall into error, or be led away by the blind impulse of the passions. He paid a strict regard to the discipline of his church, and had an accurate knowledge of its state and condition, both secular and religious. The religious system to which he attached himself, and adhered with steadiness through the whole of his life, was consonant with the doctrines of the Assembly's Catechism. Never, on any proper occasion, was he backward to defend his principles. Any attempt to conceal, or disguise, what was of importance in religion, he reprobated with disgust; and would never sacrifice what he considered to be truth, through fear of offending, or a desire to please any person, or party whatsoever. Nevertheless, his knowledge of the world led him to behave to every one, in their social and civil relations, with all that urbanity and politeness, which their respective situations demanded. If persons candidly avowed their opinions, though they differed widely from him in religious matters, and he might judge them erroneous, yet they had a share in his respect; and with several, from whom he differed in religious matters, he cultivated, and preserved an affectionate intimacy. While in health, he was a most entertaining and instructive companion, ever ready to communicate knowledge from out of the abundant stores of his mind; fond of society, esteemed by the wise and good of every denomination; and enlivening every party to which he was invited by pleasing urbanity, and the most chaste effusions of attic wit.

Mr. Towle deserves to be held up as a pattern of exact-

ness in apportioning and laying out his time, of punctuality in keeping his engagements, and of accuracy and fidelity in all his temporal affairs. He had much to do in public charities, for the fatherless and widow, and for poor ministers, in regard to whom he proved himself to be a faithful and benevolent steward, devoting his personal attention to their concerns, while he employed and paid others for managing his own. To young students for the ministry he was a kind and liberal friend; and a judicious counsellor to ministers and churches in circumstances of difficulty and distress. His advice was eagerly sought for in cases of difficulty, he being, as it were, the chamber-counsellor of Dissenters, and none more proper than him for that office; for if the proper study of mankind is man, he certainly had prosecuted that study to the utmost. His penetrating mind was able to dive into the deepest recesses of the human heart, and he possessed an accurate judgment in forming his decisions. As Mr. Towle knew well the value which was set upon his judgment, he was in general very cautious in giving his opinion, without sifting every subject to the bottom.

Several instances of the shrewdness of his answers to various questions might be given, but the following anecdote may suffice. A person one day applied to him for advice, on a case which he affirmed lay on his mind. He was about to marry a young lady of property, who, as a *sine quâ non*, insisted on a settlement previous to marriage. "Sir, (said this person to Mr. Towle,) it is not that I have such an objection to grant this request, but there is a text in scripture which oppresses me very much, and militates against the demand; it is 1 John, iv. 18. *Perfect love casteth out fear*. Now if this lady perfectly loved me, she would have no fear to marry me, without requiring a settlement." Mr. Towle, who quickly perceived his artifice, instantly replied, "Why, Sir, Divines may differ in their interpretation of this text; I myself think, in this case, it bears a different meaning. Let us examine the words: *Perfect love casteth out fear*, that

is, if you perfectly love this lady, you will not be afraid to grant her a settlement." It is needless to add, the person left him mortified indeed.*

As Mr. Towle was a firm and consistent Protestant Dissenter, and attached to his principles from the fullest conviction, he could not endure to hear them spoken of contemptuously, without animadversion. When duty called him, he was not backward in testifying his zeal as to this particular; an opportunity for which presented itself upon the following occasion. Having heard that the celebrated Mr. Romaine had thrown out some severe reflections upon the Dissenters, Mr. Towle determined one day to wait upon him, for the purpose of conversing upon the subject. This he did; and having made some observations and complaints, Mr. Romaine replied, "I do not want to have any thing to say to you, Sir."—"If you will hear me, Sir," rejoined Mr. Towle, "I will tell you my name and profession:—I am a Protestant Dissenting Minister."—"Sir," said Mr. Romaine, "I neither wish to know your name, nor profession." Mr. Towle bowed, and left him. But some little time after, Mr. Romaine returned the visit. "Well, Mr. Towle," said he, "I am not come to renounce my principles; I have not changed my sentiments; I will not give up my preference to the Church of England, &c. but I am come as a Christian, to make some apology. I think my behaviour to you, Sir, the other day, was not such as it should have been." They shook hands, and parted friends; both agreeing to maintain their respective sentiments, with a mutual esteem for each other's person.† The above anecdote, while it gives us a high opinion of Mr. Towle's zeal and steadfastness to principle, places in a very conspicuous light the humility of Mr. Romaine.

* Mr. Kingsbury's Sermon on the death of Mr. Towle.—Gent. Mag. for December, 1806,—and *Private Information.*

† Cadogan's Life of Romaine, p. 91.

Mr. Towle's publications consist of a sermon, preached at Thaxted, in Essex, at the ordination of the Rev. John Fell, 1770; and five funeral orations, viz. for the Rev. Mordecai Andrews, 1750; Dr. Zephaniah Marryat, 1754; the Rev. Edward Hitchin, 1774; Dr. Samuel Morton Savage, 1791; and the Rev. Nathaniel Trotman, 1793. Mr. Towle married about the year 1746, to Miss Brent, of Rotherhithe, with whom he received a considerable fortune, which he afterwards improved.

Upon Mr. Towle's tomb-stone, in Bunhill-Fields, is the following inscription:

Here lies the body of

Mr. THOMAS TOWLE,

Late of Mansell-street, Goodmans-Fields, Gent.

Who departed this life, March the 23d, 1745, Æt. 71.

Also, the body of

THOMAS TOWLE,

Grandson of the above-mentioned Mr. Thomas Towle,

Who died Dec. the 14th, 1750, aged 1 year and 8 months.

Also,

The Rev. THOMAS TOWLE, B. D.

Who departed this life

Dec. the 2d, 1806,

Aged 83.

BAXTER COLE.—This learned Divine was a native of Essex, and pursued his academical studies under Dr. Marryat, at Plasterers'-Hall. His first engagement was in a school at Peckham; and at the same time he became morning-preacher to the congregation in Rope-makers'-alley, of which Mr. Towle was pastor. This situation he quitted in 1765, upon the building of the new meeting-house, and went to Wymondham, in Norfolk, where he preached for a few months, till May, 1766, when he gave up that, also, and never undertook any pastoral charge. Henceforward he employed his time wholly in literary pursuits. He was a close student, and during the summer-time used to rise with the

ALDERMANBURY POSTERN.—*I. dependent.*

sun. Nevertheless, he never published any thing of his own but was employed as the industrious and accurate editor of several performances of others. The excellent Mr. Howard, who honoured him with his friendship, submitted some of his publications to Mr. Cole's revisal; and he superintended the printing of the last edition of Dr. Lardner's works, for which he had a peculiar esteem. About the year 1793, he was engaged to undertake the editorship of the Protestant Dissenters Magazine, for which office he was judged by all concerned in that publication, peculiarly well qualified; and it was a great loss to the public that, in consequence of returning and increasing infirmities, soon after he had accepted the proposal, he was obliged at first to postpone, and very soon totally to relinquish all concern in that publication. His health and spirits being somewhat revived, he determined upon a visit to his friends in his native country, and died suddenly at Sible-Hedingham, at the house of Mr. James Finch, for whom he had a particular regard, and who had ever shewn him the truest friendship. This event took place October the 13th, 1794, when, as it is supposed, he was nearly seventy years of age. The property he had saved by great frugality, he bequeathed to his poor relations. Mr. Cole was a firm Dissenter, of the Independent denomination; of great frugality, and a strenuous assertor of civil and religious liberty. He was a man of considerable learning, of the strictest integrity, and true piety.

JOSEPH BARBER.—This venerable minister pursued his studies for the ministry under Mr. John Kirkpatrick, a Dissenting minister and tutor at Bedworth, in Warwickshire. His first settlement was with an Independent congregation at Brentwood, in Essex, from whence he removed to Basingstoke, in Hampshire. In the year 1760, Mr. Barber accepted an invitation to remove to London, to take charge of a newly formed church, consisting of such persons as separated from Mr. Pike's church at the Three Cranes, in con-

ALDERMANBURY POSTERN.—*Independent.*

sequence of that gentleman having embraced in part the tenets of Sandeman. The worthy Mr. Godwin, and his church, having kindly granted to this infant society the use of their meeting-house at Little St. Helen's, on the afternoon of the Lord's-day, Mr. Barber commenced his ministerial services in London at that place, and continued to preach there till the year 1764, when Founders'-Hall meeting becoming vacant, in consequence of the removal of Mr. Lawson's congregation to London Wall, his people took a lease of that place, and continued to assemble there till the year 1797, when the lease being expired, the congregation, which was somewhat reduced in numbers, did not think fit to renew it, but, upon an invitation to that purpose, determined to form an union with the congregation at Aldermanbury Postern, under the pastoral care of the Rev. Thomas Towle, then likewise in a declining state. The union was solemnized Nov. 19, 1797, and was publicly recognized on the 23d of the same month, in the following manner: Mr. Goode began with prayer and reading the scripture; Messrs. Towle and Barber, both declared publicly their cordial approbation of the union formed between their respective churches; Dr. Fisher preached upon the nature, faith and joy of a Christian church, from Col. ii. 5. Messrs. Clayton and Kello, engaged in prayer; and Dr. Stafford pronounced the blessing. Henceforward these two aged ministers divided the work between them, till Mr. Towle was disabled, almost two years before his death. Since that time Mr. Barber has had various ministers to assist him. Many years ago, he was chosen into the Merchants' lecture, upon a Tuesday morning, at Pinner's-Hall; but this service, on account of increasing infirmities, he lately resigned. Since the death of Mr. Towle, Mr. Barber has become the father of the Dissenting ministers in London. His long standing and respectable character have justly given him weight in his denomination, and called him to officiate frequently upon public occasions. Some of these services, upon funeral and other

 LORINERS'-HALL.—Extinct.

occasions, he has published : as a sermon on the death of the Rev. Nathaniel Trotman, 1793 ; another on the death of the Rev. Thomas Reader, of Taunton, formerly his fellow-student, 1794 ; a funeral sermon for the Rev. Richard Winter, 1799 ; an oration at the interment of the Rev. William Ford, Jun. 1784 ; another at the interment of Dr. Stafford, 1800, &c.

 LORINERS'-HALL.

EXTINCT.

THE company of Loriners, or Leather-Cutters, though an ancient fraternity, was not incorporated till the reign of Queen Anne, A. D. 1712. Their hall, situated over against the north end of Basinghall-street, was occupied for many years by the Dissenters for a meeting-house ; but like many of the other city halls, it passed through various hands, and no distinct history of it is now to be obtained. The earliest mention that we find of Loriners'-Hall, in connexion with the Dissenters, is in 1699, when it was taken by a newly formed congregation of Particular Baptists, who separated from the General Baptist church in White's-alley. The occasion of this division was the exclusion, for misconduct, of Mr. JOSEPH TAYLOR, from the pastoral office in that church. As it may be matter of surprise to some persons, that a Particular Baptist society should grow out of one of the General persuasion, it is explained by Mr. Taylor embracing the tenets of Calvin ; his example being followed by those persons who adhered to him. The General Baptists always disowned them as a church ; but they were afterwards acknowledged by the Particular Baptists. Mr. Taylor did

LORINERS'-HALL.—*Extract.*

not preach long to this society, and, we believe, was never regularly settled as their pastor. When he left them, they applied to the Particular Baptists, who recommended Mr. THOMAS HARRISON, a promising young minister, and then assistant preacher to the Baptist congregation in Petty-France. Mr. Harrison being invited accordingly, accepted their call, and was ordained to the pastoral office by Mr. Leonard Harrison, and Mr. Hercules Collins, in the month of Dec. 1699. From this time they were encouraged by several ministers among the Particular Baptists, particularly Mr. Joseph Stennett, and Mr. John Piggott, who occasionally preached here. Mr. Harrison's labours with this society were but of short duration; for on the 14th of August, 1702, he was removed by death, in the prime of life, being only 35 years of age. Some account of his life and character has been already given under the article PETTY-FRANCE, to which place we refer the reader. After Mr. Harrison's death, his church united with the Particular Baptist congregation, formerly meeting in Petty-France, but then in Spitalfields. That church had been lately deprived of its pastor, Mr. William Collins, and Mr. Nathaniel Hodges was chosen to take charge of the united society. But a fuller account of its proceedings will more properly fall under our notice when we come to speak of ARTILLERY-LANE.

After the departure of the Baptist congregation, Loriners'-Hall was taken by a society of Independents, under the care of Dr. Singleton, who removed hither at Midsummer, in 1704. The Doctor did not survive any great while, but was succeeded by the celebrated Dr. DANIEL NEAL, who was ordained at Loriners'-Hall, in 1706. Mr. Neal's congregation increasing, he removed, after a few years, to a large meeting-house, in Jewin-street. Loriners'-Hall was then taken by Mr. RICHARD PAIN, who brought his congregation from Brewers'-Hall, and occupied this place several years. But in 1728, he removed to Girdlers'-Hall. After this, Loriners'-Hall fell into the hands of the Methodists.

 CURRIERS'-HALL.—*Particular Baptist.*

In 1739, it was occupied by a Mr. ROBERT SEAGRAVE, a clergyman of the church of England, and Master of Arts, who joined Mr. Whitefield's connexion. In the year just mentioned, this gentleman published "An Answer to Dr. Trapp's four Sermons against Mr. Whitefield, shewing the Sin and Folly of being angry overmuch. With a View to explain the present Controversy, and point out the true Ground of his being disagreeable to the Clergy." Mr. Seagrave was, also, the author of "Observations upon the Conduct of the Clergy in Relation to the 39 Articles. Wherein is shewn, that the Church of England, properly so called, is not now existing. With an Essay towards a real Protestant Establishment." The preacher at Loriners'-Hall, in 1750, was a Mr. Samuel Hull, of whose history we know nothing, excepting that in that year he published a sermon occasioned by the late shocks of earthquakes, preached at Loriners'-Hall, March 11, 1749-50, from Matt. xxiv. 44. Loriners'-Hall, after being shut up for some time, was at length taken down, and all traces of it are now lost.

 CURRIERS'-HALL.

PARTICULAR BAPTIST.

THE company of Curriers was incorporated by James the First, in 1605; but the society was of much greater antiquity, having founded a guild, or religious fraternity, in the conventual church of the White Friars, in Fleet-street, as

CURRIERS'-HALL.—Particular Baptist.

early as 1367. Their hall was situated at the upper end of Curriers'-court, London Wall. In the reign of Charles the Second, it was let out to the Nonconformists for a meeting-house. The first that occupied it was the Presbyterian congregation collected by Mr. Edmund Calamy, Jun. soon after his ejection from Moreton, in Essex. This valuable minister coming afterwards to London, preached first in his own house, in Aldermanbury; but the worship of Dissenters in public being sanctioned by the Indulgence in 1672, Mr. Calamy hired Curriers'-Hall, which he fitted up for a meeting-house, and continued to preach there to the time of his death. He was succeeded by Mr. Samuel Boret; as he was, in 1691, by the celebrated Mr. John Shower, whose congregation increasing, he removed in the year following to Jewin-street, and from thence to the Old Jewry, as we have before recorded.

Some years after the removal of Mr. Shower's congregation, Curriers'-Hall was taken upon lease by an ancient society of Particular Baptists, collected during the civil wars that agitated the nation in the reign of Charles the First, by the famous Mr. Hanserd Knollys. His first meeting-house was in Great St. Helen's, where he was much followed, having seldom less than a thousand hearers; but he met with frequent disturbance from the government, and the landlord was prevailed with to warn him out of that place. Mr. Knollys then opened a meeting-house in Finsbury-fields, and afterwards at Broken Wharf, Thames-street, where his congregation assembled at the time of his death. From Broken Wharf his people removed, in 1691, to Bagnio-court, Newgate-street, where they continued several years. About 1705, they left that place for Curriers'-Hall, which they occupied nearly a century. This place went for many years under the appellation of Cripplegate-meeting, by which name it was best known. The lease expiring in 1799, the congregation, which was then greatly reduced, was obliged to remove; and they took a lease of

 CURRIERS'-HALL.—*Particular Baptist.*

the meeting-house in Redcross-street, close to Dr. Williams's library. There they still continue to exist, though their numbers are so extremely small that the phrase seems scarcely allowable. The meeting-house has been for some time let to another congregation, with whom they assemble for public worship, having no minister of their own; but they still retain the name of a church, in order to preserve an annuity attached to it, and which would be lost were they entirely to dissolve.

After the removal of the Baptist congregation, Curriers'-Hall was occupied for a short time by a branch of the Wesleyan Methodists, who separated some years ago from the old connexion, on account of discipline. They were at first called Kilhamites, from Mr. Alexander Kilham, the leader of the separation; but they prefer the name of "The New Methodist Connexion." Their principal station in London, is at Bethnal-green. About 1802, Curriers'-Hall, and some surrounding buildings were entirely demolished, and some new houses erected on the site.

Besides the churches above-mentioned, a society of Particular Baptists, that observed the seventh-day, met for many years at Curriers'-Hall, and removed along with the other church to Redcross-street. Mr. Joseph Jacob, of singular memory, is, also, said to have preached sometime at Curriers'-Hall; but of him we have spoken already. (z) The other church will fall under our notice presently.

The Baptist congregation that met at Curriers'-Hall on the first day, had the following ministers in succession as pastors:

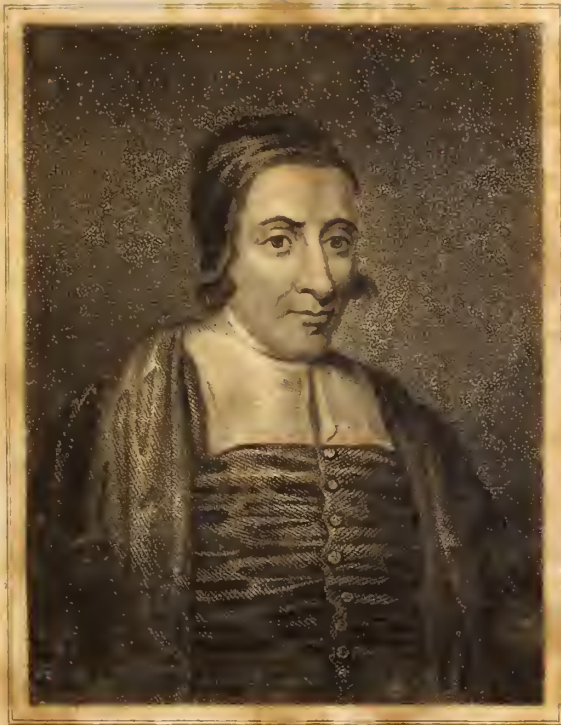
(z) See TURNERS'-HALL.

CURRIERS' HALL — *Particular Baptist.*

MINISTERS' NAMES.	From	To
Hanserd Knollys,	1645	1691
Robert Steed,	1691	1708
David Crossley,	1705	17..
John Skepp,	17..	1721
William Morton,	1722	1730
John Brine,	1730	1765
John Reynolds,	1766	1792
John Wilson,	1798	1807

HANSERD KNOLLYS.—This pious and venerable Divine was born about the year 1598, at Chalkwell, in Lincolnshire. He had the advantage of descending from religious parents, who took great care of his education, and had him instructed betimes in the principles of religion and good literature. For this purpose they maintained a tutor in their house, till he was fit for the university, when they sent him to Cambridge, where he became a graduate. His behaviour at this place was praise-worthy and exemplary. He divided his time between study, conversation, and religious duties; and though he had been long noticed for his pious disposition, he attributed his effectual conversion to some sermons he heard here. It was at Cambridge, most probably, that he received his first tincture of Puritanism, as he conversed chiefly with persons of that persuasion. When he left the university, he was chosen master of the free-school at Gainsborough, in his native county.

In June, 1629, Mr. Knollys was ordained by the Bishop of Peterborough, first deacon, and then presbyter; soon after which the Bishop of Lincoln presented him to the living of Humberstone, in Leicestershire. But this he held only two or three years, when he began to scruple the lawfulness



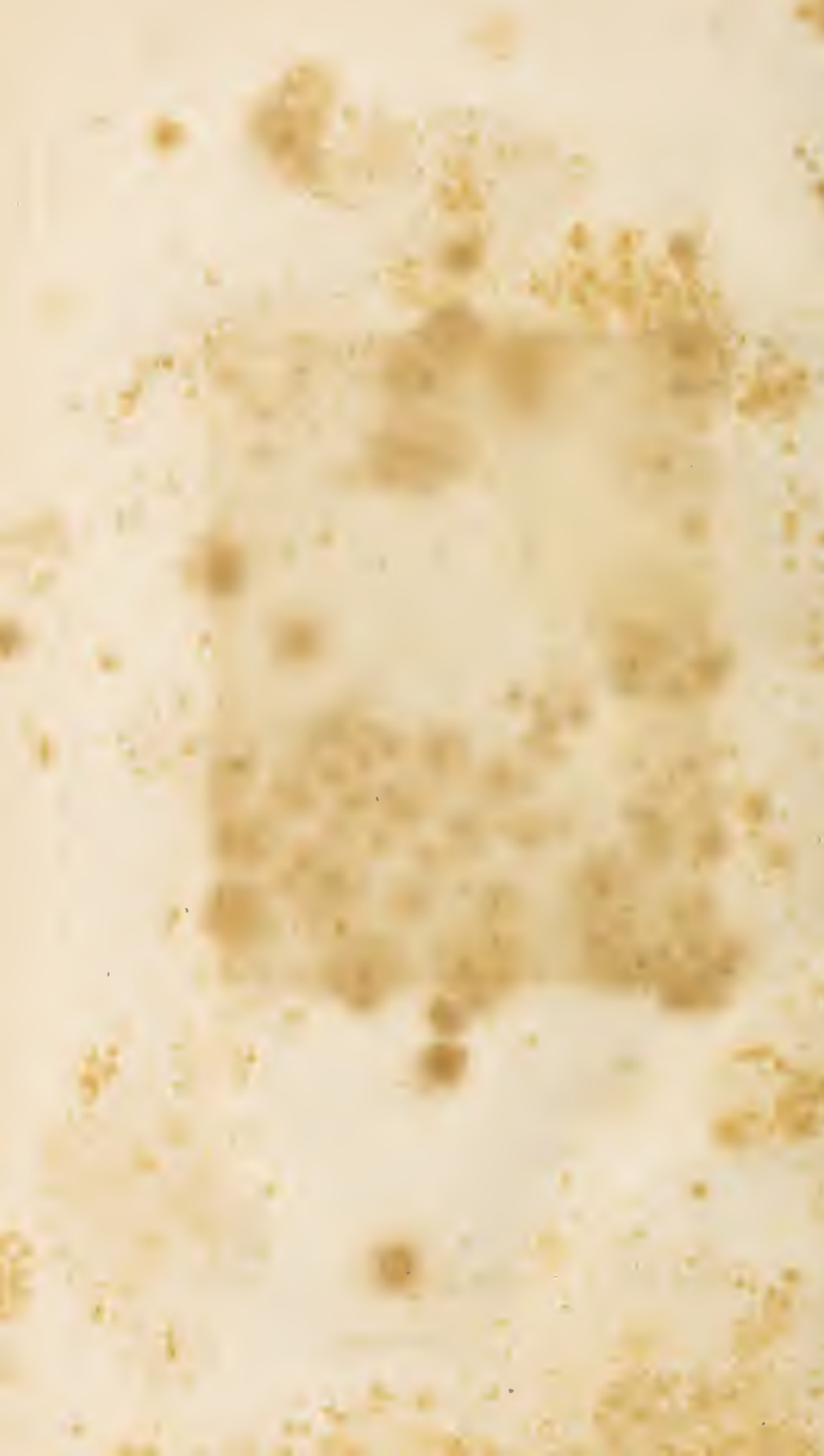
Kopwood Sc.

Hanserd Knollys.

Ob^t 1691.

*From a rare Print
in Possession of the Author.*

London, Published Dec^r 1st 1810 by W. Wilson Mews Gate.



of several ceremonies, such as the surplice, the cross in baptism, &c. and he objected to the admission of notoriously wicked persons to the Lord's-Supper. Accordingly he resigned his living into the bishop's hands, but continued to preach for two or three years longer in different churches, by the connivance of his diocesan. About the year 1636, he left the church entirely, renounced his episcopal ordination, and joined himself to the Nonconformists, which exposed him to many difficulties and hardships. Not being suffered to preach any longer in Lincolnshire, he removed with his family to London, where he was in great danger from the high-commission court. Being still followed by persecution, he sought shelter in New-England, and is honourably mentioned by Cotton Mather, as having a respectful character in the churches of that wilderness.* Upon his arrival at Boston, he was apprehended by virtue of a warrant from the high-commission court, and confined for some time in a private house. But by his serious discourse he so terrified the conscience of his keeper, that he set open his doors, and suffered him to depart.

Mr. Knollys continued about five years in America; but being recalled to England by his aged father, he arrived safely in London, on the 24th of December, 1641. The dreadful massacre which deluged Ireland with blood during that year, was succeeded by the civil wars which in the following year burst forth between the King and the Parliament. At this time Mr. Knollys was in great poverty, but having many friends, he often met with unexpected relief. For his better support, he took under his care a few scholars, whom he continued to instruct in his own house upon Great Tower-hill, till he was chosen master of the free-school, in St. Mary-Axe. There, in the course of one year, he had no less than one hundred and fifty-six scholars. But the benefits resulting from this employment, he quitted to go into the

parliament army; and he preached freely to the common soldiers, till he perceived the commanders sought their own things more than the cause of God and his people, breaking their vows and solemn engagements. Upon this he left the army and returned to London.

Episcopacy being now laid aside, Mr. Knollys preached for some time in the parish churches with great approbation. But the Presbyterians having gained the ascendancy, made as ill use of their power as their predecessors; proscribing all who did not fall in with their particular sentiments. Mr. Knollys, who, some years before this, had embraced the leading opinions of the Anti-Pædobaptists, then a rising sect in England, propagated them with great zeal and freedom; and with no less success. One of the most considerable of his converts, was the Reverend and learned Mr. Henry Jessey, to whom he administered the rite of baptism. But the publicity with which he declared his sentiments, at length gave offence to the government.

Mr. Knollys being earnestly and repeatedly requested to preach one Lord's-day, at Bow-church, Cheapside, took occasion from his subject to speak against the practice of infant-baptism. This giving offence to some of the auditory, a complaint was lodged against him with the parliament, and by a warrant from the committee for plundered ministers, he was apprehended by the keeper of Ely-house, who refused bail, and kept him several days in prison. At length, being brought before the committee, in the presence of about thirty Divines, he was examined by Mr. White, the chairman, to whom he gave such satisfactory answers, that he was discharged without blame, or paying fees; the jailer, also, was sharply reprov'd for refusing bail, and threatened to be turned out of his place.

Not long after this, Mr. Knollys went into Suffolk, and preached in several places as opportunity offered, at the request of friends. But being accounted an "Antinomian," and "Anabaptist," his sentiments were deemed as criminal

CURRIERS-HALL.—*Particular Baptist.*

as sedition and faction, and the virulence of the mob was instigated against him by the high-constable. At one time he was stoned out of the pulpit; at another time the doors of the church were shut against him and his hearers: upon which he preached in the church-yard; but that was considered as a crime too great to be connived at, or excused. At length he was taken into custody, and first prosecuted at a petty-sessions in the country; but was afterwards sent a prisoner to London, with articles of complaint against him to the parliament. On his examination he proved, by witnesses of reputation, that he had neither sowed sedition, nor raised a tumult, and that all the disorders which had happened were owing to the violence and malignity of his opposers, who had acted contrary both to law and to common civility. He also produced copies of the sermons he had preached, and afterwards printed them. His answers were so satisfactory, that on the report made by the committee to the House, he was not only discharged, but a vote passed, that he might have liberty to preach in any part of Suffolk, when the minister of the place did not himself preach there. But besides the trouble which this business occasioned to him, it devolved on him an expence of sixty pounds.

Mr. Knollys finding how much offence was taken at his preaching in the church, and to what troubles it exposed him, set up a separate meeting in Great St. Helen's, London; where the people flocked to hear him, and he had, generally, a thousand auditors. But this gave greater offence to his Presbyterian brethren than his former method; and the landlord was prevailed upon to warn him out of the place. After this he had a large meeting-house in Finsbury-fields; and still continuing to preach, he was summoned before a committee of Divines in the Queen's court, Westminster. Being asked by Mr. Leigh, the chairman, Why he presumed to preach without holy orders? He replied, that though he had renounced his episcopal ordination, he was ordained in a church of God, according to the order of the gospel; and

then explained the manner of ordination among the Baptists. At last he was commanded to preach no more; but he told them, that he would preach the gospel, both publicly, and from house to house; saying, "It was more equal to obey Christ who commanded him, than those who forbad him," and so went away. The displeasure of the Presbyterians against Mr. Knollys, at this time, seems to have been occasioned chiefly by a letter which he wrote to a friend at Norwich, containing some severe reflections on the proceedings of the London ministers against toleration. This letter, by some means, came into the hands of the Suffolk committee, who sent it to London, where it was published.*

When Mr. Knollys quitted the army, he returned to his employment of teaching school, from whence he derived his principal means of support. The allowance he received from his church was trifling, most of the members being poor; "but (says he) I coveted no man's silver or gold, but chose rather to labour, knowing it is more blessed to give than to receive." He, accordingly, gave liberally out of his earnings, to the poor of the church. But notwithstanding his constant avocations, he did not neglect his duty as a pastor, but preached constantly two or three times a week, and visited his people from house to house, especially those that were sick.

The life of this good man was a continual scene of trouble and vexation. Upon the rising of Venner, immediately after the Restoration, in 1660, Mr. Knollys, with many other innocent persons, was dragged from his own dwelling-house, and committed to Newgate. There he suffered eighteen weeks imprisonment, till delivered by an act of grace upon the King's coronation. At that time four hundred persons were confined in the same prison for refusing the oaths of allegiance and supremacy. The rebellion of Venner occasioned a royal proclamation, prohibiting *Anabaptists*, and other *Sectaries*, from worshipping God in public, excepting

* Crosby's English Baptists, vol. i. p. 280.

at their parish churches. This unnatural edict was the signal for persecution, and only the forerunner of those cruel laws which disgraced the reigns of Charles and James the Second. Mr. Knollys, as may be supposed, was often obliged to shift his abode. After removing into different parts of England and Wales, he went over to Holland, from thence to Germany, and back again to Rotterdam; from whence he returned to London. These frequent revolutions occasioned a great variation in his circumstances, as well as place of abode. Sometimes he was worth some hundreds of pounds, at other times he had neither house to dwell in, food to eat, nor money to lay out. But these sudden changes tended very much to the exercise of his graces, and furnished him with frequent instances of the goodness of God, in the course of his providence.

During the good man's absence, Colonel Legge, lieutenant of the ordnance, commenced a suit in Chancery against him, to obtain possession of his house and ground, which he had left in charge with a friend, and which was alleged to be the property of the King. But the law not favouring his Majesty's pretensions, the colonel sent a party of soldiers, and took violent possession of the premises, which had cost Mr. Knollys upwards of seven hundred pounds. He had, also, two hundred pounds lodged with the Weavers' company, which was in the same manner given to the King without the formality of the owner's consent. Much larger sums belonging to other persons shared the same fate. When a great monarch descends to such paltry and dishonourable methods of replenishing his coffers, he quits the dignity of his station, and becomes at once an object both of terror and contempt.

On his return from abroad, Mr. Knollys betook himself to his former employment of teaching school, by which he was enabled, with the blessing of God, to repair his losses, and to provide things honest and convenient for his family. For this service he was very well qualified, having a good

acquaintance with the learned languages, and an extraordinary method of instructing youth. So that when the times would permit him to follow this employment, he never wanted sufficient encouragement; and many persons eminent for piety and learning were trained under him. Mr. Knollys was, also, by no means negligent in that work, which was the great labour of his life: but he continued in the faithful discharge of the pastoral office to his gathered congregation, in various places, till his death, at which time his meeting-house was in Broken Wharf, Thames-street. He, also, preached a morning lecture every Lord's-day, at Pinner's-Hall. The malice of man, however, occasioned frequent interruptions in his work. By virtue of the act against conventicles, commencing May 10, 1670, he was taken at a meeting in George-yard, and committed by the Lord-Mayor, to the Compter in Bishopsgate. But having favour in the eyes of the keeper, he was permitted to preach to the prisoners twice every week. Soon after, at the Old Bailey sessions, he was set at liberty. The good man was no sooner delivered from this trial, than he was called to endure severe bodily affliction, and afterwards some domestic trials, first by the loss of his wife, who died April the 13th, 1671, and afterwards by the death of his only son. After this, his household affairs were managed by his grand-daughter, whose prudent conduct rendering his declining years tolerably easy.

From the foregoing account it will appear, that the life of this venerable man was in many respects that of a pilgrim, and he suffered much of that rough treatment to which pilgrims are subject. Towards the latter period of his life he recorded the following reflections, which are worth preserving. "My wilderness, sea, city, and prison mercies, afford me very many and strong consolations. The spiritual sights of the glory of God, the divine sweetness of the spiritual and providential presence of my Lord Jesus Christ, and the joys and comforts of the holy and eternal Spirit, communicated to my soul, together with suitable and seasonable scriptures

of truth, have so often, and so powerfully revived, refreshed, and strengthened my heart in the days of my pilgrimage, trials, and sufferings, that the sense, yea the life and sweetness thereof, abides still upon my heart, and hath engaged my soul to live by faith, to walk humbly, and to desire and endeavour to excel in holiness to God's glory, and the example of others. Though, I confess, many of the Lord's ministers, and some of the Lord's people, have excelled and outshined me, with whom God had not been at so much cost, nor pains, as he hath been at with me. I am a very unprofitable servant, but yet by grace I am what I am."

The life of this venerable man was prolonged to a good old age, and he came to his grave like a shock of corn that is gathered in its season. During his last illness, which was but of short continuance, he behaved himself with extraordinary patience and resignation to the divine will, longing to be dissolved and to be with Christ, not so much to be freed from pain and trouble as from sin. He kept his bed but a few days, and departed in a transport of joy, on the 19th of September, 1691, in the 93d year of his age. His remains were interred in Bunhill-Fields. The Rev. Thomas Harrison published a sermon upon his death, preached at Pinners'-Hall; and the Rev. Benjamin Keach printed an elegy on the same occasion.

Mr. Knollys was favoured with an extraordinary measure of bodily strength, which fitted him the better for his great labours in the ministry, and enabled him to bear with greater resolution the sufferings he was called to endure in the cause of Christ and a good conscience. He was very diligent and laborious in his work, both before and after his separation from the established church. While a conformist, he often preached three times, and sometimes four, on the Lord's-day; at Holton, at seven in the morning; at Humberstone, at nine; at Scartho, at eleven, and at Humber-

stone again, at three in the afternoon. Besides this, he preached every holiday, and at every burial, as well of the poor as the rich. Nor was he less diligent in his work after he became a Nonconformist. For above forty years successively, he preached three or four times every week, whilst he had health and liberty. And when he was in prison, it was his usual practice to preach every day. He possessed an excellent gift in prayer, and has recorded some remarkable answers to his petitions, especially during the time of the great plague. The success he met with after he became a Baptist was very great; but he seems to think that his labours were without any fruit while he continued in the church. How far this might proceed from prejudice we do not take upon us to say; but the manner in which it is recorded, certainly savours of it. And here we would remark, that our Divine appears to have carried his separating principles to the same rigorous extent as the Brownists, who were for unchurching all the Christian world but themselves. Bigotry, even in good men, seems to have been the prevailing evil of those times. Mr. Knollys continued in his work as long as he had strength to perform it. He often entered the pulpit when he could scarcely stand, and his voice so low as hardly to be heard. Such an affection had he for his work, that he was unwilling to leave it. He bore his sufferings with the greatest courage and cheerfulness; and behaved with meekness towards his enemies. In the whole of his life he exhibited a bright pattern of Christian piety. He did not confine his affections to Christians of his own party, but loved the image of God wherever he saw it. And so circumspect was he in the whole of his behaviour as to command the reverence of those who were enemies to his principles.*

Notwithstanding his numerous engagements, and frequent

* Life of Hanserd Knollys, by himself.—Crosby's English Baptists, vol. i. p. 334--344.—Mr. Harrison's Sermon the Death of Mr. Knollys.

persecutions from place to place, Mr. Knollys found time to compose and publish several works, the titles of which shall be specified below. (A)

ROBERT STEED.—Mr. Hanserd Knollys was succeeded in the charge of his congregation by a Mr. Robert Steed, who appears to have been for some time associated with him in the pastoral office. Concerning this gentleman, we are entirely destitute of any information. Crosby, the Baptists' historian, does not even mention him. During his time, the church removed from Broken Wharf to Bagnio-court, Newgate-street. In 1704, the church was destitute, so that Mr. Steed must either have died, or quitted his station by that period. We may mention that Mr. Steed's name is affixed

(A) WORKS.—1. Christ exalted; a lost Sinner sought and saved by Christ; God's People an holy People; being the Sum of divers Sermons preached in Suffolk. 4to. 1646.—2. The Shining of a flaming Fire in Zion; an Answer to Mr. Saltmarsh, his thirteen Exceptions against the Grounds of new Baptism, in his Book, entitled, 'The Smoke of the Temple.' (B) 4to. 1646.—3. The World that now is, and that which is to come. 8vo. 16..—4. Grammaticæ Latinæ, Græcæ, & Hebraicæ, compendium; rhetoricæ ad umbratio; item radices Græcæ & Hebraicæ, omnes quæ in sacra Scriptura vetuis & novi Testamenti occurrunt. 8vo. 1665.—5. The Parable of the Kingdom of Heaven expounded, Matt. xxv. 1—3. 8vo. 1664.—6. An Exposition of the whole Book of the Revelations. (c) 4to. 1668.—7. An Essay of sacred Rhetoric, used by the Holy Spirit in Scripture of Truth. svo. 1675.—8. A small Piece in Defence of Singing the Praises of God. svo. 16..—9. A Preface to Mr. Collier's Book, entitled, 'The Exaltation of Christ.' 8vo. 1647.—10. A Preface to Mr. Keach's Instructions for Children. 12mo. 16..—11. His last Legacy to the Church; written a little before his Death. 16..—12. Some Account of his Life, written with his own Hand, to the Year 1672. N. B. The two last were posthumous.

(B) Mr. Granger has the following remark on these books: "If the reader should have patience to peruse these two very singular pieces, he will most probably be of opinion, that there is much more smoke than fire in them both.—*Granger's Biog. Hist. of England*, vol. iii. p. 338.

(c) The same author says, "It appears from this book, that the author was strongly tinctured with Quakerism."—*Ibid.*

 CURRIERS'-HALL.—*Particular Baptist.*

to the Confession of Faith, put forth by the Particular Baptists, in 1689.

DAVID CROSSLEY.—Mr. Steed was succeeded by Mr. David Crossley, concerning whom our information is not much more extensive. He became pastor of this church about the year 1705, and sustained this office only a few years; but the exact time we cannot determine. When he quitted his relation to this church he retired into the country, where he survived a great number of years. In early life he had been acquainted with the celebrated Mr. John Bunyan, and travelled into different parts of the country for the purpose¹ of propagating his religious principles. At that time he was one of the most popular preachers among the Calvinistical Baptists, and was instrumental in gathering three or four churches of that denomination, in Lancashire, and in Yorkshire. Mr. Crossley lived to be very old, and kept a school in his old age. He died about the year 1743, and was reputed the largest man in the county where he resided. In the latter part of his life, he maintained a correspondence with the celebrated George Whitefield.*

JOHN SKEPP.—This gentleman, whose name has been brought into notice chiefly by Dr. Gill, was originally a member of the independent church at Cambridge, under the care of the famous Mr. Joseph Hussey. By the account of the latter gentleman it appears, that Mr. Skepp pressed himself into the ministry not only without, but against the consent both of his pastor, and of the church to which he belonged. After preaching at various places in the country, but without any settlement, he removed to London, and was chosen to succeed Mr. Crossley as pastor of the particular Baptist church at Curriers'-Hall, Cripplegate. It must have been some time prior to this that he embraced the distinguishing tenet of the Baptists. Though

* MS. *penes me.*

CURRIERS' HALL.—*Particular Baptist.*

Mr. Skepp had not the advantage of a liberal education, yet, after he took to the ministry, by dint of great diligence and industry, he acquired a large share of knowledge in the languages in which the sacred scriptures were originally written, particularly the Hebrew, in which he took uncommon pains under the direction of a Jew teacher; and he dipped pretty deeply into Rabbinical learning. This taste gave a peculiar cast to his character and method of preaching. Mr. Skepp was a very high Calvinist, and carried his notions to the fullest extent of the supralapsarian scheme. Some of his theological opinions are published in a book, entitled, "The Divine Energy; or the efficacious operations of the Spirit of God in the soul of man, in his effectual calling and conversion; stated, proved, and vindicated. Wherein the real weakness and insufficiency of moral suasion, without the super-addition of the exceeding greatness of God's power for faith and conversion to God, are fully evinced. Being an antidote against the Pelagian plague. By John Skepp, 1722." This treatise was originally composed in the form of sermons, and delivered from the pulpit; but altered and new-modelled by the author for the press. It was not published, however, till after his death. In a dedication to his church, he gives the following account of their origin and establishment: "Your foundation, as to gospel order, was skilfully and successfully laid, in the very beginning of the troublesome times, by the indefatigable pains and care of that eminent servant and sufferer for Christ, Mr. Hanserd Knollis: and your walls were not only reared, but beautified, by the labours and success of that evangelic son of consolation, Mr. Robert Steed. These two were the chief master-builders, by whose blessed ministry you were built, and continued, upon the foundation of the *Prophets and Apostles, Jesus Christ himself being the chief corner-stone.*" Dr. Gill, who had a great esteem for the memory of Mr. Skepp, published a second edition of this book in 1751, and prefixed to it a recommendatory preface. He also divided the work into chapters, at the head of

CURRIERS' HALL.—*Particular Baptist.*

which he placed their contents, for the more easy reading, and better understanding it. The Doctor's partiality to our author arose out of an intimacy formed with him in an early period of his ministry. It was through his acquaintance with Mr. Skepp that he was encouraged to apply himself with diligence to oriental learning, in which he afterwards made so great a proficiency. Mr. Skepp dying within a year or two after Dr. Gill settled in London, he purchased most of his Hebrew and Rabbinical books, which were of great use to him in the prosecution of his studies. Mr. Skepp's ministry at Curriers'-Hall was not of many years continuance. He died in the year 1721, when, as it is apprehended, he was not very far advanced in life. His name is in the list of subscribing ministers at the Salters'-Hall Synod, in 1719.

WILLIAM MORTON.—Mr. Skepp was succeeded by a Mr. William Morton, of whom very little account can be obtained. After continuing at Curriers'-Hall about seven or eight years, he resigned about 1730, and in 1733, settled at Glass-House Street, Westminster, where he will again fall under our notice. He was succeeded at the former place by the well-known Mr. John Brine.

JOHN BRINE, a Divine of considerable celebrity among the Calvinistical Baptists, was a native of Kettering, and born sometime in the year 1703. His parents were in very low circumstances, so that he possessed scarcely any advantages in respect to his education. When a lad, he was placed in the staple manufactory of his native town, at which he worked for some considerable time, as did his friend Dr. Gill, who was some years his senior; and under whose ministry he received his first serious impressions. Being of a studious turn of mind, and giving himself to reading at his leisure hours, he acquired no inconsiderable stock of knowledge; and having, in early life, addicted himself to habits of seriousness, he was admitted a member of the Baptist church in

CURRIERS'-HALL.—*Particular Baptist.*

his native place, under the pastoral care of Mr. Wallis. Though the straitness of his circumstances compelled him to have recourse to his daily labour for a subsistence, yet, he was careful to improve all opportunities for the cultivation of his mind; and he must have taken prodigious pains at this period to acquire so respectable an acquaintance with the learned languages, and with other branches of useful knowledge, as he possessed. Here he married a daughter of the Rev. John Moore, a respectable minister of the Particular Baptist denomination, at Northampton, from whom he inherited Hutter's Hebrew Bible, which was to him, at this time, a treasure of no small value. With this lady he lived in a state of conjugal happiness for many years, till she was removed by death, on the 6th of August, 1745; upon which occasion Dr. Gill preached, and afterwards published a funeral discourse. After some interval, Mr. Brine again entered into the marriage state; and his second wife survived him.

Mr. Brine was called into the ministry by the church at Kettering, to which he stood related; and after preaching for some time in an occasional way, received a call to undertake the pastoral charge of a Particular Baptist church at Coventry. In that station he continued a few years, till he was invited to London, to succeed Mr. Morton, as pastor of the Baptist congregation at Curriers'-Hall, Cripplegate. This was about the year 1730. His removal to the metropolis gave him great satisfaction, as it afforded him an opportunity of being near to his friend Dr. Gill, with whom he cultivated a particular friendship. This was strengthened by a perfect congeniality of views upon religious subjects. When the Doctor retired from his Wednesday evening lecture, in Great Eastcheap, it was carried on for some years by Mr. Brine, in connexion with other ministers. He also preached in his turn at the Lord's-day evening lecture in Devonshire-square. During the period of five-and-thirty years that he resided in London, he took a principal lead in all the public

transactions that concerned his own denomination. The weight that he acquired with his brethren, occasioned his being frequently called upon to preach at the ordination of younger ministers, and to improve the deaths of ministers and private Christians. Many of his discourses upon these occasions are printed.

Mr. Brine resided for many years in Bridgwater-square, but during his last illness he took lodgings at Kingsland, where he died. Not long before his decease, he expressed his sentiments in the following words: "I think I am of sinners the chief, of saints the least; I know that I am nothing. But by the grace of God I am what I am;" which latter words he ordered to be inscribed upon his tomb-stone. His death took place on the 24th of February, 1765, in the 63d year of his age. He left positive orders that no funeral sermon should be preached for him; which strange injunction could not proceed from any dislike to such services, seeing he preached so many himself. His request as to this particular was partly complied with; but not entirely. His intimate friend, Dr. Gill, preached a sermon upon the occasion to his own people, from 2 Cor. xv. 10. *By the grace of God I am what I am.* In the following May, the Doctor preached the same discourse at St. Albans, and then thought himself at liberty to publish it.* The only notice that he takes of Mr. Brine, is contained in a note to the following purpose: "I am debarred from saying so much of him as otherwise I could do, we both being born in the same place, and myself some years older than him, and from his being among the first fruits of my ministry. I might take notice of his natural and acquired abilities, his great understanding, clear light, and sound judgment in the doctrines of the gospel, and the great and deep things of God. Of his zeal, skill, and courage in vindicating important truths, published by him to the world, by which *he being dead, yet speaketh.* In fine, I might observe to you that his walk and conversation in the world was honourable

* *Private Information.*

 CURRIERS'-HALL.—*Particular Baptist.*

and ornamental to the profession which he made, and suitable to the character he sustained as a minister of Jesus Christ, all which endeared him to his friends. But I am forbid to speak any more.”*

Mr. Brine was in person short and thick, and he had rather a strange countenance, that was not calculated to possess strangers greatly in his favour; but his manners were very much those of a gentleman. He was a man of considerable attainments in learning, and excelled in his knowledge of the learned languages. He possessed good ministerial abilities, and was very faithful in the discharge of the pastoral duties. His sermons, however, if we may judge from the printed specimens, were not so well adapted to the conversion of sinners, as to the instruction and edification of those who were brought to the knowledge of the truth. More doctrinal than practical, he abounds rather in the discussion of religious subjects according to his own particular apprehensions, than in their application to the conscience. Exhortations to sinners he would consider as legal. This resulted from the view that he took of the doctrines of revelation. He was generally reputed a high Calvinist; but he went into all the unintelligible depths of the supra-lapsarian scheme, such as Calvin himself never allowed. This occasioned him to be called by many persons an Antinomian. But it must have been only in a doctrinal sense; for he was himself a man of exemplary life and conversation. He cultivated the Christian tempers and graces with assiduity, and was an ornament to the religion he professed. His amiable character procured him general respect; and it should be remarked, that he would by no means admit the dangerous tendency which others apprehended from the doctrines he inculcated. On the contrary, he considered them of such importance, that he was their zealous defender both from the pulpit and from the

* Gill's Sermons and Tracts, vol. i. p. 591-2, *note.*

 CURRIERS' HALL.—*Particular Baptist.*

press. His publications are very numerous; but they consist chiefly of sermons, besides a few distinct treatises, designed to vindicate his peculiar tenets. As most of them have passed through but one edition, they are now become scarce; insomuch, that it is difficult to procure a complete set of his works. Though his writings are not now much sought after, they are, nevertheless, greatly esteemed by some persons, and are in request by the admirers of Gill, and of the Crispian school. We have been at some pains to procure a complete list of his writings, which shall be inserted below. (D)

(D) WORKS.—1. A Defence of the Doctrine of Eternal Justification, from some Exceptions made to it by Mr. Bragge, 1732.—The Covenant of Grace opened; a Sermon on the Death of Mrs. Margaret Busfield, who died May 3, 1734. 2 Sam. xxiii. 5.—8. God the defence and glory of his Church: a Sermon at Devonshire-square, Nov. 5, 1734, to the Society that supports the Lord's-day evening Lecture there. Zech. ii. 5.—4. The Believer's triumph over Death: a funeral Sermon for Mr. Hugh Lloyd, who died Feb. 11, 1735. 1 Cor. xv. 57.—5. A Sermon at the Ordination of Deacons, March 5, 1735. 1 Tim. iii. 8, 9.—6. A Discourse on the Prayer of Jabez: being the substance of several Sermons, preached at Cripplegate. 1 Chron. iv. 10. 1736.—7. Remarks upon a Pamphlet entitled, *Some Doctrines in the Supra-lapsarian scheme, impartially examined by the Word of God.* 1736.—8. The certain Efficacy of the Death of Christ asserted, in answer to a Book, entitled, *The Ruin and Recovery of Mankind*, by Isaac Watts, D.D. 1743.—9. The Christian Religion not destitute of Arguments sufficient to support it. In answer to a Pamphlet, entitled, *Christianity not founded on Argument.* 1743. 10. A Refutation of Arminian Principles, delivered in a Pamphlet, entitled, *The modern question concerning Repentance and Faith, examined with candour.* 1743.—11. A Vindication of some Truths of Natural and Revealed Religion: In answer to Mr. James Foster. 1746.—12. The Chief of Sinners saved through Jesus Christ: A Sermon on the Death of Mrs. Anne Wildman, who died July 11, 1747. 1 Tim. i. 15.—13. The Nature of true Holiness explained: A Sermon at the Monthly Exercise, April 20, 1749. Heb. xii. 14.—14. A Treatise on Various Subjects. 8vo. 1750.—15. The solemn Charge of a Christian Minister considered: A Sermon at the Ordination of the Rev. John Ryland, July 26, 1750. 2 Tim. iv. 1, 2.—16. The Christian's Duty, and Divine Efficiency represented: Preached at Cripplegate, Nov. 11, 1750. Phil. ii. 12, 13.—17. *Some Account of the choice Experience of Mrs. Anne Brine, as written by herself, and collected out of her*

 CURRIERS' HALL.—*Particular Baptist.*

Mr. Brine was buried in Bunhill-Fields, where, upon his tomb-stone, which has been lately repaired, may be seen the following inscription :

Here lie interred, the remains of
 The Rev. JOHN BRINE,
 Who departed this life
 Feb. the 21st, 1765.
 In the 63rd year of his age.
 His ministerial abilities were very extraordinary,
 And his zeal and faithfulness
 In asserting and defending the important principles of religion
 Equally conspicuous.
 Not long before his decease,
 He expressed his sentiments in the following words :
 " I think I am of sinners the chief, of saints the least ;
 " I know that I am nothing.
 " But by the grace of God I am what I am."
 Also
 MARY BRINE,
 Widow of the above JOHN BRINE,
 Obiit 31st Jan. 1784. Etat. 86 years.

Letters. 1750.—18. An Antidote against a spreading Antinomian Principle. 1750.—19. The Causes of Salvation and Vocation considered : Preached at Crispin-street, Dec. 22, 1751. 2 Tim. i. 9.—20. The true Sense of the Atonement for Sin, by the Death of Christ : In answer to Mr. Taylor of Norwich. 1752.—21. Motives to Love and Unity among Calvinists, who differ in some points : In answer to Mr. Alvery Jackson. 1753.—22. The proper Eternity of the Divine Decrees, and of the Mediatorial Office of Christ, asserted and proved : In a Sermon at the Monthly Exercise, Sept. 12, 1754. Prov. viii. 22, 23.—23. A Vindication of Divine Justice in the Infliction of Endless Punishment for Sin : In answer to a Pamphlet, entitled, The Scripture Account of a Future State considered. 1754.—24. Job's Epitaph explained : A Sermon on the Death of Mrs. Elizabeth Turner, who died Oct. 14, 1755. Job xix. 25.—25. Some Mistakes in a Book of Mr. Johnson of Liverpool, entitled, The Faith of God's Elect, &c. noted and rectified. 1755.—26. A Charge of publishing a palpable Falsity, exhibited against the Authors of the Monthly Review : On the Subject of Eternal Punishment. 1755.—27. Diligence in Study recommended to Ministers : a Sermon, at the Ordination of Mr. Richard Rist, at Harlow, in Essex, Dec. 15, 1756. 1 Tim. iv. 15, 16.—28. Doctrines of the Imputation of Sin to Christ, and the Imputation of Righteousness to his People : Preached at Eastcheap,

 CURRIERS'-HALL.—*Particular Baptist.*

JOHN REYNOLDS, M. A. was born January the 5th, 1730, in the parish of Farmington, near North-Leach, Gloucestershire. His father, Thomas Reynolds, was a farmer, at Little Rissington, about a mile from Bourton-on-the-Water. His first impressions of Divine things were received at twelve years of age, under the ministry of Mr. Benjamin Beddome, of Bourton, who baptized him when he was about fourteen. He acquired his knowledge of the learned languages under Mr. Creed, a clergyman of the Church of England, and one of the masters of the school at North-Leach. At eighteen years of age he went to the Baptist academy at Bristol, under the tuition of Mr. Bernard Foskett; and at twenty, he commenced occasional preacher, labouring chiefly at Bromsgrove, Bratton, Cirencester, and Cheltenham, but more constantly at Oxford, where he continued about three years and a half.

The Baptist church at Curriers'-Hall, being deprived of

Dec. 29, 1756. 2 Cor. v. 21.—29. The Gospel not absurd, nor contrary to Justice, nor licentious: Preached at Great Eastcheap, April 13, 1757. 2 Tim. ii. 25.—30. Animadversions upon the Letters on Theron and Aspasio; in an address to that ingenious Author. 1758.—31. The Knowledge of future Glory the Support of the Saints in present Troubles: Preached at Hemel-Hempstead, on the Death of the Rev. Clendon Dawkes, Dec. 15, 1758. 2 Cor. v. 1.—32. The Imputation of Christ's Active Obedience to his People, and the Merit of it demonstrated: Preached at Great Eastcheap, Dec. 27, 1758. Rom. iv. 6.—33. Grace proved to be at the Sovereign Disposal of God: a Discourse at the Monthly Meeting in Goodman's Fields, July 19, 1760. Deut. xix. 4.—34. Christ the object of God's everlasting Delight: Preached at Great Eastcheap, Dec. 31, 1760. Prov. viii. 30, 31.—35. The Opposition of Flesh and Spirit in Believers: Preached Feb. 8, 1761. Gal. v. 17.—36. Ancient Prophecy proved to be Divine: Preached at the Monthly Exercise, Unicorn yard, Feb. 19, 1761. 2 Pet. i. 21.—37. A Right to Eternal Glory through the meritorious Obedience of Christ, proved to be consistent with the absolute freedom and sovereignty of Divine Grace, as the Origin of it. Titus iii. 7. 1762.—38. The Glory of the Gospel considered; Preached at Kettering, May 23, 1762. 1 Tim. i. 11.—39. Sin reigns not, nor shall reign in the Saints; Preached at a Monthly Exercise, April 20, 1764. Rom. vi. 14.—40. The Baptists vindicated from some groundless Charges brought against them by Mr. Eltringham. 1766.

CURRIERS'-HALL. — *Particular Baptist.*

their pastor, Mr. Brine, invited Mr. Reynolds to pay them a visit, which he did in April, 1766. After continuing with them some time, he went back to the country, but returned in the September following, and was admitted a member, by dismission from the church at Bourton. He was ordained at Curriers'-Hall, on the 2d of October; and the service was conducted in the following manner: After the congregation had sung, Mr. John Wynn, one of the deacons of the church prayed; Dr. Gill then desired that some proper person would mention the reason of the meeting; Mr. Wynn, who was on this occasion the mouth of the church, informed the audience, that having lost their late excellent pastor, the Rev. John Brine, they had been earnest at the throne of grace, beseeching the Lord to provide for them a successor according to his own heart; that he had in his kind providence sent Mr. Reynolds amongst them, whom they had in private called to be their pastor, which office he had accepted, and that they were now met publicly to testify the same. Dr. Gill then desired the members of the church to recognize this call, by the lifting up of the right hand; which being done, and Mr. Reynolds having renewed his declaration of acceptance, Dr. Stennett prayed; Mr. Wallin preached to the people; and Mr. Anderson closed the service with prayer and benediction.

Nothing very remarkable attended the labours of Mr. Reynolds amongst his people. His sermons were methodical, and appeared to be delivered memoriter, with a considerable degree of earnestness, which was generally conspicuous, notwithstanding the injury his voice had received from a peculiar accident. One day shirting himself, he thoughtlessly put his studs between his lips: On a sudden his breath drew one of them into his mouth, and down his throat. This so affected his organs of speech as to render his delivery unpopular, particularly so, if at any time he took cold, when it was difficult for him to speak loud enough to be understood, unless by those who were near the pulpit. His

success was far from being equal to his wishes, but probably greater than his own modest opinion would suffer him to judge. He has been heard in the private circles of his friends to speak with a peculiar solicitude for the conversion of souls, if it were but one soul under his ministry. Mr. Reynolds was distinguished for prudence. No man, amongst his brethren, was more frequently consulted in difficulties than himself, and he was deservedly esteemed by Christians of different denominations. In 1770, he received from the college of Rhode-Island, the degree of Master of Arts. His name never appeared in print, excepting to a single discourse, preached before the Bristol Education Society, in 1782. His text is Eph. iii. 8.

Of late years Mr. Reynolds grew rather corpulent. For some months before his death, he felt a general languour overspread his frame, which confined him to his house. During his affliction, he was visited by several of his brethren, who found him always serene, sometimes happy. On the Thursday before his death, Mr. Giles (now of Eyethorn, in Kent,) going to see him, mentioned the late Mr. Rogers's saying, "I have been the Lord's working servant, and I am now his waiting servant." Mr. Reynolds replied, "I trust with an honest heart I can say the the same." Mr. Giles said, "That death was a solemn subject to the people of God, in health, but he supposed it appeared much more so in the near prospect of one's own dissolution." Mr. Reynolds answered emphatically, "It is really so;" and added, "I have sometimes been entertained with elegant compositions of divinity, and also with such as have displayed a good taste, free from wit, but full of argumentation and genius."—Here he paused and panted for breath, and then said, "But none of these things will do now; nothing short of the good old plain truths of the Bible. The unchangeable love of God, and the vicarious sacrifice of Christ, are the foundation of my faith and hope." Now he was again exhausted, but recovering a little, with solemnity, and a peculiar accent, he said,

 CURRIERS'-HALL.—*Particular Baptist.*

“ Here is *terra firma* ;” and repeated with much exertion,
 “ I say, Mr. Giles, here is *terra firma* for a dying man.”*

Mr. Reynolds departed this life February the 6th, 1792, aged 62 years and one month, and was buried on the 14th in Bunhill-Fields, near to his predecessors, Mr. Skepp and Mr. Brine. Mr. Booth delivered the address at his grave, and preached the funeral discourse to his bereaved church, from John xiv. 2, 3. Upon his tomb-stone may be seen the following inscription :

To the Memory of
 The Rev. JOHN REYNOLDS, M. A.
 Who, after having been many years
 Pastor of a Protestant Dissenting Church
 Near Cripplegate,
 With hope of a glorious resurrection,
 Slept in Jesus, Feb. 6, 1792,
 In the 63d year of his age.

“ An Angel's arm can't snatch me from the grave,
 Legions of Angels can't confine me there.”

Also,

MARY REYNOLDS,
 Wife of the said John Reynolds,
 Who died the 11th day of August, 1802, aged 70 years.

“ Be ye followers of them who thro' faith and patience inherit the promises.”

Also,

SUSANNAH REYNOLDS,
 Grand-daughter of the above,
 Who died the 7th day of April, 1793.
 Aged 4 years.

JOHN WILSON.—After the death of Mr. Reynolds, the congregation at Curriers'-Hall was supplied by various ministers, particularly by Mr. Broody, till he settled at Poplar, in 1796. Towards the latter end of 1798, Mr. John Wilson, who had been settled about two or three years at Warwick, removed to London, to take charge of the church at this place. In the following year he removed his people,

* Baptist Annual Register, vol. ii. p. 41—44.

CURRIERS'-HALL.—Sabbatarian Baptist.

who were but few in number, to Redcross-street, where he continued to preach to them till 1807, when he was dismissed the pastoral office, and from his connexion with this church. Since then they have had no pastor, but attend the ministry of Mr. Franklin, to whose people they let the place; but they keep up the distinction of a separate church, in order to preserve the annuity bequeathed to them as long as they continue together.

CURRIERS'-HALL.

SABBATARIAN BAPTIST.

THE Sabbatarians are those Christians who observe the seventh day, or Saturday, as a Sabbath. They are to be found principally, if not wholly, among the Baptists. They object to the reasons commonly alleged for keeping the first day; and assert that the change from the seventh to the first was effected by Constantine, upon his conversion to Christianity. The three following propositions, form the basis of the principles by which they are distinguished: 1. That God hath required the observation of the seventh, or last day of every week, to be observed by mankind universally for the weekly Sabbath. 2. That this command of God is perpetually binding on man, till time shall be no more. And 3. That this sacred rest of the seventh-day Sabbath, is not (by divine authority) changed from the seventh and last to the first day of the week, or that the scripture doth no where require the observation of any other day of the week for the

 CURRIERS'-HALL.—*Sabbatarian Baptist.*

weekly Sabbath, but the seventh day only.* Above a century ago, there were at least three, if not four congregations of this persuasion, in London; (E) but at present there are only two: one in Redcross-street, Cripplegate; the other in Mill-yard, Goodmans-fields.

The Sabbatarian congregation of Particular Baptists, lately meeting at Curriers'-Hall, Cripplegate, was gathered in the reign of Charles the Second, by Mr. Francis Bampfield, the ejected minister of Sherborne, in Dorsetshire, and a man of considerable learning and abilities. The date of its formation, as appears by the church-book still in existence, was March the 5th, 1675-6. The members forming this church assembled for divine worship first at Devonshire-square, and afterwards at Pinners'-Hall, where Mr. Bampfield continued to preach till his imprisonment in Newgate, where he died a martyr to Nonconformity, in 1684. After this event the church dispersed; but the times becoming more favourable, they re-united into church-fellowship on the 14th of October, 1686. At this time they invited Mr. Edward Stennett, of Wallingford, to take the oversight of them, which he accepted; but continued their pastor only a short time. His son, the famous Mr. Joseph Stennett, succeeded to the pastoral office, in which he continued till his death, in 1713; after which there was a vacancy till

• Evans's Sketch, Art. *Sabbatarians.*

(E) We have notice of a third congregation of Sabbatarian Baptists in the reign of William III. under the pastoral care of Mr. John Belcher, who died in March, 1695, far advanced in life. Mr. Joseph Stennett preached his funeral sermon, from whence it may be collected, that he began to be religious betimes, and underwent some sufferings for the cause of Christ, but was supported under them. In his last sickness he enjoyed much peace, and sometimes joy, declaring his entire resignation to the will of God. He was succeeded in the care of his congregation by a Mr. Henry Cook, with whom it became extinct. The remainder of his people joined Mr. Stennett's church at Pinners'-Hall.

CURRIERS'-HALL.—*Sabbatarian Baptist.*

1727, when Mr. Edmund Townsend was chosen pastor. After his death, in 1762, there was another long vacancy till 1785, when Mr. Robert Burnside, the present minister, was chosen pastor. The church continued to meet at Pinners'-Hall till 1727, when they removed into Curriers'-Hall, where they assembled for divine worship till the expiration of the lease in 1799, when they removed to Redcross-street. In former days this church appears to have been pretty numerous, but it has declined latterly, and at present consists of only a very few members.

The pastors of this church, from its origin, have been as follows :

MINISTERS' NAMES.	From	To
Francis Bampfield, M. A	1676	1684
Edward Stennett,	1687	1689
Joseph Stennett,	1690	1713
Edmund Townsend,	1727	1762
Thomas Whitewood,	1767	1767
Robert Burnside,	1785	18 ..

FRANCIS BAMPFIELD, M. A.—This pious confessor descended of an ancient and honourable family at Portimon, in Devonshire, and was born about the year 1614. Being designed for the ministry from his birth, in which his own inclination concurred, he was sent at sixteen years of age, to Wadham College, Oxford, where he entered as a commoner, in 1631, and in 1638 took his degree in Arts. Upon leaving the university, he received orders in the Church of England, being ordained deacon by Bishop Hall, and presbyter by Bishop Skinner. Soon afterwards he was preferred to a living in Dorsetshire, of the yearly value of one hundred pounds. There he took great pains in the the instruction of his people, and in the promotion of true religion. Having

a small annuity of his own, what income he derived from his living, he spent in acts of charity, by giving Bibles and other good books to his parishioners, setting the poor to work ; and relieving the necessities of those who were disabled ; not suffering a single beggar in his whole parish.

At the beginning of the civil wars, Mr. Bampfied was a zealous loyalist ; insomuch that he hesitated about the propriety of paying taxes imposed by the parliament. He appears, also, to have been a zealous Conformist, and read publicly the Common-prayer longer than any other minister in Dorsetshire. For this his zeal, he was rewarded with a prebend in the cathedral of Exeter, to which he was collated May 15, 1641. At length, however, he began to see that the Church of England needed reformation in doctrine, worship, and discipline, and as became a faithful minister, set about it heartily, making the laws of Christ his only rule. But he met with much trouble and opposition. Wood intimates that Mr. Baxter was the means of gaining him over to the parliament. In 1653, he took the engagement. Soon afterwards, the living of Sherborne, in the same county, becoming vacant by the death of Mr. William Lyford, he was earnestly solicited by the parishioners to remove thither. This place was very populous, and consequently required more labour, though the income was smaller. But as there was a prospect of doing more good, and the people were very urgent, after waiting two years, he accepted their call, and removed thither in 1655. Here he continued with universal acceptance, as well as great success, till the Uniformity Act took place ; when being utterly dissatisfied with the conditions it imposed, he took leave of his sorrowful congregation on the Lord's-day previous to Bartholomew-day, 1662. He also quitted his prebend in Exeter cathedral, of which he had been deprived by the parliament, but became re-possessed at the Restoration.

Mr. Bampfied's former character for loyalty, his opposition to the parliament, and to Oliver Cromwell, proved

now no sort of protection to him ; but he suffered more on account of nonconformity than most other Dissenters. Soon after his ejection, he was apprehended and imprisoned for worshipping God in his own family. During his confinement he experienced several instances of injustice and cruelty, of which a particular account may be seen in "The Conformist's Plea for the Nonconformists."* Mr. Bampfield afterwards suffered eight years imprisonment in Dorchester jail, which he bore with remarkable patience and courage. In the prison he preached almost every day, and success attending his labours, he gathered a church there. Upon his discharge in 1675, he went about preaching the gospel in several counties. But for this crime he was soon apprehended again in Wiltshire, and imprisoned at Salisbury ; where, on account of a fine, he continued eighteen weeks. During this time he wrote a letter, which was printed, containing an account of his imprisonment, and the joy he experienced in his sufferings for Christ. "At length (says Mr. Wood) retiring to London, the common refuge of such people, he preached in conventicles there, was several times committed upon that account, and continued a prisoner for about the ten last years of his life. He was always a person so strangely fickle and unsteady in his judgment, that he was first a churchman, then a Presbyterian, afterwards an Independent, or at least a sider with them, an Anabaptist, and at length, almost a complete Jew, and what not. He was also so enthusiastical and canting, that he did almost craze and distract many of his disciples by his amazing and frightful discourses."† The candid reader will make all due allowance for the distorted picture drawn of this good man, by the Oxford libeller. We see so much of his abusive language, that it becomes rather an object of contempt than of serious confutation.

* Conformist's Fourth Plea, p. 46.

† Wood's Athenæ Oxon. vol. ii. p. 755.

After his removal to London, Mr. Bampfield preached privately several years with great success; and gathered a congregation that met on the seventh day, first at Devonshire-square, and afterwards at Pinners'-Hall. Here also persecution followed him. On the 17th of February, 1682, a constable, and several men with halberts, rushed into the meeting-house while he was preaching, and ordered him in the king's name to come down. He answered, that he was discharging his office in the name of the King of kings. The constable telling him he had a warrant from the Lord Mayor, Mr. Bampfield replied, "I have a warrant from Christ, who is *Lord Maximus*, to go on," and so proceeded in his discourse. The constable then desired one of the officers to pull him down; when he repeated his text, Isa. lxiii. 4. *The day of vengeance is in his heart, and the year of his redeemed ones is come*; adding, "He will pull down his enemies." They then seized him, and took him, with six others, before the Lord Mayor, who fined several of them ten pounds, and desired Mr. Bampfield to be gone. In the afternoon they met with a fresh disturbance in the same place. An officer, though not without trembling, seized Mr. Bampfield, and led him into the street; but the constable having no warrant dismissed him, and he finished the service in his own house. On the 24th of the same month, he was again taken from his pulpit, at Pinners'-Hall, and led through the streets with his Bible in his hand; great multitudes following him, and some saying, "See how he walks with the Bible in his hand, like one of the old martyrs." The sessions then sitting, he was put to the bar, and after examination committed to Newgate.

After his liberation, Mr. Bampfield returned to his work as usual; and on the 17th of March, 1683, with several other persons, was committed again to Newgate, for refusing the oaths of allegiance and supremacy. At the ensuing Old Bailey sessions, they were all indicted, tried, and by direction of the judge, found guilty. On the 28th of the

same month they were brought to the bar to receive sentence, which the Recorder, after aggravating their offence, and casting reflections upon scrupulous consciences, read as follows: "That they were out of the protection of the King's Majesty; that all their goods and chattels were forfeited during life; that they were to remain in jail during their lives, or during the King's pleasure." Upon this, Mr. Bampfield would have spoken, but there was a great outcry, "Away with them, put them away from the bar, we will not hear them." While they were thrusting them away, Mr. Bampfield said, "The Righteous Lord loveth righteousness, the Lord be judge in this case." They were then re-taken to Newgate, after being kept ten hours in the bail-dock, a cold and loathsome place, where they received great injury. Mr. Bampfield being of a tender constitution, could not long endure the hardships to which he was exposed; but quickly fell a sacrifice to the barbarities of those in power: being as much a martyr for the faith of Christ, as any of those confessors who suffered under the heathen emperors, in the early ages of the Christian church. Of what sort of materials must that church be composed which could sanction such proceedings? Surely the blood of this righteous man will be required of some one; and tremendously awful will be the retribution! How will the bishops and judges of those times, and how will their "most religious and gracious king"* appear in that day, when *the earth shall disclose her blood: when the Lord maketh inquisition for blood, he remembereth them: He will avenge the blood of his saints!*

Our faithful martyr was translated to heaven on Saturday the 16th day of February, 1683-4. His age was lengthened out to the full period allotted to man; the days of his pilgrimage being threescore years and ten. His body was interred amidst a large concourse of spectators, in the burial-ground behind the Baptist meeting-house, in Glass-house-

* Liturgy of the Church of England.

yard, Goswell-street. Mr. Banpfield was much lamented by his fellow-prisoners, as well as by his friends in general. All who knew him were convinced that he was a man of serious piety, and deserved a better treatment than he met with. He was a man of great learning and judgment, and one of the most celebrated preachers in the West of England. After he became a Baptist, and a Sabbatarian, he lost much of his reputation amongst his former friends, but preserved his integrity to the last. His works, of which he published several, discover him to be a man of considerable abilities. In some of them, he anticipated the Hutchinsonian notion of deriving all arts and sciences from the sacred scriptures.† A catalogue shall be inserted below. (F)

* Wood's Athenæ Oxon. vol. ii. p. 755-6.—Crosby's English Baptists, vol. i. p. 363-7. vol. ii. p. 355--361.—Calamy's Account, p. 258. Contin. p. 411.—Noncon. Mem. vol. ii. p. 149.

(F) WORKS.—1. His Judgment for the Observation of the Jewish, or Seventh-day Sabbath; with his Reasons, and Scriptures for the same. In a Letter to Mr. William Benn, of Dorchester. 1672 and 1677. 8vo.—2. The Open Confessor, and the Free Prisoner; a Sheet, written in Salisbury Jail. 1675.—3. All in One: All useful Sciences and profitable Arts in one Book of *Jehovah-Aeloim*, copied out, and commented upon in created Beings, comprehended and discovered in the Fullness and Perfection of Scripture-Knowledge. 1677. Folio.—4. A Name and a new One: or, an historical Declaration of his Life, especially as to some eminent Passages relating to his Call to the Ministry. 1681.—5. The House of Wisdom: The House of the Sons of the Prophets: An House of exquisite Inquiry, and of deep Research; where the Mind of *Jehovah-Aeloim* in the Holy Scripture of Truth, in the original Words and Phrases, and their proper Significancy, is diligently studied, faithfully compared, and aptly put together for the further promoting and higher advancing of Scripture-Knowledge, of all useful Arts, and profitable Sciences, in the One Book of Books, the Word of Christ, copied out, and commented upon in created Beings. 1681. Folio.—6. The Free Prisoner: A Letter written from Newgate. 1683.—7. A just Appeal from lower Courts on Earth, to the highest Court in Heaven. 1683.—8. A Continuation of the former just Appeal. 1683.—9. A grammatical Opening of some Hebrew Words and Phrases in the Beginning of the Bible. 1684.

CURRIERS-HALL.—Sabbatarian Baptist.

EDWARD STENNETT.—This excellent man descended from a respectable family in Lincolnshire. It is greatly to be lamented that we know so few particulars of his personal history; but the little that is preserved is interesting. The part that Mr. Stennett took in the civil wars, having espoused the cause of the parliament, exposed him to many difficulties. His dissent from the established church, lessening his means for the maintaining of his family, which was large, he applied himself to the study of physic. By this means he acquired a decent livelihood, and was enabled to give his children a liberal education.

As Mr. Stennett was a faithful and laborious minister, he bore a considerable share of the persecution which, at that time, waited the Nonconformists. Amidst his sufferings, he experienced some remarkable deliverances, of which the following is worth preserving. Mr. Stennett dwelt in the castle of Wallingford, a place where no warrant could make forcible entrance, but that of a Lord Chief Justice. His house was so situated, that assemblies could meet, and every part of religious worship be carried on without any danger of a legal conviction, unless informers were admitted, which care was taken to prevent. In consequence of this, he kept, for a long time, a constant and undisturbed meeting in his hall. A gentleman, who was in the commission of the peace, and his very near neighbour, being highly incensed at the continuance of an assembly of this kind so near him, after having made several fruitless attempts to get his emissaries admitted into the house, in order to a conviction, in the rage of disappointment, resolved, together with a neighbouring clergyman, upon doing it by subornation of witnesses. They accordingly hired some persons fit for this purpose, to swear that they had been present at these assemblies, and heard prayer and preaching, though they had never entered the house upon those occasions. The clergyman's conduct in this affair was the more criminal, because he had professed a great friendship for Mr. Stennett, and

was under considerable obligations to him; having often had his assistance in the way of his profession as a physician, for his family, without fee or reward. Mr. Stennett finding an indictment was laid against him on the Conventicle Act, founded upon the oaths of several witnesses, and being well assured that nothing but perjury could support it, was resolved to traverse it, which he did accordingly. The assizes were held at Newbury, and when the time drew near, there was great triumph in the success which these gentlemen proposed to themselves. But, on a sudden, the scene was changed: news came to the justice, that his son, whom he had lately placed at Oxford, was gone off with a player. The concern which this occasioned, and the time spent in search of him, prevented his attendance in court. The clergyman, a few days before the assizes, boasted much of the service which would be done to the church and the neighbourhood by this prosecution, and of his own determination to be at Newbury, to help carry it on; but to the surprise of many, his design was frustrated by sudden death. One of the witnesses, who lived at Cromish, was also prevented, by being seized with a violent disease, of which he died. Another of them fell down and broke his leg, which hindered his attendance. In short, of seven or eight persons engaged in this wicked design, there was but one left who was capable of appearing. He was a gardener, and had been frequently employed by Mr. Stennett as a day-labourer, but never lodged in his house, nor admitted to the religious assemblies held there. As he was a servant of the family, they thought to make him a material evidence; and for that purpose, kept him in liquor several days. But coming to his senses just as the assizes drew near, he went about the town, exclaiming against himself for his ingratitude and perjury, as well as against those who had employed him, and absolutely refused to go: so that when Mr. Stennett came

to Newbury, neither prosecutor nor witness appearing against him, he was necessarily discharged.* The foregoing anecdote records a striking interposition of Providence, and affords an awful lesson to persecutors.

The occasion of Mr. Edward Stennett being introduced upon our list is this: After the re-union of the Sabbatarian congregation at Pinners'-Hall, towards the latter end of 1686, he received a pressing invitation to take upon him the pastoral charge of that society. He acceded to their wishes; and came to town at stated intervals to preach and administer the ordinances amongst them. But he still preserved his connexion with his people at Wallingford. As he had two sons, both called into the ministry by this church, it is probable that they frequently assisted their father. The time of Mr. Stennett's death is not mentioned; but we apprehend it to have happened in 1689. The name of this venerable minister is rendered illustrious as the ancestor of a numerous race of ministers, who, for several generations were ornaments to religion, and to the cause of Protestant Dissenters. The lives of several of these worthies will be recorded in this work. Mr. Edward Stennett had several sons and one daughter, besides those who died young. His eldest son, **JEHUDAH**, who was a member of this church at Pinners'-Hall, at nineteen years of age, wrote a Hebrew grammar, which was well received by the public. He was afterwards an eminent physician at Henley-upon-Thames. **JOSEPH**, the second son, was an eminent minister, and succeeded his father at Pinners'-Hall. Another of his sons, **BENJAMIN**, proved a valuable and useful minister; but died young. His daughter, chiefly by the instructions of her brother Joseph, acquired such skill in the Greek and Hebrew languages, as to consult the scriptures in their originals, with ease and pleasure. She was an excellent woman, and married to a worthy gentleman, Mr. William Morton,

* Life of Mr. Joseph Stennett, prefixed to his works, vol. i.

 CURRIERS'-HALL.—*Sabbatarian Baptist.*

of Knaphill, in the county of Bucks.* The mother of this numerous family, and the wife of Mr. Edward Stennett, was Mrs. Mary Quelch, a lady of good family in the city of Oxford. She was a very pious and worthy woman; and, together with her husband, is celebrated by their son, Mr. Joseph Stennett, in the following epitaph inscribed upon their tomb-stone, at Wallingford:

Here lies an holy, and an happy pair;
 As once in grace, they now in glory share:
 They dar'd to suffer, but they fear'd to sin;
 And meekly bore the cross, the crown to win:
 So liv'd, as not to be afraid to die;
 So dy'd, as heirs of immortality.

Reader attend: tho' dead, they speak to thee;
 Tread the same path, the same thine end shall be.

JOSEPH STENNETT.—This eminent and pious Divine was born at Abingdon, in Berkshire, in the year 1663. Being trained up in a family, where there was so much genuine and undissembled piety, with the blessing of God upon his father's ministry, he became a happy instance of that early conversion, which in some of his printed discourses he has so well recommended to others. Having finished his grammar-learning at the public school in Wallingford, he soon became master of the French and Italian languages; acquired a critical knowledge of the Hebrew and other oriental tongues; successfully studied the liberal sciences, and made a considerable proficiency in philosophy. With a view to his future character as a Divine, he carefully read over the fathers of the first ages, and impartially examined the different schemes produced in modern times. To the labours of learned and judicious writers he paid great deference, being willing to receive light wherever it was to be found. He was fond of no opinion, either for its novelty or

* Life of Mr. Joseph Stennett, *ubi supra.*

antiquity, if it did not appear to be true; nor ashamed of any notion in religion, because it was grown out of fashion. Yet, he was often heard to say with pleasure, that he was the better satisfied with his principles, because they were founded on a diligent and impartial study of the Holy Scriptures themselves. These, indeed, were his constant study from a child; and how he profited in them sufficiently appears by his writings.

Mr. Stennett came to London in the year 1685; and for the first five years employed himself in the instruction and education of youth. Being now sensible that it was time to study men as well as books, he endeavoured to cultivate an acquaintance with several persons eminent for piety, good sense, and learning; and nature had so well furnished him with a capacity of pleasing in conversation, that he seldom failed of recommending himself to persons of that character. He had been brought up with a true sense of the value of English liberty, and very early felt the smart of persecution; having in the reign of Charles II. attended his father a considerable time in prison, for the cause of religion and a good conscience. Some smart pieces, especially in poetry, which he published at this time without his name, designed to encourage a spirit of liberty in the people, were much noticed. He is also thought to have been the author of some of the "Poems on State Affairs," which were privately printed, and collected together soon after the revolution. It is well known, that by the artful management of the court, several well-meaning persons among the Baptists, as well as other denominations of Dissenters, were prevailed with to compliment King James on his declaration for liberty of conscience. Mr. Stennett, young as he was, understood the lure, which he unfolded to his friends in a copy of verses that displayed much keenness and wit, and which he carefully distributed amongst them.

In the year 1688, Mr. Stennett entered into the matrimonial state with Susanna Gill, daughter of George Gill,

Esq. an eminent French merchant, who, upon the revocation of the edict of Nantes, left his native country, together with a very considerable estate, for the sake of religion. Mr. Gill's elder daughter was married to the celebrated Dr. Daniel Williams, who proved a generous friend to Mr. Stennett.

It was about this time, by the earnest solicitations of his friends, that he was prevailed upon to appear in the pulpit, being called into the ministry by the Sabbatarian congregation in Devonshire-square, of which his father was pastor.* His abilities soon brought him into notice, and engaged him in an evening lecture at that place. Not long afterwards, he was called to be pastor of the church to which he had stood related as a member. Another situation might have been more to his temporal advantage, and there were not wanting offers of that kind; yet he preferred the invitation of this small people, on account of his agreement with them in principles. He was accordingly ordained their pastor on the 4th of March, 1690. Mr. John Belcher, Mr. Hanserd Knollys, and Mr. Isaac Lamb, officiated on the occasion.† Though this people could do but little towards the support of his family, which was numerous, yet no temptation could ever prevail on him to leave them; but he continued their faithful and affectionate pastor to his dying day. His public labours in this church being confined to the seventh day, he had leisure to supply the necessities of other congregations. He accordingly preached constantly on the first day; and being of a liberal spirit, did not confine his ministry to such churches as agreed with him in every particular. We have an instance of this in his undertaking the ministry in the General Baptist Society at Barbican, where he preached constantly for several years; till the connexion was dissolved in 1700, in consequence of his preaching more frequently than

* *Private Information.*

† *Ibid.*

was agreeable to the church, upon the disputed points between the Remonstrants and the Calvinists.*

The manner in which he performed his ministry sufficiently discovered, that the main end of it was to convince men of sin, and lead them to Christ for life and salvation; to make them truly wise, good, and happy. For this purpose he was diligent in his study, and earnest in his supplications for divine assistance. The subjects of his discourses were well chosen, and he handled them with great skill and judgment. Though he delivered himself extemporaneous, bringing into the pulpit only the heads of his discourse, and references to texts of scripture; yet his diction was very easy and natural, having a great command of the English language. His voice was low, but sweet and musical; and as he spoke the true sense of his own heart and experience, so the suitable air of his countenance, and the agreeableness of his address, seldom failed of recommending what he said to the attention of judicious hearers. If he described the felicity of the heavenly state, his smiling aspect, and melodious speech, united with his beautiful representation, charmed and captivated the hearts of his audience. And when he reasoned with sinners on their unhappy condition, and set before them the generous proposals of the gospel, together with the fatal consequences of their impenitence, he would so mix tears with his exhortations, that the affections of but few in the assembly could remain unmoved. His judgment in casuistical divinity, and large acquaintance with experimental religion, were attended with such a sweetness and tenderness of spirit, as invited many persons of afflicted minds and doubting consciences to apply to him for advice. These always met with a hearty welcome, and seldom went away without relief. His endeavours to restore any of his flock who had wandered out of the ways of religion, were indefatigable; and he managed his labours with so much zeal for the glory of God, so

* MS. *penes me.*

much affection and tenderness to the souls of men, and with such an apparent view to their true interest, that it must be a hardened mind indeed which could remain insensible under his reproofs. He paid a strict regard to the ordinances of the New-Testament, and kept close to what he regarded as the original institution.

Mr. Stennett filled up some of his leisure hours in translating useful books out of the French into his own language. Among these were the Bishop of Chiapa's "Account of the Cruelties of the Spaniards in America;" and Dacier's "Plato," &c. At other times he diverted himself in exercising his poetical genius; and, as his friend Mr. Tate, the Poet-Laureat, justly said of him, "He had the happiness to be a good poet, without being a slave to the muses." Sometimes he entertained his friends with poems of a pleasant and facetious nature; but he would never suffer any but what were of a serious kind, to appear under his name. His "Version of the Canticles" was published pretty early; and, with his sacramental hymns, raised his reputation for divine poesy. These occasioned his being applied to some few years afterwards, to revise the version of David's Psalms, made by Sir John Denham. When this design came to the ears of Dr. Sharpe, Archbishop of York, he highly approved it, being pleased to say, "He had heard such a character of Mr. Stennett, that he thought no man more fit for that work than he, not only for his skill in poetry, but likewise in the Hebrew tongue."

In the reign of King William, the Dissenting ministers of different denominations, in and about London, addressed the throne on several occasions separately; and when the nation congratulated his Majesty on his deliverance from the assassination plot, Mr. Stennett was fixed upon by the Baptists to draw up their address, and present it to the King, which he did on the 9th of April, 1696, being introduced by the Earl of Monmouth, afterwards Earl of Peterborough. In the year 1698, he was on the point of going to France, to soli-

cit the restoration of his father-in-law, Mr. Gill's estate, which he had left behind him for the sake of religion, and was valued at twelve thousand pounds. Mr. Gill, upon his coming into England, in 1682, had been admitted a gentleman of the privy-chamber, to King Charles II. and the Lord Preston, the English Ambassador at the court of France, by his Majesty's order, had procured a brevet from the French King, in Mr. Gill's favour, dated the 19th of April, 1683, signed *Louis*, and underwritten *Colbert*. By this instrument he was not only exempted from the severe edicts, but allowed to reside in England, and serve the British monarch, without any limitation of time. But Mr. Gill's estate being afterwards seized and alienated, in direct contradiction to this brevet, it was thought proper to try if it could be recovered through the intercession of Lord Jersey, the ambassador at that court; to whom Mr. Stennett had very considerable recommendations. His handsome address, and skill in the French language, induced some of his friends to encourage the design of the voyage. But many others thinking it of too hazardous a nature, prevailed with him to desist. And this proved a fortunate circumstance, as several persons in the retinue of that ambassador, met with very rough treatment in France. In the year 1700, being at Tunbridge for the use of the waters, after his recovery from a dangerous illness, he preached there during the greatest part of the season, to the general satisfaction of his audience. There, also, he contracted a particular intimacy with Mordecai Abbot, Esq. Receiver-general of his Majesty's customs, who took all opportunities of testifying his respect for Mr. Stennett, even before persons of superior rank. The death of that worthy gentleman in the prime of life, together with the loss of his own eldest daughter, at twelve years of age, proved to him a very severe affliction.

It is not surprising that a person of Mr. Stennett's learning and known character, had so large a share in the management of affairs among the Dissenters of his own denomina-

tion ; and that in cases of difficulty relating to that interest from all parts of the kingdom, and some from remoter climates, came under his care. About the year 1702, when Mr. David Russen published his book, entitled, “ Fundamentals without a foundation, or a true picture of the Anabaptists,” Mr. Stennett was prevailed upon to answer him ; which he did with so much learning and solid reasoning, that his antagonist never thought fit to make any reply. The character he gained by this performance, put his friends on soliciting him to undertake a much greater work, which was a complete history of Baptism. This he intended to have performed, and employed some years in collecting materials ; but the ill state of his health, prevented his making any considerable progress in the work.

Though Mr. Stennett was naturally averse to disputation, yet he several times engaged in it, and more than once in public. On those occasions he seldom failed to gain the esteem even of his opponents. Instances of this might be given in his dispute with Mr. Penn, the Quaker, Captain Hedworth, and Mr. Emms, on the Unitarian points, Mr. Leslie, the Nonjuror, and some among the Romanists themselves. Mr. Wall, who had the thanks of the convocation for his “ History of Infant Baptisin,” conversed several times with Mr. Stennett upon the subject : and in a letter to him, speaking of some alterations in the second edition of his history, he says, “ Upon reading over the sheets, I wish I had revised another place or two, where I mention you ; I would, how much soever we differ, have expressed something more of respect.” When Mr. Stennett published his Thanksgiving sermon for the victory of Hochstet, in 1704, it was presented to Queen Anne, by some noble hand, without his knowledge. Her Majesty having read it over, was highly pleased with the performance ; and ordered him a gratuity out of the privy purse. But so far was he from affecting popularity, that he concealed this from many of his near friends ; and perhaps

the circumstance would not have been known had it not been mentioned by the gentleman who was sent on the royal message.

Mr. Stennett's character being now so well known, he wanted not those temptations to desert his principles, which, with a large family, and but little to support it, would have operated upon less steady minds. Several considerable offers were made to him, if he would have conformed to the establishment; and an eminent prelate once said to a friend of Mr. Stennett, "That if he could but be reconciled to the church, not many preferments in it, he believed, would be thought above his merit." But how little impression such proposals made upon him, appears from what he said upon one of these occasions to a friend: "That he blessed God, he could hardly allow these things to be called temptations, because he never felt in his mind the least disposition to enter into any treaty with them."

At the meeting of parliament, in 1703, public affairs being then at a critical juncture, it was the opinion of many eminent citizens, with the approbation of several noble and zealous assertors of the English liberties, that a paper of advice, presented by the citizens of London to their representatives, would be very seasonable. Mr. Stennett's pen was made choice of for this service; which he performed in a manner that gave great satisfaction; but it was never presented. When affairs put on a gloomy appearance towards the latter end of the reign of Queen Anne, the court procured several addresses to the Queen with congratulations on the event. The Dissenters keeping back as a body upon this occasion, attempts were made to divide them, and it was tried what could be done with the denominations separately. Two noble lords were deputed to sound the Baptists; and they immediately sent for Mr. Stennett, upon a presumption, that if they could gain him, it would be a considerable step towards the accomplishment of their design. Some things were insinuated to him, which tended to create a diffidence between the Baptists and the other bodies of

Dissenters ; and he was assured that their compliance would be very acceptable to the court, as well as secure them a large share in the royal esteem. But Mr. Stennett convinced their lordships, that neither himself nor his brethren could ever be brought to justify with their hands, what their hearts disapproved ; and that no particular advantages to themselves could ever counterbalance their regards to their country. Robert Harley, afterwards Earl of Oxford, attempted at the same time, with powerful insinuations, to influence Dr. Williams ; but met with a steady repulse. For the stand made at this time by the Dissenters, the Whig lords deputed a noble earl to offer them their due acknowledgments.

Mr. Stennett was possessed of a truly public spirit, which engaged him in promoting the interests of religion, and the good of his country, not only in his own, but for future generations. With this view, he encouraged a design for supplying the churches with a succession of useful ministers ; and it was greatly desired by his own denomination that he would undertake a service for which his piety, learning, and excellent temper so abundantly qualified him. But the state of his health would not allow him to increase his engagements, already more numerous than his bodily strength could well bear. However, towards the latter part of his life, several young gentlemen who were designed for the ministry, boarded in his house, for the advantage of his conversation and direction in their studies ; and he failed not, in the midst of his other engagements, to afford them very considerable assistance. Many young ministers likewise resorted to him for advice. And his judgment as a Divine was so considerable, his knowledge of mankind, his candour, and his concern for religion so extensive, that it is easy to judge with what profit, as well as pleasure, he was consulted.

In the beginning of the year 1713, Mr. Stennett's health began apparently to decline. Many heavy afflictions at that time crowded upon him ; and though his mind had been fitted for such exercises by a long course of trials, yet he

was now more than ordinarily affected. During his illness he lost his dear friend, Mr. John Piggott, with whom he had lived in a constant and intimate friendship for many years. His funeral sermon was the last that Mr. Stennett preached. Being advised by his physicians to remove into the air, he went to Knaphill, in Buckinghamshire, the house of his brother-in-law, Mr. Morton. Here he declined apace; and upon consulting his honoured friend, Dr. Mead, who had formerly been very kind and serviceable to him in a dangerous disorder, he soon discovered that he was past all hope of recovery. When he drew near his dissolution, he called his children around him, and in a particular manner gave his dying advice to his eldest son, with respect to the management of his studies, and the conduct of his future life: and having charged upon them all a due obedience to their mother, he pressed them, in a special manner, to a proper concern for their souls; declaring to them, with the greatest assurance, and a pleasant smile in his countenance, "That if they were found walking in the ways of true religion, his God would be their God, to whose providence he could in faith commit them. He also signified to several about him, in a calm and sedate manner, a firm and well-grounded hope of a blessed condition in the eternal world. And to one in particular, who asked him in what disposition his mind was, under his low state of body, and in the prospect of his great change: "I rejoice (said he) in the God of my salvation, who is my strength and my God." Thus he gradually sunk away, and slept in the Lord, on the 11th of July, 1713, in the 49th year of his age.* He lies interred in the church-yard of Hitchenden, Bucks, where there is a long Latin inscription to his memory, drawn up by his friend Dr. Ward, and of which the following is a translation:

* Life of Mr. Stennett, prefixed to his works, vol. i.

CURRIERS'-HALL.—*Sabbatarian Baptist.*

Sacred to the Memory
Of JOSEPH STENNETT,
A very eminent Divine,

Who was adorned with an excellent understanding and extensive learning ;
Who was endowed in early life with so great a degree of piety,
That it is difficult to say, whether he was most eminent for religion or learning.

He was very conversant in sacred literature,
And discharged most assiduously every part of the sacred function.
He endeavoured to adorn his Christian profession: by an upright life ;
With scarcely less diligence in his own example,
Than by study and eloquence to gain the approbation of others,
He studied to recommend, as well in his preaching as in his writings,
The chaste and pious muse.

He employed himself in the praise of divine love, and of the great Redeemer,
In the celebration of sacred things, in which he excelled by the rules of art.

But tho' he devoted his attention principally to heavenly objects,
It was not to the total neglect of things earthly.

At one time he discovered a persuasive elocution in the presence of his prince ;
And at other times he vindicated in his writings
The cause of liberty and the public rights.

But he also discovered great modesty in what related to himself,
And embracing in the arms of love all good men.

But he was by no means to be diverted from what he apprehended to be the truth
As contained in the sacred oracles,
Being rather confirmed in them.

He was born A. D. 1663, at Abingdon, in the county of Berks.

He came to London in 1685,

Where after three years he married Susannah Gill,
Who was descended from pious and respectable parents,
Her father, a native of France,

Relinquished considerable property on the score of religion.

After this, in 1690, he was chosen to the pastoral office
Over a flock of sentiments congenial with his own.

He continued with great circumspection to feed and watch over them,
Till at length, being worn out with the weight of cares, studies and labours,

He bid adieu to life, and slept quietly in Christ,

July 11th, 1713, in the 49th year of his age.

Leaving a widow and four children. (G)

(G) Mr. STENNETT'S WORKS were collected together after his death, and published in 1732, in 4 vols octavo, to the first of which was prefixed copious memoirs of his life ; also a finely engraved portrait by Vertue. The first volume contains the Sermons printed in his lifetime. These are three : on the Reasonableness and Advantage of an early Conversion, 1695 ;—a Fu-

CURRIERS'-HALL.—*Sabbatarian Baptist.*

EDMUND TOWNSEND.—After the death of Mr. Stennett, there was a long vacancy in the pastoral office, which was not filled up till the year 1727. During this interval of fourteen years, the church was supplied by different ministers among the Baptists, but no records of its proceedings are preserved. On the 3d of December, 1727, “The church gave themselves up to Mr. Edmund Townsend,” as our information expresses. Concerning this Mr. Townsend but few particulars can be procured. He was a worthy and respectable man; and though not particularly distinguished for literary attainments, yet a useful minister, and greatly esteemed in his day. He was laid aside by illness for some time before his death, which happened on the 5th of January, 1763. His remains were interred in the burial-ground behind the meeting-house in Mill-yard, where he buried his wife a few years before. She appears to have died in the year 1755, in the 68th year of her age; but the stone is so defaced, that the remainder of the inscription is illegible. It does not appear that our Mr. Townsend was any relation to Mr. Meredith Townsend, a worthy minister of the Independent denomination, who was son to Mr. John Townsend, a minister in London among the Particular Baptists.*

neral Sermon for Mr. John Belcher, 1695;—a Thanksgiving Sermon for the Victory at Blenheim, 1704;—another for the Victories in Flanders and Spain, 1706;—a third for the Union with Scotland, 1707;—another for the Success of the Allies during the last Campaign, 1709;—and a Funeral Sermon for Mr. John Piggott, 1713.—The second volume contains fifteen Sermons, and the third volume twelve Sermons, never before published. The fourth volume contains his Version of Solomon's Song; his Hymns for the Lord's-Supper; and other poetical pieces. Also, several Letters to different persons; among which is one On occasional Conformity to the Church of England, in which he pleads against it. Mr. Stennett also published, “An Answer to Mr. Russen's Book upon Baptism;” which makes up the fifth volume of his works.

* *Private Information.*

THOMAS WHITEWOOD.—For upwards of four years after the death of Mr. Townsend, the Sabbatarian congregation at Cripplegate, was supplied by various ministers till Mr. Thomas Whitewood, was chosen pastor about Midsummer, 1767. His race, however, was extremely short; for he administered the Lord's-Supper only once, and preached, we believe, not more than three times. During the period that he was pastor of this church, which appears to have been from June to October, 1767, he was very ill, and died shortly after. The short space of time that his services were continued in this church, is probably the reason why no mention is made of him in the records, and why, in the annual printed lists of the Baptist monthly meetings, the church was always denominated "the late Mr. Townsends," till such time as Mr. Burnside was chosen. After the death of Mr. Whitewood, the late Dr. Samuel Stennett received a call to the pastoral office, but never signified his acceptance, though he always performed the duties of a pastor, administered the Lord's-Supper, and preached constantly in the morning for many years; his judgment, as is well known, being for the observance of the seventh-day, which he strictly regarded in his own family. The afternoon service was undertaken for a short time by Mr. Samuel Burford, who dying in 1768, four ministers were chosen to succeed him, and divided the work in rotation, Dr. Stennett still performing the whole morning service. These four ministers were, Mr. Macgowan, of Devonshire-square; Mr. Reynolds, of Cripplegate; Mr. Clarke, of Unicorn-yard, and Dr. Jenkins, then only an occasional preacher in London. In 1774, Mr. Macgowan resigned, and Mr. (now Dr.) Rippon, was chosen in his room. Dr. Jenkins removing into the country, Mr. Thomas Dawson, who had lived some time in America, was chosen to fill up his place at Cripplegate; but he afterwards renounced his Sabbatarian notions, and had a congregation on the first day, in Church-street, Surry Road.

CURRIERS'-HALL.—Sabbatarian Baptist.

In this state the church continued till Mr. Burnside was chosen pastor.*

ROBERT BURNSIDE, the present pastor of the Sabbatarian congregation, formerly meeting at Curriers'-Hall, but now in Redcross-street, was educated for the ministry upon Dr. Ward's foundation, at the Marischal College, Aberdeen, under the famous Professor Campbell. He was called to the ministry by this church, on the 17th of June, 1780, and on the 1st of July was chosen to preach constantly in the afternoon, in the room of the other four ministers. On the 25th of May, 1785, he was ordained to the pastoral office, when Dr. Stennett resigned to him the morning service, and the other functions of a pastor, which he had exercised in this church upwards of twenty years.†

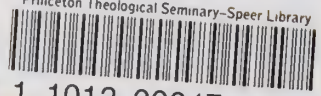
* *Private Information.*

† *Ibid.*

END OF THE SECOND VOLUME.

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